

THE
ACTS AND PROCEEDINGS
OF
THE ONE HUNDRED AND THIRTY-SIXTH
GENERAL ASSEMBLY
OF
THE PRESBYTERIAN CHURCH IN CANADA
SYDNEY, NOVA SCOTIA
JUNE 6TH - JUNE 11TH, 2010

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OFFICERS OF THE 136TH GENERAL ASSEMBLY

Moderator: The Rev. Dr. Herbert F. Gale
 Principal Clerk: The Rev. Stephen Kendall
 Deputy Clerks: The Rev. Donald Muir, The Rev. Dr. Tony Plomp

MODERATORS OF GENERAL ASSEMBLY

1875 Montreal,	John Cook, D.D., LL.D., Quebec City, Quebec
1876 Toronto,	Alexander Topp, M.A., D.D., Toronto, Ontario
1877 Halifax,	Hugh MacLeod, M.A., D.D., Sydney, Nova Scotia
1878 Hamilton,	John Jenkins, D.D., LL.D., Montreal, Quebec
1879 Ottawa	William Reid, M.A., D.D., Toronto, Ontario
1880 Montreal,	Donald MacRae, M.A., D.D., St. John, New Brunswick
1881 Kingston,	Donald H. MacVicar, D.D., LL.D., Montreal, Quebec
1882 Saint John,	William Cochrane, B.A., M.A., D.D., Brantford, Ontario
1883 London,	John M. King, M.A., D.D., Toronto, Ontario
1884 Toronto,	William MacLaren, D.D., LL.D., Toronto, Ontario
1885 Montreal,	Alexander MacKnight, D.D., Halifax, Nova Scotia
1886 Hamilton,	James K. Smith, M.A., D.D., Galt, Ontario
1887 Winnipeg,	Robert F. Burns, D.D., Halifax, Nova Scotia
1888 Halifax,	William T. McMullen, D.D., Woodstock, Ontario
1889 Toronto,	George M. Grant, M.A., D.D., LL.D., Kingston, Ontario
1890 Ottawa,	John Laing, M.A., D.D., Dundas, Ontario
1891 Kingston,	Thomas Wardrope, D.D., Guelph, Ontario
1892 Montreal,	William Caven, D.D., LL.D., Toronto, Ontario
1893 Brantford,	Thomas Sedgwick, D.D., Tatamagouche, Nova Scotia
1894 Saint John	George L. Mackay, D.D., Tamsui Formosa, Taiwan
1895 London,	James Robertson, D.D., Winnipeg, Manitoba
1896 Toronto,	Daniel M. Gordon, M.A., D.D., LL.D., CMG, Halifax, Nova Scotia
1897 Winnipeg,	William Moore, D.D., Ottawa, Ontario
1898 Montreal,	Robert Torrance, D.D., Guelph, Ontario
1899 Hamilton,	Robert Campbell, M.A., Sc.D., Renfrew, Ontario
1900 Halifax,	Allan Pollok, D.D., LL.D., Halifax, Nova Scotia
1901 Ottawa,	Robert H. Warden, D.D., Toronto, Ontario
1902 Toronto,	George Bryce, B.A., M.A., Ph.D., D.D., LL.D., Winnipeg, Manitoba
1903 Vancouver,	Donald H. Fletcher, M.A., D.D., Hamilton, Ontario
1904 Saint John	George M. Milligan, B.A., D.D., LL.D., Toronto, Ontario
1905 Kingston,	William D. Armstrong, B.A., M.A., D.D., Ph.D., Ottawa, Ontario
1906 London,	Alexander Falconer, D.D., Pictou, Nova Scotia
1907 Montreal,	Robert Campbell, M.A., D.D., Montreal, Quebec
1908 Winnipeg,	Frederick B. DuVal, D.D., Winnipeg, Manitoba
1909 Hamilton,	Samuel Lyle, M.A., D.D., Hamilton, Ontario
1910 Halifax,	John Forrest, B.A., D.D., LL.D., Halifax, Nova Scotia
1911 Ottawa,	Robert Peter Mackay, B.A., D.D., Toronto, Ontario
1912 Edmonton,	David G. McQueen, B.A., D.D., LL.D., Edmonton, Alberta
1913 Toronto,	Murdoch Mackenzie, D.D., Honan, China
1914 Woodstock,	William T. Herridge, B.A., B.D., D.D., Ottawa, Ontario
1915 Kingston,	Malcolm Macgillivray, M.A., D.D., Kingston, Ontario
1916 Winnipeg,	Andrew Browning Baird, M.A., B.D., D.D., Winnipeg, Manitoba
1917 Montreal,	John Neil, B.A., D.D., Toronto, Ontario
1918 London,	Colin Fletcher, M.A., D.D., Exeter, Ontario
1919 Hamilton,	John Pringle, B.A., D.D., LL.D., Sydney, Nova Scotia
1920 Ottawa,	James Ballantyne, B.A., D.D., Toronto, Ontario
1921 Toronto,	Charles W. Gordon, B.A., D.D., LL.D., CMG, Winnipeg, Manitoba
1922 Winnipeg,	William J. Clark, D.D., Westmount, Quebec
1923 Port Arthur,	Alfred Gandier, M.A., B.D., D.D., LL.D., Toronto, Ontario
1924 Owen Sound,	Clarence Mackinnon, M.A., B.D., D.D., LL.D., Halifax, Nova Scotia
1925 Toronto,	George C. Pidgeon, B.A., B.D., D.D., Toronto, Ontario
1925 Toronto,	Ephriam Scott, B.A., D.D., Montreal, Quebec
1926 Montreal,	Alexander J. MacGillivray, M.A., D.D., Guelph, Ontario

- 1927 Stratford, W. Leslie Clay, B.A., D.D., Victoria, British Columbia
 1928 Regina, John Buchanan, B.A., M.D., D.D., Amkhut, India
 1929 Ottawa, David Perrie, D.D., Wingham, Ontario
 1930 Hamilton, Frank Baird, M.A., D.D., LL.D., Pictou, Nova Scotia
 1931 Toronto, William G. Brown, M.A., B.D., Saskatoon, Saskatchewan
 1932 London, Robert Johnston, M.A., D.D., Ottawa, Ontario
 1933 Peterborough, Hugh R. Grant, M.A., D.D., Fort William, Ontario
 1934 Toronto, James S. Shortt, M.A., D.D., Barrie, Ontario
 1935 Montreal, Donald T.L. McKerroll, B.A., D.D., Toronto, Ontario
 1936 Hamilton, Malcolm A. Campbell, D.D., Montreal, Quebec
 1937 Ottawa, Hugh Munroe, B.A., D.D., New Glasgow, Nova Scotia
 1938 Toronto, Donald MacOdrum, B.A., D.D., Brockville, Ontario
 1939 Midland, Stuart C. Parker, M.A., B.D., D.D., Toronto, Ontario
 1940 St. Catharines, William Barclay, M.A., B.D., D.D., Hamilton, Ontario
 1941 Toronto, James B. Skene, B.A., D.D., Vancouver, British Columbia
 1942 Montreal, Norman A. MacLeod, B.D., Ph.D., D.D., Brockville, Ontario
 1943 Hamilton, H. Beverley Ketchen, M.A., D.D., Hamilton, Ontario
 1944 Toronto, Alexander C. Stewart, M.A., D.D., Midland, Ontario
 1945 Toronto, John M. MacGillivray, B.A., D.D., Sarnia, Ontario
 1946 Toronto, W. Gordon Maclean, M.A., B.D., D.D., Winnipeg, Manitoba
 1947 Calgary, Charles H. MacDonald, D.D., Lucknow, Ontario
 1948 Toronto, C. Ritchie Bell, B.A., B.D., D.D., Outremont, Quebec
 1949 Kitchener, Charles L. Cowan, B.A., B.D., D.D., Hamilton, Ontario
 1950 Outremont, F. Scott Mackenzie, M.A., B.D., S.T.M., Th.D., D.D., D.C.L.,
 Montreal, Quebec
 1951 Ottawa, Norman D. Kennedy, M.C., M.A., D.D., Regina, Saskatchewan
 1952 Toronto, John A. MacInnes, B.A., B.D., D.D., Orillia, Ontario
 1953 Toronto, William A. Cameron, B.A., D.D., LL.D., Toronto, Ontario
 1954 Toronto, James L.W. McLean, C.D., M.A., D.D., Victoria, British Columbia
 1955 Toronto, Walter T. McCree, M.A., D.D., Toronto, Ontario
 1956 Toronto, Finlay G. Stewart, D.D., LL.D., Kitchener, Ontario
 1957 Vancouver, Archibald D. MacKinnon, B.A., D.D., LL.D., Little Narrows,
 Nova Scotia
 1958 Toronto, John McNab, B.A., B.D., M.A., S.T.M., D.D., Toronto, Ontario
 1959 Toronto, Alexander Nimmo, D.D., Wingham, Ontario
 1960 Guelph, Robert Lennox, M.A., Ph.D., D.D., Montreal, Quebec
 1961 Toronto, Robert L. Taylor, B.A., D.D., Medicine Hat, Alberta
 1962 Toronto, Ross K. Cameron, M.A., D.D., Toronto, Ontario
 1963 Toronto, Harry Lennox, C.D., B.A., D.D., Vancouver, British Columbia
 1964 Toronto, Hugh MacMillan, M.A., B.D., Ph.D., D.D., Toronto, Ontario
 1965 Toronto, J. Alan Munro, M.C., B.A., D.D., Toronto, Ontario
 1966 Toronto, G. Deane Johnston, C.D., M.B.E., M.A., D.D., Brantford, Ontario
 1967 Ottawa, John Logan-Vencta, C.D., E.D., O.B.E., M.A., D.D., Ottawa, Ontario
 1968 Toronto, Clifton J. MacKay, B.A., B.D., D.D., Montreal, Quebec
 1969 Toronto, Edward H. Johnson, B.Sc., Th.B., LL.D., D.D., Toronto, Ontario
 1970 Halifax, Dillwyn T. Evans, B.A., B.D., D.D., Thornhill, Ontario
 1971 Toronto, Murdo Nicolson, M.A., D.D., Calgary, Alberta
 1972 Toronto, Maxwell V. Putnam, B.A., D.D., Kingston, Ontario
 1973 Toronto, Agnew H. Johnston, M.A., D.D., Thunder Bay, Ontario
 1974 Kitchener, Hugh F. Davidson, M.A., D.D., Don Mills, Ontario
 1975 Montreal, David W. Hay, M.A., D.D., Toronto, Ontario
 1976 Arnprior, A. Lorne Mackay, B.A., B.D., D.D., LL.D., Hamilton, Ontario
 1977 Toronto, DeCourcy H. Rayner, C.D., B.A., D.D., Toronto, Ontario
 1978 Hamilton, Jesse E. Bigelow, B.A., B.D., S.T.M., D.D., Edmonton, Alberta
 1979 Sudbury, Kenneth G. McMillan, C.M., B.A., M.Div., D.D., Toronto, Ontario
 1980 Windsor, Alexander F. MacSween, B.A., D.D., Don Mills, Ontario
 1981 Ottawa, Arthur W. Currie, M.A., B.D., M.Th., D.D., Ottawa, Ontario
 1982 Toronto, Wayne A. Smith, B.A., B.D., D.D., Cambridge, Ontario
 1983 Kingston, Donald C. MacDonald, B.A., D.D., Don Mills, Ontario
 1984 Peterborough, Alex J. Calder, B.A., M.Div., D.D., Peterborough, Ontario

1985 Guelph,	Joseph C. McLelland, M.A., B.D., Ph.D., D.D., Pointe Claire, Quebec
1986 London,	J. Charles Hay, M.A., B.D., Ph.D., D.D., Toronto, Ontario
1987 Cornwall,	Tony Plomp, B.A., B.D., D.D., Richmond, British Columbia
1988 Toronto,	Bruce A. Miles, B.A., D.D., Winnipeg, Manitoba
1989 Montreal,	J.J. Harrold Morris, B.A., B.Ed., B.D., Th.M., D.D., Toronto, Ontario
1990 Vancouver,	John F. Allan, U.E., B.A., B.D., D.D., Victoria, British Columbia
1991 Barrie,	John R. Cameron, B.A., B.D., D.D., Charlottetown, Prince Edward Island
1992 Hamilton,	Linda J. Bell, B.A., M.Div., D.Min., McDonald's Corners, Ontario
1993 St. Catharines,	Earle F. Roberts, B.A., D.D., Don Mills, Ontario
1994 Toronto,	George C. Vais, B.A., B.D., D.D., Toronto, Ontario
1995 Waterloo,	Alan M. McPherson, M.A., B.D., Th.M., D.D., Hamilton, Ontario
1996 Charlottetown,	Tamiko (Nakamura) Corbett, B.A., D.D., Toronto, Ontario
1997 Ottawa,	John D. Congram, B.A., B.D., D.D., North York, Ontario
1998 Windsor,	William J. Klempa, B.A., M.A., B.D., Ph.D., D.D., Montreal, Quebec
1999 Kitchener,	Arthur Van Seters, B.A., B.D., Th.M., Th.D., D.D., Toronto, Ontario
2000 Hamilton,	H. Glen Davis, B.A., B.D., M.Th., D.D., Agincourt, Ontario
2001 Toronto,	Joseph W. Reed, B.A., M.A., M.Div., D.D., Montreal, Quebec
2002 Cornwall,	J. Mark Lewis, B.A., M.Div., Hamilton, Ontario
2003 Guelph,	P.A. (Sandy) McDonald, B.A., B.D., D.D., Dartmouth, Nova Scotia
2004 Oshawa,	Richard W. Fee, B.A. (Hon.), M.Div., D.D., Toronto, Ontario
2005 Edmonton,	M. Jean Morris, B.A., M.Div., Th.M., D.D., Calgary, Alberta
2006 St. Catharines,	M. Wilma Welsh, D.D., Guelph, Ontario
2007 Waterloo,	J.H. (Hans) Kouwenberg, B.A. (Hons.), M. Div., M.A., D. Min., D.D., Abbotsford, British Columbia
2008 Ottawa,	Cheol Soon Park, B.A., M. Div., Toronto, Ontario
2009 Hamilton,	The Rev. A. Harvey Self, B.A., M. Div., Orangeville, Ontario

CLERKS OF ASSEMBLY

Rev. J.H. MacKerras, B.A., M.A.	June 15, 1875 - January 9, 1880
Dr. W. Reid, M.A. D.D.	June 15, 1875 - January 19, 1896
Dr. W. Fraser, D.D.	June 15, 1875 - June 9, 1892
Dr. R. Campbell, M.A., D.D.	June 9, 1892 - March 13, 1921
Dr. R.H. Warden, D.D.	June 11, 1896 - November 26, 1905
Dr. J. Somerville, M.A., D.D.	June 13, 1906 - May 31, 1919
Dr. T. Stewart, B.A., B.D., D.D.	June 11, 1919 - January 8, 1923
Dr. R.B. Cochrane, M.A., D.D.	June 1, 1921 - June 9, 1925
Dr. W.G. Wallace, M.A., B.D., D.D.	June 13, 1923 - June 9, 1925
Dr. T. Wardlaw Taylor, M.A., Ph.D., D.D.	June 11, 1925 - December 5, 1952
Dr. J.W. MacNamara, B.D., D.D.	June 11, 1925 - March 5, 1948
Dr. E.A. Thomson, B.A., D.D.	June 3, 1948 - June 30, 1973
Dr. L.H. Fowler, M.A., B.D., D.D.	June 11, 1952 - July 31, 1975
Dr. D.C. MacDonald, B.A., D.D.	June 9, 1971 - June 30, 1985
Dr. E.H. Bean, B.A., B.Th., B.D., D.D.	August 1, 1975 - June 30, 1987
Dr. D.B. Lowry, B.A., B.D., Ph.D.	August 1, 1975 - September 1, 1992
Dr. E.F. Roberts, B.A., D.D.	October 1, 1982 - June 30, 1992
Dr. T. Gemmell, B.A., B.D., D.D.	July 1, 1992 - June 30, 1998
Ms. B.M. McLean, B.Ed.	July 1, 1992 - July 25, 2003
Dr. T. Plomp, B.A., B.D., D.D.	July 1, 1987 -
Rev. Stephen Kendall, B.Eng., M.Div.	July 1, 1998 -
Rev. Donald G.A. Muir, B.A., M.Div.	June 1, 2003 -

STANDING COMMITTEES OF GENERAL ASSEMBLY

Advise with the Moderator, Committee to: Convener	Ms. A. Klassen
Secretary	Ms. T. Hamilton
Assembly Council: Convener	The Rev. B. Vancook
Principal Clerk of the General Assembly	The Rev. S. Kendall
Associate Secretary, Assembly Office and Deputy Clerk	The Rev. D.G.A. Muir
Chief Financial Officer/Treasurer	Mr. S. Roche
Atlantic Missionary Society: President	Ms. J. Whitfield
Business, Committee on, 2011 Assembly: Convener	Ms. E.E.G. Allen
Church Doctrine, Committee on: Convener	The Rev. D. Robinson
Ecumenical and Interfaith Relations, Committee on: Convener	The Rev. R.N. Faris
Fund For Ministerial Assistance: Convener	The Rev. Dr. A.J.R. Johnston
History, Committee on: Convener	The Rev. Dr. A.D. MacLeod
International Affairs Committee: Convener	The Rev. Dr. R.H. Smith
Life and Mission Agency Committee: Convener	The Rev. M.H. Smith
General Secretary	The Rev. Dr. R.W. Fee
Associate Secretaries:	
Canada Ministries	The Rev. G.R. Haynes
Communications	Mr. C. Carmichael
Education for Discipleship (The Vine Helpline)	Ms. V. Smit
Education for Discipleship (Stewardship)	Ms. K. Plater
International Ministries	The Rev. Dr. R. Wallace
Justice Ministries	Mr. S. Allen
Ministry and Church Vocations	The Rev. S. Shaffer
Planned Giving	The Rev. H.F. Gale
Presbyterian World Service and Development	Mr. K. Kim
Maclean Estate Committee: Convener	Mr. D. Phillips
Managing Director, Crieff Hills Community	Mr. L. Pentelow
Nominate, Assembly Committee to: Convener	Mr. P.A. Paton
Pension and Benefits Board: Convener	Mr. T. Fisher
Administrator	Ms. J. Haas
Presbyterian Church Building Corporation: Convener	Mr. S. Quickert
General Manager	Mr. J. Seidler
Presbyterian Record Inc.: Convener	Mr. M. Munnik
Editor	The Rev. D. Harris
Theological Education, Committee on: Convener	Mr. B. Ellis
Secretary	Ms. T. Hamilton
Knox College Board of Governors:	
Convener	Dr. S. Ling
Principal	The Rev. Dr. J.D. Gordon
Presbyterian College Board of Governors:	
Convener	Mr. I. G. McDonald
Principal	The Rev. Dr. J.A. Vissers
St. Andrew's Hall Board, Vancouver:	
Convener	Mr. D. Jennings
Dean	The Rev. Dr. S.C. Farris
Vancouver School of Theology: Principal	The Rev. Dr. W. Fletcher
Trustee Board: Convener	Ms. L. Whitwell
Secretary	Ms. B. Nawratil
Women's Missionary Society: President	Ms. J. Smith
Executive Director	The Rev. S.Y.M. Kim

THE ATTENTION OF THE COURTS IS DRAWN TO THE FOLLOWING

2010 Remits which are sent down to presbyteries under the Barrier Act. Please note: a report on these remits is to be sent by each presbytery to the Clerks of Assembly in terms of Book of Forms sections 257-257.2 and 297.3.

Remit A, 2010 re Ecumenical Shared Ministry agreements

That sections 200.13-200.13.3 of the Book of Forms be amended to read as follows and be submitted to presbyteries under the Barrier Act (Clerks of Assembly, Rec. No. 10, p. 370, 41):

200.13 A presbytery desiring to enter into an Ecumenical Shared Ministry Agreement with another denomination represented in the Ecumenical Shared Ministries Handbook (maintained by the Life and Mission Agency, Canada Ministries), namely, The United Church of Canada, the Evangelical Lutheran Church in Canada and the Anglican Church of Canada, shall jointly, with the other denomination, prepare and approve a Shared Ministry Agreement according to the Ecumenical Shared Ministries Handbook, present a copy of the agreement to the Life and Mission Agency (Canada Ministries) and report the establishment of the Ecumenical Shared Ministry to the General Assembly Office.

200.13.1 Ministers of The Presbyterian Church in Canada serving in Ecumenical Shared Ministries shall, in all instances, remain accountable for their work to the presbytery of jurisdiction, notwithstanding any additional accountability expectations present in the Ecumenical Shared Ministry Agreement.

200.13.2 Clergy of the other participating denominations (see 200.13) who are engaged in an Ecumenical Shared Ministry Agreement with a Presbyterian Church in Canada congregation may administer sacraments within the Presbyterian church provided the agreement has been approved by the appropriate judicatories of any involved denomination. Such clergy may be invited to sit and correspond at meetings of presbytery, without vote.

200.13.3 deleted

Remit B, 2010 re removal of mandatory retirement age of ministers

That section 245.1 of the Book of Forms be amended to read as follows and be submitted to presbyteries under the Barrier Act (Clerks of Assembly, Rec. No. 14, p. 373, 42):

245.1 Where it is desired, following retirement, to continue the services in the present or another pastoral charge, the presbytery, under the authority of section 213.2, may make arrangements mutually acceptable to the presbytery concerned, after consultation with the pastoral charge and the minister.

Remit C, 2010 re Committee to Nominate Standing Committees to become a standing committee

That section 288.1 of the Book of Forms be amended to read as follows and be submitted to presbyteries under the Barrier Act (Clerks of Assembly, Rec. No. 5, p. 361, 41):

288.1 A Committee to Nominate Standing Committees, consisting of nine members of The Presbyterian Church in Canada, shall be appointed by the General Assembly with members being nominated by synods from within their bounds, with one synod, every three years in rotation, nominating two members. Each synod nomination will alternate between clergy and non-clergy each time its term comes in the rotation. The convener and secretary are to be named from among the membership. Each member shall serve a three-year non-renewable term with one third of the members retiring each year.

Remit D, 2010 re Committee to Nominate Standing Committees removed from section 301

That section 301 of the Book of Forms be amended to read as follows and be submitted to presbyteries under the Barrier Act (Clerks of Assembly, Rec. No. 4, p. 361, 41):

301. The Assembly appoints, as soon as possible, the following committees: (1) a Committee on Bills and Overtures that consists of the Clerks of Assembly, commissioners who are clerks of synods and presbyteries, and such other ministers, members of the Order of Diaconal Ministries, and elders as the Assembly may see fit to appoint and to which

presbyteries may nominate one person each for membership; (2) a Committee on Business (see section 296); (3) a Committee on Records of Synods, Assembly and Assembly Council; (4) a Committee on classifying returns to Remits and (5) a committee on commissions.

Remit E, 2010 re initiating a non-disciplinary case

That sections 328.2 and 334 of the Book of Forms be amended to read as follows and be submitted to presbyteries under the Barrier Act (Clerks of Assembly, Rec. No. 11, p. 371, 41):

328.2 A complaint may be lodged by a committee of presbytery following a regular or special visitation to the congregation. Before bringing a complaint against a minister it is the duty of the committee to meet with the minister to seek resolution of the issue (Matthew 18:15-17).

334. The presbytery, upon receiving the complaint, transmitted through the session or prepared and presented by a committee of presbytery following a regular or special visitation to the congregation, examines the complaint to determine if it is in proper order and if so, resolves to appoint an investigating committee, with clear terms of reference, to ascertain for itself the validity of the complaint, and provide an opportunity for resolution. The investigating committee, preferably comprised of presbyters who were not members of the visitation committee, may meet with the complainant, the session and the minister separately but must meet jointly with them prior to preparing a report to the presbytery.

**THE ACTS AND PROCEEDINGS OF
THE ONE HUNDRED AND THIRTY-SIXTH GENERAL ASSEMBLY
OF
THE PRESBYTERIAN CHURCH IN CANADA
HELD AT CAPE BRETON, NOVA SCOTIA
JUNE 6-11, 2010
FIRST SEDERUNT**

At the city of Sydney, Nova Scotia, and within Cape Breton University there, on Sunday the sixth day of June in the year of our Lord two thousand and ten, at seven-thirty o'clock in the evening.

At which place and time, ministers, diaconal ministers and ruling elders being commissioners from the several presbyteries of The Presbyterian Church in Canada, convened as appointed by the General Assembly held in the city of Hamilton, Ontario in its final sederunt on the twelfth day of June 2009.

Following words of welcome from The Rev. Lloyd A. Murdock, Chair of the Local Arrangements Committee, public worship was conducted by The Rev. R. Ritchie Robinson, Moderator of the Presbytery of Cape Breton, The Rev. Shirley F. Murdock, Moderator of the Synod of the Atlantic Provinces, Ms. Linda Greaves, President of the Cape Breton Presbyterial of the Atlantic Mission Society, Mr. Seamus Campbell, Presbytery of Cape Breton Young Adult Representative and The Rev. A. Harvey Self, Moderator of the 135th General Assembly.

Music was provided by the Cape Breton Orchestra under the leadership of conductor Ms. Noelle Wadden, violinist Dr. Winnie Chafe, choir director Mr. Donald Crouse, pianist Ms. Nancy Robinson, and a combined choir from the Presbytery of Cape Breton. Ms. Heather Maclean, United Church, Presbytery of Sydney; Mr. David MacLean, United Church, Presbytery of Inverness/Guysborough; Major Daniel Roode, Salvation Army, Sydney; and Father Donald MacGillivray, Roman Catholic Church, were recognized as local ecumenical guests.

The Rev. A. Harvey Self preached the sermon which was entitled *The Lord Requires*. The sacrament of Holy Communion was celebrated.

ASSEMBLY CONSTITUTED

Thereafter, with prayer, the Moderator, The Rev. A. Harvey Self, constituted the General Assembly in the name of the Lord Jesus Christ, the only King and Head of the Church.

ROLL OF ASSEMBLY

The Moderator called on the Principal Clerk to present, in a printed list and subject to corrections, the names of those commissioned by the several presbyteries of the church. The roll of Assembly as finally established is as follows, with those who sent their regrets marked with an asterisk:

Ministers	Elders
I. SYNOD OF THE ATLANTIC PROVINCES	
1. Presbytery of Cape Breton (Nova Scotia)	
Adam Lees, Whycomogah	Barbara A. MacDonald, Glace Bay
R. Ritchie Robinson, North Sydney	John C. MacLeod, Ross Ferry
2. Presbytery of Newfoundland (Newfoundland and Labrador)	
Jonathan Dent, St. John's	Jennifer M.L. Whitfield, St. John's
3. Presbytery of Pictou (Nova Scotia)	
Mary Anne D. Grant, Tatamagouche	Bonnie J. Crockett, River John*
Jeffrey R. Lackie, Thorburn	Donald E. Curtis, Aspen
Carol Smith, Sackville, (New Brunswick)	Marshall Smith, New Glasgow

4. **Presbytery of Halifax-Lunenburg** (Nova Scotia)
 P.A. (Sandy) McDonald, Dartmouth Gerry R. Archibald, Fall River
 H. Kenneth Stright, Halifax Gordon N. Wright, Lunenburg
5. **Presbytery of New Brunswick** (New Brunswick)
 Kimberly L. Barlow, Stanley K. Sylvia Harris, Sackville
 Derek Krunys, Miramichi Kenneth G. MacKeigan, St. Andrew's
 Lorne A. MacLeod, St. George Rosemary Smith, Moncton
6. **Presbytery of Prince Edward Island** (Prince Edward Island)
 Vicki L. Homes, Summerside Amelia E.J. Campbell, Montague
 Beth M. Mattinson, Springvale Marilyn D. MacLean, O'Leary
 Geoffrey M. Ross, Charlottetown Frederick M. MacLeod, Belle River
- II. SYNOD OF QUEBEC & EASTERN ONTARIO**
7. **Presbytery of Quebec** (Quebec)
 John Barry Forsyth, Waterville Sarah A. MacDonald, Sherbrooke
8. **Presbytery of Montreal** (Quebec)
 Jonah (Chung Lok) Ho, Pointe-Claire Stewart Blott, Montreal
 Douglas F. Robinson, Lachute Victor C. Gavino, Ville St-Laurent
 Dale S. Woods, St. Lazare Peter D. McDougall, St. Lambert
 Paul P. Wu, Montreal Moira Robson, Baie d'Urfe
9. **Presbytery of Seaway-Glengarry** (Ontario)
 Julia E. Apps-Douglas, Vankleek Hill Janet E. Clapp, Winchester
 Douglas R. Johns, Brockville Terry A. Dubé, Martintown
 C. Ian MacLean, Prescott Darlene R. Orzel, Spencerville
10. **Presbytery of Ottawa** (Ontario)
 Christina A. Ball, Ottawa Deborah Brown, Gatineau, Quebec
 Ruth N. Houtby, Gloucester Olive O'May, Ottawa
 Andrew J.R. Johnston, Ottawa Harold J. McClemens, Ottawa
 Alex M. Mitchell, Ottawa Sheila M. Selley, Ottawa
11. **Presbytery of Lanark & Renfrew** (Ontario)
 Benoit G. Cousineau, Westport Brian E. Cavanagh, Pembroke
 Seung-Rhyon Kim, Petawawa H. David Whyte, Westport
- III. SYNOD OF CENTRAL, NORTHEASTERN ONTARIO & BERMUDA**
12. **Presbytery of Kingston** (Ontario)
 D. Lynne Donovan, Picton Mary D. Mikkelsen, Tweed
 Nicolaas F.S. Mulder, Trenton Barbara Mitchell, Belleville
 Job van Hartingsveldt, Kingston Garry Nugent, Picton
13. **Presbytery of Lindsay-Peterborough** (Ontario)
 Jonathan Dennis, Lakefield Lamoine D. Hodge, Havelock
 Blaine W. Dunnett, Campbellford Torrey J. Griffiths, Lindsay
 Byron Grace, Beaverton Sharon M. Howard, Havelock
14. **Presbytery of Pickering** (Ontario)
 Emily K. Bisset, Oshawa Agnes E. Browne, Toronto
 Rebekah R. Mitchell, Oshawa Moyra H. Dobson, Whitby
 Lynda R. Reid, Toronto P. Bruce Heal, Pickering
 N.E. (Ted) Thompson, Uxbridge John D. MacDonald, Oshawa
 Lois E. Whitwell, Oshawa Elizabeth E. Stark, Toronto
15. **Presbytery of East Toronto** (Ontario)
 Wes Chang, Toronto James Hutchison, Toronto
 William A. Elliott, Toronto Dennis Lane, Toronto
 Stephen Kendall, Toronto Sandra I. Lane, Toronto
 Alex N. MacLeod, Toronto Sheila H. Limerick, Toronto
 Derek J.M. Macleod, Toronto Grace-ann McIntyre, Toronto
 Ian A.R. McDonald, Toronto Sharon Maharaj, Toronto
 Timothy R. Purvis, Toronto Donna M. Wells, Toronto

16. Presbytery of West Toronto (Ontario)

Daniel Cho, Toronto
 Jan Hieminga, Toronto
 Jin Soo (Joshua) Kang, Toronto
 Zoltan Vass, Toronto
 Daniel L. West, Toronto

Janet E. Brewer, Toronto
 Alex B. Henderson, Toronto
 Jessie E. Kear, Toronto
 Imre Molnar, Mississauga
 Wofa Yaw Nyarko, Toronto*

17. Presbytery of Brampton (Ontario)

John F. Crowdis, Mississauga
 Sean J. Foster, Oakville
 Michael J. Marsden, Oakville
 A. Harvey Self, Orangeville
 Jonathan W. Tait, Campbellville

Marilyn E. Cowbrough, Georgetown
 Dianne M. Douglas, Mississauga
 Amal (Amy) Z. Gergues, Mississauga
 D. Leela Sitaram, Brampton
 Gord Weisner, Acton

18. Presbytery of Oak Ridges (Ontario)

Christopher H. Carter, King City
 Robert T. Royal, Maple
 David E. Sherbino, Kleinburg
 Heather J. Vais, Thornhill

Ruth M. Burkholder, Stouffville
 Lynda J. Laceby, Nobleton
 Sheila M. Lang, Unionville
 D. Myrna Smith, Richmond Hill

19. Presbytery of Barrie (Ontario)

Elizabeth J. Inglis, Creemore
 Heather J. Malnick, Baxter
 Darren K. May, Stayner
 Mark Wolfe, Penetanguishene

Alan R. Ewing, Stayner
 E. Jan S. Kaye, Milford Bay
 Sheila McNeice, Gravenhurst
 Marilyn J. Schneider, Wasaga Beach

20. Presbytery of Temiskaming (Ontario)

John E. van Vliet, New Liskeard

Harvey J. Delpont, Kirkland Lake

21. Presbytery of Algoma & North Bay (Ontario)

Deon L. Slabbert, Sault Ste. Marie

Joan E. Marshall, Sault Ste. Marie

22. Presbytery of Waterloo-Wellington (Ontario)

Linda J. Ashfield, Waterloo
 Linda J. Bell, Elmira
 John C. Borthwick, Guelph
 Herbert F. Gale, Toronto
 J. Mark Lewis, Kitchener
 Nan L. St. Louis, Mount Forest

Jessie Bush, Guelph
 Peter W. Goudy, Cambridge
 Robert J. Renton, Guelph
 Donald R. Vickers, Guelph
 Ronald S. Watson, Cambridge
 M. Wilma Welsh, Guelph

23. Presbytery of Eastern Han-Ca

Billy Park, London
 Jeong Ho Park, Toronto
 Donghwi (David) Son, Toronto

Hyun Sook Choi, Toronto
 Chan Kang, Thornhill
 Soo Chul Oh, London
 Hae Duk Hy Yun, Toronto

IV. SYNOD OF SOUTHWESTERN ONTARIO**24. Presbytery of Hamilton (Ontario)**

Thomas Billard, Cambridge
 Robert C. Dawson, Burlington
 Gregory R. Dickson, Hamilton
 Charles J. Fensham, Toronto
 J. George Robertson, Waterdown

Robert W. Baxter, Hamilton
 Brent B. Ellis, Hamilton
 Brenda Podio, Hamilton
 D. Shirley Weekes, Hamilton
 Rod M. Wilkinson, Burlington

25. Presbytery of Niagara (Ontario)

Wally (Won-Hong) Hong, Niagara Falls
 Maria Lallouet, Welland
 Pearl Vasarhelyi, Fenwick

Joyce Engel, Thorold
 Gail L. Opie, St. Davids
 C. Eleanor Smith, Welland

26. Presbytery of Paris (Ontario)

James, H. Knott Embro
 Joel A. Sherbino, Paris
 Ferenc Sztatmari, Delhi

Robert D. Ellis, Simcoe
 Joyce A. Ferguson, Woodstock

- 27. Presbytery of London (Ontario)**
 Charlotte L. Brown, London
 Deborah E. Dolbear-Van Bilsen, Glencoe
 Katherine A. Fraser, Strathroy
 Elaine E.G. Allen, London
 Susan T. Wardell, Strathroy
 Anne Webster, London
- 28. Presbytery of Essex-Kent (Ontario)**
 Ronald D. Sharpe, Windsor
 Andrew (Apack) R. Song, Dresden
 Mark W. Labadie, Croton
 Sandra Smith, Pain Court
- 29. Presbytery of Lambton-West Middlesex (Ontario)**
 Larry Amiro, Parkhill
 Margaret W. Bell, Corunna
 C. Joyce Hodgson, Sarnia
 Edwin Leitch, Sarnia
 David A. Marshall, Sarnia
 Scott Newton, Sarnia
- 30. Presbytery of Huron-Perth (Ontario)**
 Mary Jane Bisset, Goderich (Diaconal)
 Robbin D. Congram, Stratford
 William T. Vanderstelt, Goderich
 Arthur G. Horne, Gadshill Station
 Bessie T. Hounsell, St. Marys
 Ernie A. Naylor, Monkton
- 31. Presbytery of Grey-Bruce-Maitland (Ontario)**
 Alan F. Barr, Chatsworth
 M. Mark Davidson, Dundalk
 Timothy F.S. Ferrier, Chelsey
 Agnes Bregman, Teeswater
 Harvey E. Edwards, Meaford
 Mary F. Sylver, Southampton

V. SYNOD OF MANITOBA & NORTHWESTERN ONTARIO

- 32. Presbytery of Superior (Ontario)**
 Yeon Wha Kim, Thunder Bay
 William R. Tomkins, Pass Lake
- 33. Presbytery of Winnipeg (Manitoba)**
 Matthew D. Brough, Winnipeg
 Peter G. Bush, Winnipeg
 Robert J. Murray, Pinawa
 Beverly A. Galbraith, Stonewall
 Marnie N. Nikkel, Winnipeg
 Betty Trevenen, Winnipeg
- 34. Presbytery of Brandon (Manitoba)**
 Dong Ha Kim, Brandon
 Jeanie Lee, Neepawa
 Margaret S. Edgar, Brandon
 Bonnie I. Zimmer, Brandon

VI. SYNOD OF SASKATCHEWAN

- 35. Presbytery of Assiniboia (Saskatchewan)**
 Robert D. Wilson, Regina
 Ivy I. Veysey, Kipling
- 36. Presbytery of Northern Saskatchewan (Saskatchewan)**
 Robert M.A. (Sandy) Scott, Prince Albert
 Sharon S. Shynkaruk, Prince Albert

VII. SYNOD OF ALBERTA & THE NORTHWEST

- 37. Presbytery of Peace River (Alberta and British Columbia)**
 George S. Malcolm, Grand Prairie
 Merrilee J. Dumas, Dixonville
- 38. Presbytery of Edmonton-Lakeland (Alberta)**
 Lisa M. Aide, Fort McMurray
 Jean E. Bryden, Edmonton
 Robert J. Calder, Edmonton
 Florence T. Schoenberger, Spruce Grove
 Gonnie VanderVeer-Carlson, Sherwood
 Park
 Ellen Weinmeyer, Edmonton
- 39. Presbytery of Central Alberta (Alberta)**
 Dewald Delpport, Red Deer
 Evelyn M. Onofryszyn, Eckville
- 40. Presbytery of Calgary-Macleod (Alberta)**
 Thomas C. Brownlee, Calgary
 Karoly Godollei, Calgary
 M. Helen Smith, Calgary
 Leslie L. Walker, Calgary
 Sandra J. Cameron Evans, Calgary
 Brenda K. Kasper, Bassano
 Marlene V. LaMontagne, Calgary
 Helen S. Snortland, Medicine Hat

VIII. SYNOD OF BRITISH COLUMBIA

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|---|--|
| <p>41. Presbytery of Kootenay (British Columbia)
Gavin L. Robertson, Trail</p> | <p>Lorraine M. Webber, Trail</p> |
| <p>42. Presbytery of Kamloops (British Columbia)
Wendy M. Adams, Armstrong
Herbert E. Hilder, Prince George
Harold M. Wiest, Kamloops</p> | <p>Ken H. Dahl, Prince George
Margaret H. McKechnie, Armstrong
Berna D. Porter, Kamloops</p> |
| <p>43. Presbytery of Westminster (British Columbia)
Kathy A. Ball, Chilliwack
Gerard M. Booy, Maple Ridge
Sylvia D.P. Cleland, North Vancouver
Stephen C. Farris, Vancouver
Malcolm I. MacLeod, Burnaby
Wayne H. Stretch, Abbotsford</p> | <p>Nancy A. Caunce, Langley
Ann M. Friesen, Abbotsford
Margaret McClelland, Vancouver
Clarabeth McIntosh, Vancouver
William T. Strong, Vancouver</p> |
| <p>44. Presbytery of Vancouver Island (British Columbia)
Irwin B. Cunningham, North Saanich
John A. Green, Campbell River
Edward (Ted) C. Hicks, Comox</p> | <p>Fiona S. Gow, Victoria
Wm. Peter Lewis, Victoria
Elaine M. Toole, Nanaimo</p> |
| <p>45. Presbytery of Western Han-Ca
Yong Wan Cho, Victoria
Alfred H.S. Lee, Pitt Meadows
In Kyu Park, Coquitlam</p> | <p>Joon C. Choe, Surrey
Sung Sub Han, West Vancouver</p> |

YOUNG ADULT REPRESENTATIVES AND STUDENT REPRESENTATIVES

The Principal Clerk also presented the names of the Young Adult Representatives and the Student Representatives as follows:

Young Adult Representatives

- | | |
|---|--|
| <p>1. Cape Breton
3. Pictou
6. Prince Edward Island
8. Montreal
10. Ottawa
13. Lindsay-Peterborough
16. West Toronto
19. Barrie
21. Algoma & North Bay
24. Hamilton
26. Paris
28. Essex-Kent
30. Huron-Perth
32. Superior
33. Winnipeg
39. Central Alberta
43. Westminster
45. Western Han-Ca</p> | <p>Shaemus Campbell, Hillside Boularderie
Ryan Sharpe, Stellarton
Andrew G. Campbell, Montague
Aaron Tsay, Brossard
Gordon Wice, Kanata
Samantha Brown, Cobourg
Huda Alkayat, Toronto
Lindsay Nemeth, Alliston
Andrew Wilson, Sault Ste. Marie
Alicia Powell, Binbrook
Brittany Saggau, Woodstock
Byron Kappes, Amherstburg
Amanda Wickenheiser, Fullarton
Will Newton, Thunder Bay
Gillian Anderson, Winnipeg
Stephanie Vincent, Red Deer
Sarah Smith, Abbotsford
Jinyoung Hur, Calgary</p> |
|---|--|

Student Representatives

- | | |
|--|---|
| <p>1. Knox College
2. Presbyterian College
3. Vancouver School of Theology</p> | <p>John Hyunjoon Park, London
Wendy MacWilliams, Montreal
Leah Yoo, Vancouver</p> |
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ELECTION OF THE MODERATOR

The Rev. A. Harvey Self called upon the Assembly to choose a Moderator to preside over its deliberations. He called on A.M. McPherson, convener of the Committee to Advise with the Moderator.

In accordance with the method determined by the 95th General Assembly, the committee placed in nomination the name of The Rev. Dr. Herbert F. Gale as Moderator of the 136th General Assembly.

The Rev. A. Harvey Self, Moderator, called for nominations from the floor. There were no further nominations.

On motion of J. Dent, duly seconded and adopted, nominations were closed.

R.J. Renton moved, seconded by C.J. Hodgson, that The Rev. Dr. Herbert F. Gale be declared elected as Moderator. Adopted. A.H. Self declared The Rev. Dr. Herbert F. Gale elected Moderator of the 136th General Assembly. The Assembly responded to this announcement with applause.

The Rev. Dr. Herbert F. Gale along with C.J. Hodgson and R.J. Renton withdrew temporarily in order that the new Moderator might be suitably robed.

The Rev. A. Harvey Self expressed the conviction that a gift he brought to the church during his moderatorial year was the capacity to listen. He then told the Assembly that there were two voices that he heard and that needed to be heard by the denomination. The first voice is that of Mr. George McMillan. Mr. McMillan was a teacher of vocational arts and a missionary at the Cecilia Jeffrey Residential School in Kenora, Ontario. He was known as a kind teacher who cared for the students but because of the stigma attached to all the teachers and staff of this school his positive story could not be told. The second voice belongs to The Rev. Gordon Williams, a member of the Peguis First Nation in Manitoba. His story begins in Birtle, Manitoba, where Mr. Williams was a victim of abuse at the residential school located there. He went on to graduate from the University of Manitoba and McGill University in Montreal and became a minister of The Presbyterian Church in Canada. He is currently chair of the Indian Residential Schools Survivor Advisory Committee. Mr. Self believes the experiences of Mr. Williams as an Aboriginal minister within our denomination need to be heard. He noted that Mr. Williams would be visiting the Assembly later in the week.

INSTALLATION OF THE MODERATOR

H.F. Gale was conducted to the chair by C.J. Hodgson and R.J. Renton. The Rev. A. Harvey Self asked H.F. Gale the appointed questions and installed him as Moderator of the 136th General Assembly. Deputy Clerk, D.G.A. Muir, escorted A.H. Self to his seat among the former General Assembly Moderators.

MODERATOR ADDRESSES ASSEMBLY

The newly installed Moderator addressed the court. Grateful for the vote of confidence of the denomination, the Moderator noted that he takes great comfort from the words of St. Paul, "Such is the confidence that we have through Christ towards God. Not that we are competent of ourselves to claim anything as coming from us; our competence is from God..." (2 Corinthians 3:4-5) The Moderator expressed how pleased he was to have Mr. Bob Renton, who was clerk of session when he served the congregation of Westminster-St. Paul's Presbyterian Church in Guelph, Ontario, by his side at this moment. He also gave thanks for The Rev. Joyce Hodgson who will serve as his chaplain during the week of Assembly. He said, "Whenever I needed her, Joyce was there with a word of peace." The Moderator acknowledged his brother, Mr. Russ Gale, and Russ's wife Lee, from North Carolina. "Russ has been a great brother, apart from the time he tried to poison me," joked the Moderator. He also acknowledged his other brother, Mr. Jim Gale, who could not attend the Assembly due to ill health. He gave thanks that his wife, The Rev. Dr. Shirley Gale, was here to celebrate the day with him. He then drew attention to his green stole that symbolizes the liturgical season of Ordinary Time. It was the Moderator's wish that during this "ordinary time" the Assembly might enjoy the extraordinary experience of God.

INTRODUCTION OF FORMER MODERATORS

The Moderator acknowledged the presence of former moderators of General Assemblies:

The Rev. A. Harvey Self (2009), Dr. M. Wilma Welsh (2006), The Rev. Dr. Richard. W. Fee (2004), The Rev. Dr. P.A. (Sandy) McDonald (2003), The Rev. J. Mark Lewis (2002), The Rev. Dr. H. Glen Davis (2000) and The Rev. Joyce I. Davis, The Rev. Dr. Alan M. McPherson (1995)

and Ms. Maureen McPherson, The Rev. Dr. Linda J. Bell (1992) and Mr. Martin Bauer, and The Rev. Dr. John R. Cameron (1991) and Mrs. Anne Cameron.

INTRODUCTION OF ECUMENICAL/INTERFAITH/INTERNATIONAL VISITORS

The Moderator welcomed the following international and interfaith visitors: Mr. Eric Vernon of the Canadian Jewish Congress and The Rev. Emmanuel Ariel, Church of North India. It was noted that several other guests would be introduced to the Assembly throughout the week.

YOUNG ADULT REPRESENTATIVES AND STUDENT REPRESENTATIVES WELCOMED

The Moderator invited the Young Adult Representatives and Student Representatives to stand and be recognized. The Assembly welcomed them with applause.

COMMITTEE TO ADVISE WITH THE MODERATOR

The Assembly called for the report of the Committee to Advise with the Moderator, which as printed on p. 200-01, was presented by A.M. McPherson, convener.

Receive and Consider

P.A. McDonald moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1 (p. 201) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 2 (p. 201) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 3 (p. 201) was moved by P.A. McDonald, duly seconded. Adopted.

Report as a Whole

P.A. McDonald moved, duly seconded, that the report as a whole be adopted. Adopted.

RECORDS OF ASSEMBLY, SYNODS AND ASSEMBLY COUNCIL

The Assembly called for the minutes of the 135th General Assembly, the several synods and the Assembly Council, that they might be placed in the hands of such committees as may be appointed to examine them. The Principal Clerk announced that the minutes and records were present for examination by the Committee to Examine Records and will be considered by the General Assembly following examination

(cont'd on p. 43)

COMMITTEE ON BUSINESS

The Assembly called for the first report of the Committee on Business, as printed on p. 280-85, which was presented by R. Lyle, convener.

Receive and Consider

R.R. Robinson moved, duly seconded, that the report be received and considered. Adopted.

Recommendation Nos. 1 through 5 (p. 280-81) were moved by R.R. Robinson, duly seconded and adopted.

Recommendation No. 6 (p. 281) was moved by R.R. Robinson, duly seconded and adopted.

The Principal Clerk brought greetings to the Assembly on behalf of Deputy Clerk, The Rev. Dr. Tony Plomp and expressed Dr. Plomp's sincere regrets that he is unable to attend the Assembly this year. The Principal Clerk also noted how delighted he is that The Rev. Shirley F. Murdock agreed to let her name stand to serve as interim Deputy Clerk for the week of Assembly.

Recommendation Nos. 7 through 11 (p. 281-83) were moved by R.R. Robinson, duly seconded and adopted.

(cont'd on p. 14)

COMMITTEE TO NOMINATE STANDING COMMITTEES

The Assembly called for the report of the Committee to Nominate Standing Committees, which was presented by K.O. Black, convener. Copies of the report were distributed to commissioners.

Receive and Consider

J. Dent moved, duly seconded, that the report be received and its recommendations considered. Adopted.

Recommendation No. 1 was moved by J. Dent, duly seconded.

That the distributed list of nominations be the first report of the committee for consideration by Assembly. Adopted.

Recommendation No. 2 was moved by J. Dent, duly seconded.

That any proposed changes to the committee's report as printed, be given in writing, over the signature of any two commissioners, to any one of the following: the convener, K.O. Black, the secretary, P.A. Paton or T. Hamilton at the General Assembly Office (Student Life Centre Room), no later than 12:00 noon, Tuesday, June 8, 2010. The change must be in the form of a name replacing another name in the report or a name filling in a blank space in the report. Adopted.

Recommendation No. 3 was moved by J. Dent, duly seconded.

That, in the committee of the whole, only those suggested changes to the report previously made in writing by commissioners, but not recommended by the committee, may be introduced by amendment(s), duly seconded. Adopted.

(cont'd on p. 31)

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly with prayer, to meet in the Sullivan Field House, Cape Breton University, Sydney, Nova Scotia, on Tuesday, June eighth, two thousand and ten at nine-thirty o'clock in the morning, of which public intimation was given.

SECOND SEDERUNT

At the Sullivan Field House, Cape Breton University, Sydney, Nova Scotia, on Tuesday, June eighth, two thousand and ten at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

The Moderator announced that the focus for his moderatorial year will be the generosity of The Presbyterian Church in Canada. He will encourage individuals, congregations and the denomination to work out ways that we can grow the generosity of the church. The Moderator said he believes we will only sail into future when we learn to practice generosity. During his travels as Associate Secretary for Planned Giving, he has been overwhelmed by how Presbyterians share gifts to grow the church forward. He is going to call this year "The Year of Living Generously". He said, "I invite you to sail into the future on a ship called generosity built out of the abundant grace of Almighty God. There is a part we can all play in building this ship because we all have gifts to share."

COMMITTEE ON BUSINESS (cont'd from p. 13)

The Assembly called for the report of the Committee on Business, which was presented by R. Lyle, convener. E.E.G. Allen moved, duly seconded, that the agenda for the morning sederunt be approved as presented. Adopted.

(cont'd on p. 18)

COMMITTEE ON THE ROLL AND LEAVE TO WITHDRAW

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw which was presented by C.J. Hodgson, convener.

Receive and Consider

C.J. Hodgson moved, duly seconded, that the report be received and considered. Adopted.

C.J. Hodgson moved, duly seconded, that the regrets received from W.Y. Nyarko (Presbytery of West Toronto) be accepted. Adopted.

C.J. Hodgson moved, duly seconded, that H.E. Hilder (Presbytery of Kamloops) be granted leave to withdraw from the seventh, eighth and ninth sederunts, and D.L. Sitaram (Presbytery of Brampton) be granted leave to withdraw from part of the third sederunt. Adopted.

(cont'd on p. 23)

COMMISSIONER ORIENTATION

The Principal Clerk presented a commissioner orientation session. The purpose of this session was to help commissioners gain a better understanding of common procedural issues that emerge during the sederunts. S. Kendall affirmed that the very important task of commissioners at the Assembly is to discern, prayerfully, the will of Christ for the church.

(cont'd on p. 18)

COMMITTEE ON BILLS AND OVERTURES

The Assembly called for the report of the Committee on Bills and Overtures, which was presented by G.S. Malcolm, convener.

Receive and Consider

G.S. Malcolm moved, duly seconded, that the report be received and considered. Adopted.

The report was circulated to commissioners for consideration at a later sederunt.

(cont'd on p. 20)

MODERATOR OF THE 135TH GENERAL ASSEMBLY

The Moderator invited A. Harvey Self, Moderator of the 135th General Assembly, to address the court. A.H. Self began by reminding the court that his primary calling for the past year was to lend a listening ear to the voices of many amazing Presbyterians doing amazing things for God. One of the main voices he heard was the voice of Canadian Forces chaplains and the men and women they serve in Afghanistan during these demanding days. He applauded The Rev. Dr. David Kettle as the first Presbyterian Chaplain General of the Canadian Forces, Chaplain to the Queen in Canada, and for his appointment to the Order of Military Merit. He drew the Assembly's attention to The Rev. R.M.A. (Sandy) Scott, minister in Prince Albert, Saskatchewan, and a militia chaplain. Mr. Scott recently returned from a tour of duty in Afghanistan. Several soldiers from Mr. Scott's unit and a journalist were killed by an improvised explosive device. A.H. Self asked the Assembly to rise for a moment of silence to honour Sergeant Martin Goudreault, Canada's most recent Canadian Forces casualty. He also invited J.M. Lewis forward to sing a song entitled "Soldier On" that he wrote for soldiers who experience a difficult time returning to civilian life. R.M.A. Scott was then called forward to lead the Assembly in prayer for the Canadian Forces. A.H. Self also said he was privileged to hear the voices of Presbyterians in Ghana and to see their faces filled with joy. Above all he listened for the voice of our Lord Jesus Christ saying, "I will never leave you nor forsake you". He concluded by saying, "Thank you to the whole Presbyterian Church in Canada for allowing me to listen on your behalf. Thanks to my wife Jayne and family for allowing me to listen often so far from home. Thank you to my congregation of Tweedsmuir Presbyterian Church in Orangeville, Ontario, and the Presbytery of Brampton for letting me listen to others twenty-six Sundays over the last year. And thank you, my Lord, for listening to me."

The Moderator gave thanks to A.H. Self. Showing off his Cape Breton tartan vest matching that worn by Mr. Self, the Moderator said, "We are both Cape Bretoners now." The court responded with applause.

**LIFE AND MISSION AGENCY COMMITTEE
(COMMITTEE ON EDUCATION AND RECEPTION)**

The Assembly called for the report of the Life and Mission Agency, which, as printed on p. 406-573, was presented by D. Cho, convener.

Receive and Consider

D. Cho moved, duly seconded, that the report be received and considered. Adopted.

T.G. Vais, who was called forward and introduced the report of the Committee on Education and Reception (p. 520-25), drew attention to its recommendations, and asked the commissioners to address enquiries or discussion to Ministry and Church Vocations Associate Secretary, S. Shaffer or himself.

(Education and Reception, cont'd on p. 37)
(Life and Mission Agency, cont'd on p. 21)

CLERKS OF ASSEMBLY

The Assembly called for the report of the Clerks of Assembly, which as printed on p. 357-77 was presented by D.G.A. Muir.

Receive and Consider

P.A. McDonald, moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1 (p. 358) was moved by P.A. McDonald, duly seconded.

Amendment

P.G. Bush moved, duly seconded, that to point 2 be added, "This consultation to include, but not be limited to, the presbyteries of Paris, Brampton, Waterloo-Wellington, London, Niagara, East Toronto, West Toronto, Oak Ridges, Pickering, Essex-Kent, Winnipeg, Calgary-Macleod, Edmonton-Lakeland, Westminster and Vancouver Island." Adopted.

Amendment

P.G. Bush moved, duly seconded, that to point 2 be added, "Among the topics addressed will be how congregations within Han-Ca Presbyteries might transfer to geographically bound presbyteries, and how congregations in geographically bound presbyteries might transfer to Han-Ca (or similarly non-geographical) Presbyteries." Adopted.

Recommendation No. 1 as amended was adopted as follows:

That a Special Committee on the Life of the Han-Ca Presbyteries, consisting of two members from each of the Han-Ca Presbyteries, and three members from the church at large, be established with the following terms of reference:

The committee shall:

1. Review the report of the Special Committee re Evaluation of Han-Ca Presbyteries (A&P 2002, p. 464-69).
2. Survey both Han-Ca and non Han-Ca presbyteries about how they have addressed the concerns raised in the above report, in particular A&P 2002, p. 468-69, as well as any other aspects of their ongoing life. This consultation to include, but not be limited to, the presbyteries of Paris, Brampton, Waterloo-Wellington, London, Niagara, East Toronto, West Toronto, Oak Ridges, Pickering, Essex-Kent, Winnipeg, Calgary-MacLeod, Edmonton-Lakeland, Westminster and Vancouver Island. Among the topics addressed will be how congregations within Han-Ca presbyteries might transfer to geographically bound presbyteries, and how congregations in geographically bound presbyteries might transfer to Han-Ca (or similarly non-geographical) presbyteries.
3. Present a final report to the 2012 General Assembly.
4. Meet no more than twice in person, preferably in the context of a meeting of each of the Han-Ca Presbyteries, and shall conduct the remaining business by email and conference call.

Recommendation No. 2 (p. 358) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 3 (p. 360) was moved by P.A. McDonald, duly seconded.

Amendment

S. Smith moved, duly seconded, that this report be referred to sessions, presbyteries and synods by the Barrier Act.

Out of Order

The Moderator ruled the amendment out of order.

Amendment

S. Smith moved, duly seconded, that the legislation be remitted to presbyteries under the Barrier Act.

(cont'd on p. 25)

INTERNATIONAL AFFAIRS COMMITTEE

The Assembly called for the report of the International Affairs Committee, which as printed on p. 390-406, was presented by E.M.I. MacLean, convener.

Receive and Consider

L.L. Walker moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1 (p. 396) was moved by L.L. Walker, duly seconded.

Motion to Table

R.J. Murray moved, duly seconded, that Recommendation No. 1 be tabled. Adopted.

Recommendation No. 2 (p. 397) was moved by L.L. Walker, duly seconded. Adopted.

Recommendation No. 3 (p. 398) was moved by L.L. Walker, duly seconded. Adopted.

Recommendation No. 4 (p. 400) was moved by L.L. Walker, duly seconded. Adopted.

Recommendation No. 5 (p. 400) was moved by L.L. Walker, duly seconded. Adopted.

Recommendation No. 6 (p. 401) was moved by L.L. Walker, duly seconded. Adopted.

Recommendation No. 7 (p. 406) was moved by L.L. Walker, duly seconded. Adopted.

(cont'd on p. 38)

REPORTS WITHOUT RECOMMENDATIONS

The Principal Clerk presented the reports having no recommendations.

Receive Reports

S. Kendall moved, duly seconded, that the following reports without recommendations be received. Adopted.

Atlantic Mission Society (p. 297-98)

Commission re Matters Left Uncared for or Omitted (p. 377)

Nominations (p. 575-76)

Trustee Board (p. 603-04)

ECUMENICAL/INTERFAITH/INTERNATIONAL VISITOR

J.M. Lewis was called forward to introduce Mr. Eric Vernon, principal lobbyist in Ottawa of the Canadian Jewish Congress, and currently Director of Government Relations and International Affairs for the Canadian Jewish Congress. He noted the dialogue and fellowship enjoyed with Jewish brothers and sisters and how Mr. Vernon fosters this through his grace, wisdom and openness.

Mr. Vernon said he was truly honoured to attend the Assembly and wished the court every success. He explained how the Canadian Jewish Congress has, for decades, cherished the relationship developed over time with Christian brothers and sisters. The focus of the Canadian Jewish Congress is on human rights. While the congress strives for rights for all, it pays particular attention to combating anti-Semitism that still lives and thrives in the world today. He

went on to express the belief that the right to free expression must have limits enshrined in law. He said we are fortunate to live in a country that recognizes free speech cannot be entirely free or outside the scope of legal protection. The state must protect its citizens from hate speech that undermines democratic society and is an infringement of human rights and freedoms. Cyberspace, where hatred is disseminated across national and international borders, is the new frontier in combating anti-Semitism. Cyberspace must remain a racism-free zone as much as possible. Civility is an essential component of a healthy society. He quoted Martin Luther King Jr. saying, “Difficult and painful as it is, we must walk on in the days ahead with an audacious faith in the future. When our days become dreary with low hovering clouds of despair and when our nights become darker than a thousand midnights, let us remember that there is a creative force in this universe working to pull down the gigantic mountains of evil, a power that is able to make a way out of no way and transform dark yesterdays into bright tomorrows. Let us realize the arc of the moral universe is long but it bends toward justice.”

The Moderator addressed Mr. Vernon saying, “We welcome you as a friend. Our scriptures encourage us always to speak the truth in love. You have done this. Thank you for sharing.” Mr. Vernon was presented with a memento of his visit to the Assembly.

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly, to meet in the Sullivan Field House, Cape Breton University, Sydney, Nova Scotia, on Tuesday, June eighth, two thousand and ten, at two o'clock in the afternoon, of which public intimation was given. The sederunt closed with prayer by the Moderator.

THIRD SEDERUNT

At the Sullivan Field House, Cape Breton University, Sydney, Nova Scotia, on Tuesday, June eighth, two thousand and ten at two o'clock in the afternoon, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

COMMITTEE ON BUSINESS (cont'd from p. 14)

J.E. Brewer moved, duly seconded, that the Women's Missionary Society/Atlantic Mission Society be allowed to distribute packaged information concerning “Look In – Shout Out” to all commissioners and guests prior to their reports. Adopted.

The Assembly called for the report of the Committee on Business, which was presented by R. Lyle, convener. E.E.G. Allen moved, duly seconded, that the agenda for the third sederunt be approved as presented. Adopted.

(cont'd on p. 23)

COMMISSIONER ORIENTATION (cont'd from p. 15)

The Principal Clerk presented a second commissioner orientation session. He explained the different types of motions that arise in church courts, describing a situation which, while real, had humorous and maritime overtones.

PRESBYTERIAN CHURCH BUILDING CORPORATION

The Assembly called for the report of the Presbyterian Church Building Corporation, which, as printed on p. 578-79, was presented by S. Quickert, chair of the corporation.

Receive and Consider

S.H. Limerick moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1 (p. 579) was moved by S.H. Limerick, duly seconded. Adopted.

Report as a Whole

S.H. Limerick moved, duly seconded, that the report as a whole be adopted. Adopted.

THE NORMAN M. PATERSON FUND FOR MINISTERIAL ASSISTANCE

The Assembly called for the report of The Norman M. Paterson Fund for Ministerial Assistance which, as printed on p. 384-85, was presented by A.J.R. Johnston, convener.

Receive and Consider

A.J.R. Johnston moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1 (p. 385) was moved by A.J.R. Johnston, duly seconded. Adopted.

Report as a Whole

A.J.R. Johnston moved, duly seconded, that the report as a whole be adopted. Adopted.

ECUMENICAL/INTERFAITH/INTERNATIONAL VISITOR

R.N. Faris was called forward to introduce The Rev. Father Robert Assaly, an Anglican Priest of the Diocese of Ottawa. As the Anglican Church of Canada's appointee to the ecumenical Middle East Working Group of the Canadian Council of Churches, Father Assaly has been engaged with Middle East peace and justice issues for over 20 years.

"It is a tremendous privilege to be here amongst you," Father Assaly said. He observed that 2,000 years ago, when the Prince of Peace was born not far from his ancestral village, and the angel choirs sang "Glory to God in the highest and peace on earth", they could not have been anticipating Bethlehem in the 20th century. Father Assaly shared personal observations about the Palestinian territories and described them as "the world's largest prison that is besieged on all sides". Palestinian Christians are calling for the support of churches around the world to bear witness to justice, peace and reconciliation. "Hope means not giving in to evil but rather standing up to it and continuing to resist it", said Father Assaly. "It is faith that overcomes the power of evil by seeing the goodness of God in all people alike, including the Israelis. Love is seeing the face of God in every human being. However, seeing the face of God in everyone does not mean accepting evil or aggression on their part, rather this love seeks to correct the evil and stop the aggression." Father Assaly pleaded with the General Assembly not to become one-sided on either side of the difficult issues of his homeland.

The Moderator thanked Father Assaly acknowledging the issues raised are large and complex. He assured Father Assaly of prayers for peace by Presbyterians.

ASSEMBLY COUNCIL

The Assembly called for the report of the Assembly Council, which as printed on p. 201-78, was presented by B. Vancook, convener.

Receive and Consider

J.E. Clapp moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1 (p. 207) was moved by J.E. Clapp, duly seconded. Adopted.

Recommendation No. 2 (p. 211) was moved by J.E. Clapp, duly seconded. Adopted.

Recommendation No. 3 (p. 211) was moved by J.E. Clapp, duly seconded. Adopted.

Recommendation No. 4 (p. 212) was moved by J.E. Clapp, duly seconded. Adopted.

Recommendation No. 5 (p. 212) was moved by J.E. Clapp, duly seconded. Adopted.

Emmaus Project

The Moderator invited D.J.M. Macleod forward to present on the Emmaus Project.

Additional Motion

P.G. Bush moved, duly seconded, that the 136th General Assembly urge all presbyteries to be on the lookout for missional opportunities within their bounds and to be bold in taking risks in seeking the advance of the reign of God. In that spirit of taking bold risks, The Presbyterian Church in Canada commit itself to planting 10 congregations a year over the five years 2012-2016.

Additional Motion Divided

At the request of two commissioners, the additional motion was divided into two motions.

Additional Motion

P.G. Bush moved, duly seconded, that the 136th General Assembly urge all presbyteries to be on the lookout for missional opportunities within their bounds and to be bold in taking risks in seeking the advance of the reign of God. Adopted.

Additional Motion

P.G. Bush moved, duly seconded, that in that spirit of taking bold risks, The Presbyterian Church in Canada commit itself to the vision of planting ten congregations a year over the five years 2012-2016.

(cont'd on p. 27)

COMMITTEE ON BILLS AND OVERTURES (cont'd from p. 15)

Recommendation No. 1 was moved by G.S. Malcolm, duly seconded. Adopted.

That Overture No. 16 (p. 616) re moratorium in changes to regional staff funding be answered in terms of the General Assembly response to the Life and Mission Agency Recommendation No. 1 (p. 410, 30).

Recommendation No. 2 was moved by G.S. Malcolm, duly seconded. Adopted.

That Overture No. 17 (p. 616) re funding for regional staff travel be answered in terms of the General Assembly response to the Life and Mission Agency Recommendation No. 3 (p. 411, 36).

Recommendation No. 3 was moved by G.S. Malcolm, duly seconded. Adopted.

That Overture No. 18 (p. 617) re maintaining regional and staff funding levels be answered in terms of the General Assembly response to the Life and Mission Agency Recommendation No. 1 (p. 410, 30).

Recommendation No. 4 was moved by G.S. Malcolm, duly seconded. Adopted.

That Overture No. 19 (p. 617) re maintaining current funding level for regional staff be answered in terms of the General Assembly response to the Life and Mission Agency Recommendation No. 1 (p. 410, 30).

Recommendation No. 5 was moved by G.S. Malcolm, duly seconded. Adopted.

That Overture No. 20 (p. 618) re diaconal ministers conducting the Sacrament of Communion be referred to the Committee on Church Doctrine to consult with the Clerks of Assembly, the Life and Mission Agency (Ministry and Church Vocations), and the Order of Diaconal Ministries.

Recommendation No. 6 was moved by G.S. Malcolm, duly seconded. Adopted.

That Overture No. 21 (p. 618) re affirming annual General Assemblies be answered in terms of the General Assembly response to Assembly Council Recommendation No. 6 (p. 215, 46).

Recommendation No. 7 was moved by G.S. Malcolm, duly seconded. Adopted.

That Overture No. 22 (p. 619) re developing guidelines for part-time ministry be referred to the Life and Mission Agency (Ministry and Church Vocations).

Recommendation No. 8 was moved by G.S. Malcolm, duly seconded.

That Overture No. 23 (p. 619) re revising educational standards for candidates of other theological schools be referred to the Life and Mission Agency (Ministry and Church Vocations).

Amendment

S. Farris, duly seconded, that the words “and the Committee on Theological Education” be added to this motion. Adopted.

Recommendation No. 8 as amended was adopted as follows:

That Overture No. 23 (p. 619) re revising educational standards for candidates of other theological schools be referred to the Life and Mission Agency (Ministry and Church Vocations) and the Committee on Theological Education.

Recommendation No. 9 was moved by G.S. Malcolm, duly seconded. Adopted.

That Appeal No. 1 (p. 620) re appeal against the verdict and censure of a commission of the Synod of Central Northeastern Ontario and Bermuda against Mr. Peikang Dai be referred to a Special Commission, consisting of five individuals not from the Synod of Central, Northeastern Ontario and Bermuda, established to deal with Appeal No. 1. Among the terms of reference, the following to be included:

- The Commission shall first determine if the appeal is in order.
- Expenses shall be reimbursed on a reasonable basis for the members of the commission.
- The commission shall have the authority to determine the number of witnesses each party may call and the duration of their presentations.

Recommendation No. 10 was moved by G.S. Malcolm, duly seconded. Adopted.

That a Committee on Terms of Reference be established to present terms of reference for the Special Commission re Appeal No. 1 to this General Assembly (see p. 25, 40).

Report as a Whole

G.S. Malcolm moved, duly seconded, that the report as a whole be adopted. Adopted.

LIFE AND MISSION AGENCY COMMITTEE (cont'd from p. 16)

Minute of Appreciation for The Rev. Arlene (Randall) Onuoha

The Rev. A. Onuoha was called forward, accompanied by The Rev. R. Wallace. D. Cho read a minute of appreciation for her (p. 422-23).

Ms. Onuoha responded by stating that it has been a great honour and privilege to be a representative of Christ and of the church in Nigeria. She said, "I have seen the faithfulness of God every day and have had so many opportunities to see people grow and the church grow; to see miracles and wonders in the church in Nigeria and Canada. So often I have seen things that seemed ready to die because we try to figure things out too much for ourselves, but when we remember it is not us but God in us that accomplishes things, then we can let go and proceed in faith with all the gifts God has given us and see things take off. I also want to thank God because God has been faithful in everything according to God's promises. I thank The Presbyterian Church in Canada because the church has also been faithful in promises and encouragement. I was called to minister and I am still in ministry. Thank you for the privilege and I ask God to bless us all in Jesus' name."

The Moderator told A. Onuoha that Christ shines through her and added, "We thank God for you." He then led the Assembly in prayer for A. Onuoha as she continues her ministry.

Recommendation No. 6 (p. 423) was moved by D. Cho, duly seconded. Adopted.

Recommendation No. 1 (p. 410) was moved by D. Cho, duly seconded.

Amendment

G.M. Booy moved, duly seconded, that a Special Assembly Committee be struck to review the funding formula and the consequences of that formula, to report to the 137th General Assembly.

(cont'd on p. 27)

COMMITTEE ON CHURCH DOCTRINE

The Assembly called for the report of the Committee on Church Doctrine which, as printed on p. 285-356, was presented by D.F. Robinson, convener.

Receive and Consider

W. Hong moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1 (p. 290) was moved by W. Hong duly seconded. Adopted.

Recommendation No. 2 (p. 356) was moved by W. Hong, duly seconded.

Amendment

J. Dennis moved, duly seconded, that the fourth, fifth and sixth paragraphs be removed from “Canadian Presbyterian Statement on our Relationship with the Jewish People”. Defeated.

Recommendation No. 2 was adopted.

Recommendation No. 3 (p. 356) was moved by W. Hong, duly seconded. Adopted.

Report as a Whole

W. Hong moved, duly seconded, that the report as a whole be adopted. Adopted.

ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE

The Assembly called for the report of the Ecumenical and Interfaith Relations Committee, which, as printed on p. 377-384, was presented by R.N. Faris, convener.

Receive and Consider

J.M. Lewis moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1 (p. 378) was moved by J.M. Lewis, duly seconded. Adopted.

Recommendation No. 2 (p. 378) was moved by J.M. Lewis, duly seconded. Adopted.

Recommendation No. 3 (p. 379) was moved by J.M. Lewis, duly seconded.

Amendment

J.M. Lewis moved, duly seconded, that the following words be added to Recommendation No. 3 “and the response of the Canadian Jewish Congress to the ‘A Moment of Truth’ document”. Adopted.

Recommendation No. 3 as amended:

That the document “A Moment of Truth: A word of faith, hope and love from the heart of Palestinian suffering” and the response of the Canadian Jewish Congress to the “A Moment of Truth” document be sent to congregations, presbyteries and appropriate committees and agencies of the church for study and discussion with replies submitted by January 31, 2011.

(cont’d on p. 29)

PENSION AND BENEFITS BOARD

The Assembly called for the report of the Pension and Benefits Board which, as printed on p. 576-78, was presented by K.J. Michie, a member of the board.

Receive and Consider

H. Hilder moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1 (p. 577) was moved by H. Hilder, duly seconded. Adopted.

Recommendation No. 2 (p. 578) was moved by H. Hilder, duly seconded. Adopted.

Report as a Whole

H. Hilder moved, duly seconded, that the report as a whole be adopted. Adopted.

PRESENTATION OF MINUTES

The Principal Clerk announced that the minutes of the first sederunt were available for distribution.

(cont’d on p. 28)

Notice of Motion

S.D.P. Cleland presented the following notice of motion:

I give notice that, at a future sederunt, I will move or cause to be moved that the budget be reconsidered following the discussion of the recommendations regarding funding synod staffing. (This notice of motion was not pursued.)

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly to meet in the Sullivan Field House, Cape Breton University, Sydney, Nova Scotia, on Tuesday, June eighth, two thousand and ten, at seven thirty o'clock in the evening, of which public intimation was given. The sederunt closed with prayer by the Moderator.

FOURTH SEDERUNT

At the Sullivan Field House, Cape Breton University, Sydney, Nova Scotia, on Tuesday, June eighth, two thousand and ten at seven thirty o'clock in the evening, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer

COMMITTEE ON BUSINESS (cont'd from p. 18)

The Assembly called for the report of the Committee on Business, which was presented by R. Lyle, convener. E.E.G. Allen moved, duly seconded, that the agenda for the fourth sederunt be approved as presented. Adopted.

(cont'd on p. 25)

COMMITTEE ON THE ROLL AND LEAVE TO WITHDRAW (cont'd from p. 15)

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw which was presented by C.J. Hodgson, convener.

C.J. Hodgson moved, duly seconded, that the regrets received from B.J. Crockett (Presbytery of Pictou) be accepted. Adopted.

C.J. Hodgson moved, duly seconded, that J.R. Lackie (Presbytery of Pictou), be granted leave to withdraw from the eighth sederunt, D. Lane (Presbytery of East Toronto) be granted leave to withdraw from the seventh and eighth sederunts, and H.S. Snortland (Presbytery of Calgary-MacLeod) be granted leave to withdraw from the third sederunt through to the close of the Assembly. Adopted.

(cont'd on p. 25)

TRUTH AND RECONCILIATION EVENT

The Moderator called upon Chief Terry Paul, Chief of Membertou, to welcome the members of the court to the territory of his people the Mi'kmaq, within Cape Breton.

After welcoming the Assembly in the Mi'kmaq language and in English, Chief Paul said, "We want to make sure the people of this country hear our voices; hear what was done; hear about the legacy that the residential schools left. It is very difficult to go back to that five-year-old. I know, and a lot of our people know, it is very important to forgive so that you don't stay being a victim. You need to forgive; to lift that heavy burden off your shoulders. We need to lift that burden off that five-year-old. For many years I blamed the church, I blamed the government, I blamed all religions. In fact, I even blamed God. But it is not God. It is not the religions. It is people who believed we were less than we were. Here we are, ready to forgive and live."

The Moderator presented Chief Paul with a copy of the confession, adopted by the 1994 General Assembly, made to Aboriginal peoples. He added, "We want to hear the words that need to be spoken and to remain silent when it is too difficult to speak."

The Moderator then opened the Truth and Reconciliation event with prayer.

Ms. Marie Wilson

The Moderator invited S. Kendall to introduce Ms. Marie Wilson, one of the three commissioners of the Truth and Reconciliation Commission of Canada. S. Kendall noted that this is the first and only commission that has dealt with the history of treatment of children and he expressed the gratitude of the Assembly for her presence.

Ms. Wilson began by remarking on how “a big part of the Truth and Reconciliation story is the failure to recognize what is sacred in people.” She explained that one of the commission’s mandates is to educate all Canadians about the residential schools. She reminded the Assembly that the Canadian Residential Schools Policy was specifically designed to assimilate and Christianize Aboriginal people; to remove the Indian from the child. She related conditions endured by children in the schools. Today, survivors are still asking the question, “Why could they not accept us for who we are?” Ms. Wilson pointed out that this is a shared history. This is Canada’s history and its treatment of some of its people. We have inherited the legacy of it. We, as a country, have to think about how we move forward. While acknowledging that there are many positive residential school stories, they exist despite the schools and not because of them. Ms. Wilson encouraged the Assembly to seek out and use resources about the Aboriginal community that are available within The Presbyterian Church in Canada and to ask ourselves what we are doing to train our people in the history of our relationship with Aboriginal people. She also urged the commissioners to stay in touch with the Truth and Reconciliation Commission online at www.trc.ca.

The Moderator thanked Ms. Wilson for her words and Lori Ransom presented her with a gift on behalf of the Assembly.

The Rev. Terry LeBlanc

R.N. Faris was called forward to introduce The Rev. Terry LeBlanc, a Mi’kmaq/Acadian from Campbellton, New Brunswick. It was noted that Mr. LeBlanc serves as Executive Director with My People International. He is also the founder and current chair of the North American Institute for Indigenous Theological Studies and the 2010 E.H. Johnson Award Recipient.

Mr. LeBlanc spoke to the court about his efforts to develop greater native leadership in the church. For example, he reflected on how the resurrection story could include the Aboriginal story and how this community might embrace the gospel message in ways that address everyday issues with which his people struggle. Instead of co-opting western methods of theological reflection, he is striving to open the way to developing Aboriginal theology. He firmly believes the church needs Aboriginal people doing theology because this will lead the church in new directions.

The Moderator thanked The Rev. T. LeBlanc for sharing with the Assembly.

The Rev. Gordon Williams

The Moderator invited The Rev. A.J.R. Johnston to introduce The Rev. Gordon Williams, a member of the Peguis First Nation in Manitoba and chair of the Residential Schools Survivor Committee of the Truth and Reconciliation Commission. An ordained minister of The Presbyterian Church in Canada, Mr. Williams has enjoyed a long and illustrious career with the federal government.

Mr. Williams related his fascinating journey through life that led him to places he never could have imagined. Early in the story he was a student at the residential school in Birtle, Manitoba. He is still troubled by memories of those days, especially images of little children not experiencing the comfort of mother or father or community. As chair of the Survivor Committee, he listens to countless residential schools stories and has witnessed the toll it has taken on generations of families. The Assembly heard about the challenges he faced as an Aboriginal man trying to obtain a university degree and being admitted to The Presbyterian College in Montreal. He said, “I thought if there was a place that might accept me for who I am it would be church people who would welcome me with open arms.” This was not the case. After serving congregations in western Canada, Mr. Williams was explicitly discouraged from seeking a call in central Canada. It was then that he began what turned out to be a twenty-five year vocation serving in various federal government portfolios. He said, “Someone had to break the mould and give hope. Today 25,000 Aboriginal students walk the halls of post-secondary schools in Canada. There were only four when I went to university.”

The Moderator said, “The words you have spoken are challenging words and hard to hear. On behalf of the church I ask forgiveness for any wrongs done to our Aboriginal brothers and sisters. My hope and prayer for us all is that we would recognize that we are one people, with one creator, one Great Spirit, all on that long road of learning.”

ADJOURNMENT

The Moderator adjourned the Assembly to meet in the Sullivan Field House, Cape Breton University, Sydney, Nova Scotia, on Wednesday, June ninth, two thousand and ten, at nine-thirty o'clock in the morning, of which public intimation was given. The sederunt closed with prayer by the Moderator.

FIFTH SEDERUNT

At the Sullivan Field House, Cape Breton University, Sydney, Nova Scotia, on Wednesday, June ninth, two thousand and ten at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator constituted the court with prayer.

COMMITTEE ON BUSINESS (cont'd from p. 23)

The Assembly called for the report of the Committee on Business, which was presented by E.E.G. Allen, member of the committee. E.E.G. Allen moved, duly seconded, that the agenda for the fifth sederunt be approved as presented. Adopted.

(cont'd on p. 28)

COMMITTEE ON THE ROLL AND LEAVE TO WITHDRAW (cont'd from p. 23)

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw which was presented by C.J. Hodgson, convener.

C.J. Hodgson moved, duly seconded, that L. Amiro (Presbytery of Lambton-West Middlesex) be granted leave to withdraw from the fifth sederunt. Adopted.

(cont'd on p. 29)

CLERKS OF ASSEMBLY (cont'd from p. 17)

Recommendation No. 3 Amendment

Discussion resumed on the amendment to Recommendation No. 3.

Amendment Defeated

The amendment was defeated.

(cont'd on p. 41)

MODERATOR NAMES SPECIAL COMMITTEES AND COMMISSIONS

Receive and Consider

A.H. Self moved, duly seconded that the report of the Committee to Confer with the Moderator be received and considered. Adopted.

On nomination of the Moderator, it was moved by A.H. Self, duly seconded, that the Committee on Terms of Reference for the Special Commission re Appeal No. 1, 2010, be named as follows: P.A. McDonald, H.J. Vais and M.J. Marsden, in consultation with the Clerks of Assembly. Adopted. (See p. 40)

On nomination of the Moderator, it was moved by A.H. Self, duly seconded, that the Special Committee on the Life of Han-Ca Presbyteries be named as follows: church at large: D. Cho, C. McIntosh, M.W. Welsh; Eastern Han-Ca: P.S. Han, I.K. Kim; Western Han-Ca: A.H.S. Lee (convener), C.S. Park. Adopted.

(cont'd on p. 43)

ATLANTIC MISSION SOCIETY

The Moderator welcomed A. Taylor, President of the Atlantic Mission Society, and invited her to speak to the report which, as printed on pages 297-98, had previously been received by the Assembly (p. 17). A. Taylor was pleased to bring to the commissioners' attention that the Assembly is being served by many members of the Atlantic Mission Society and proudly announced that the society is 134 years old. She presented the Moderator with a book entitled,

Atlantic Mission Society of The Presbyterian Church in Canada, Profiles in Mission 1876-2005. Ms. Taylor announced her imminent retirement and introduced Ms. Jennifer Whitfield as the incoming president. Ms. Whitfield spoke of the “Cushion Project”. Members of the Atlantic Mission Society made 148 cushions to give to the participants of this year’s Pre-Assembly Workshop to sit upon during the event and to take home as a keepsake. She then presented the Moderator with his own cushion.

The Moderator offered both leaders a grateful hug to the sound of applause.

WOMEN’S MISSION SOCIETY

D. Bryan was called forward by the Moderator to present the Women’s Missionary Society report as printed on p. 604-08.

Receive and Consider

J. Brewer moved, duly seconded, that the report be received and considered. Adopted.

D. Bryan commented enthusiastically and gratefully on the opportunity to contribute towards the construction of a hostel at the Christian School in Jobat, India, and towards the provision of school supplies for students in Eastern Europe.

Recommendation No. 1 (p. 606) was moved by J. Brewer, duly seconded.

Amendment

M.V. LaMontagne moved, duly seconded, that copies of the communication regarding concern over human trafficking noted in the recommendation be sent to leaders of the opposition parties as well. Adopted.

Recommendation No. 1 as amended was adopted as follows:

That the Moderator of the 136th General Assembly, communicate to Prime Minister Stephen Harper, leaders of the opposition parties, and other relevant Cabinet Ministers, the church’s concern over human trafficking in Canada, and urge the government to develop and implement a national strategy to combat this growing trade.

D. Bryan, past president, expressed what an honour and privilege it has been to serve the Women’s Missionary Society. She repeated what she said when she was first appointed to this leadership position, “The challenges ahead of us are nothing compared to the power that is behind us.” Ms. Joan Smith, the new president of the Women’s Missionary Society was introduced and received the applause of the Assembly. She thanked D. Bryan for her faithful service as a true ambassador of the Women’s Missionary Society.

The Assembly was then treated to a combined Atlantic Mission Society and Women’s Missionary Society special invitation, complete with song, parade and balloons, to attend the first national Presbyterian Women’s gathering called “Look In – Shout Out”. This event will take place in May 2011 in Richmond Hill, Ontario.

The Moderator told Ms. Bryan, “It has been a true joy to work with you. You’ve done a wonderful job.” He gave Ms. Smith a welcoming hug and recognized her as a great leader who is deeply committed to the ministry of the church.

Report as a Whole

J. Brewer moved, duly seconded, that the report as a whole be adopted.

ECUMENICAL/INTERFAITH/INTERNATIONAL VISITOR

S. Allen was called forward to introduce Ms. Mary Corkery, the executive director of KAIROS. S. Allen opined that KAIROS is deeply blessed by her excellent leadership.

Ms. Corkery expressed the deep gratitude of the board of directors, networks, groups across the country, and staff of KAIROS to The Presbyterian Church in Canada. The mission of KAIROS is summed up in Micah 6:8, “...to do justice, and to love kindness, and to walk humbly with your God.” It is the organization’s desire to speak and act with one ecumenical voice and to advocate for the protection of human rights with high priority on indigenous rights. She explained that when the Canadian International Development Agency (CIDA) cut KAIROS funding, it was a great shock to KAIROS and the human rights community. The lost revenue

would have gone to such projects as *Daughters of Peace*, a Jewish and Arab women’s organization and to a clinic in the Democratic Republic of the Congo that helps rape victims take perpetrators to court. She said, “I am inspired by all of our partners and by you people across the country who are part of the growing momentum for social justice. This is the 30th anniversary of the assassination of Father Oscar Romero who cried out for justice for his people in El Salvador. Anticipating his death, Father Romero said, ‘If they kill me, I will rise up in the voices of my people.’ We are those people. Pray that KAIROS will always keep faith and carry out its mandate.”

The Moderator thanked Ms. Corkery saying, “Your passion comes through. We are solidly behind you. As you said so well, this has become a defining and refining moment for KAIROS. More than 25 presbyteries have met with Members of Parliament to talk about the funding issues face-to-face. We are all working for that time of justice and peace.” He presented her with a memento of her visit with the General Assembly.

ASSEMBLY COUNCIL (cont’d from p. 20)

Recommendation No. 14 (p. 219) was moved by J.E. Clapp, duly seconded. Adopted.

A.H.S. Lee and H.D.H. Yun offered a word of thanks, in English and Korean, on behalf of the Han-Ca presbyteries for adopting the Korean translation of *Living Faith*.

The Moderator invited The Rev. Dr. Ian S. Wishart, one of the original *Living Faith* committee members and the chair of the committee responsible for the Korean translation, forward and presented him with a copy of *Living Faith* in both Korean and English.

J. Hur, C. McIntosh, I.S. Wishart and H.D.H. Yun led the Assembly in an English and Korean responsive reading of *Living Faith* section 7.1 (God’s Church). The Moderator offered prayer and the Assembly joined in singing *The Church’s One Foundation* in both languages. A.H.S. Lee pronounced the benediction.

The Moderator presented A.H.S. Lee and B. Park with copies of the new translation.

(cont’d on p. 38)

LIFE AND MISSION AGENCY COMMITTEE (cont’d from p. 21)

D. Cho received permission to invite D.J.M. Macleod forward to speak to the Presbyterian World Service and Development portion of the Life and Mission Agency report. He gave thanks to the denomination for the outstanding contributions to our brothers and sisters in Haiti and to the Presbyterian World Service and Development general appeal. A video was shown that illustrated some of the innumerable ways this service agency enriches the lives of many around the world. He encouraged commissioners saying, “We are called to pray for, learn from, and reach out to others. Return to your congregations with good news and with a commitment to increase your prayers and generosity for this ministry.”

Recommendation No. 20 (p. 504) was moved by D.J.M. Macleod, duly seconded. Adopted.

Recommendation No. 21 (p. 504) was moved by D.J.M. Macleod, duly seconded. Adopted.

Recommendation No. 22 (p. 504) was moved by D.J.M. Macleod, duly seconded. Adopted.

Recommendation No. 23 (p. 504) was moved by D.J.M. Macleod, duly seconded. Adopted.

Recommendation No. 24 (p. 506) was moved by D.J.M. Macleod, duly seconded. Adopted.

Dissent

P.G. Bush asked that his dissent be recorded.

(cont’d on p. 30)

COMMITTEE ON HISTORY

The Assembly called for the report of the Committee on History which, as printed on p. 385-89, was presented by A.D. MacLeod, convener.

Receive and Consider

S.C. Farris moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1 (p. 386) was moved by S.C. Farris, duly seconded. Adopted.

Recommendation No. 2 (p. 386) was moved by S.C. Farris, duly seconded. Adopted.

Recommendation No. 3 (p. 386) was moved by S.C. Farris, duly seconded. Adopted.

A.J. Sutherland, was called forward to speak to the National Presbyterian Museum campaign to seek contributions to The Rev. John A. Johnston Memorial Fund. A video relating to the museum was shown, copies of which were available in the display area of the Assembly hall. Mr. Sutherland explained that the museum largely reflects the Scottish heritage of our denomination and he appealed for donations of artifacts that will reflect more widely who we are as a church today.

Recommendation No. 4 (p. 387) was moved by S.C. Farris, duly seconded. Adopted.

Recommendation No. 5 (p. 387) was moved by S.C. Farris, duly seconded. Adopted.

Recommendation No. 6 (p. 388) was moved by S.C. Farris, duly seconded. Adopted.

A.D. MacLeod spoke warmly of the thirty years of dedicated service provided to the church by Archivist Ms. Kim Arnold. K. Arnold and her husband, R.T. Royal, were called forward. A gift was presented to Ms. Arnold on behalf of the Committee on History. She responded by saying, "It's the best job in the world and I look forward to many more years of working with you."

The Moderator noted that the Archives is playing an instrumental research role for the Truth and Reconciliation Commission of Canada.

Report as a Whole

S.C. Farris moved, duly seconded, that the report as a whole be adopted. Adopted.

PRESENTATION OF MINUTES (cont'd from p. 22)

The Principal Clerk announced that the minutes of the second sederunt were available for distribution.

(cont'd on p. 36)

COMMITTEE ON BUSINESS (cont'd from p. 25)

The Assembly agreed to move the report of the Maclean Estate from the fifth sederunt to a later sederunt and to circulate the second report of the Committee to Nominate Standing Committees.

(cont'd below)

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly to meet in the Sullivan Field House, Cape Breton University, Sydney, Nova Scotia, on Thursday, June tenth, two thousand and ten, at nine thirty o'clock in the morning, of which public intimation was given. The sederunt closed with prayer by the Moderator.

SIXTH SEDERUNT

At the Sullivan Field House, Cape Breton University, Sydney, Nova Scotia, on Thursday, June tenth, two thousand and ten at nine thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator constituted the court with prayer.

COMMITTEE ON BUSINESS (cont'd from p. above)

The Assembly called for the report of the Committee on Business, which was presented by R. Lyle, convener. E.E.G. Allen moved, duly seconded, that the agenda for the sixth sederunt be approved as presented. Adopted.

(cont'd on p. 37)

COMMITTEE ON THE ROLL AND LEAVE TO WITHDRAW (cont'd from p. 25)

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw which was presented by C.J. Hodgson, convener.

C.J. Hodgson moved, duly seconded, that A.M. Friesen (Presbytery of Westminster) be granted leave to withdraw from the eighth sederunt, and that W.M. Adams (Presbytery of Kamloops), E.C. Hicks (Presbytery of Vancouver Island), W. Hong (Presbytery of Niagara), M. Lallouet (Presbytery of Niagara), M.H. McKechnie (Presbytery of Kamloops) and D.S. Woods (Presbytery of Montreal) be granted leave to withdraw from the eighth sederunt through to the end of the Assembly. Adopted.

(cont'd on p. 37)

PRESBYTERIAN RECORD INC.

The Assembly called for the report of the Presbyterian Record Inc. which, as printed on p. 579-81, was presented by M. Munnick, convener.

Receive and Consider

M. Lallouet moved, duly seconded, that the report be received and considered. Adopted.

Additional Motion

Moved by M. Lallouet, duly seconded, that Ms. Kathleen Bolton, Mr. Aubrey Bonnell, The Rev. Katherine Burgess, Mr. Wayne Sankarlal be approved as members of Presbyterian Record Inc. Adopted.

The Moderator invited D. Harris, editor of the *Presbyterian Record*, and staff present to come forward. D. Harris was pleased to announce that the magazine recently won 21 awards including first place for the best denominational publication in North America. This news was greeted with applause.

Report as a Whole

M. Lallouet moved, duly seconded, that the report as a whole be adopted. Adopted.

ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE (cont'd from p. 22)

Recommendation No. 3

Discussion resumed on Recommendation No. 3 as amended.

Amendment

M.V. LaMontagne moved, duly seconded, that the words “written by Christian Palestinians” be inserted after the title “A Moment of Truth”. Adopted.

Recommendation No. 3 as amended:

That the document “A Moment of Truth: A word of faith, hope and love from the heart of Palestinian suffering” and the response of the Canadian Jewish Congress to the “A Moment of Truth” document, written by Christian Palestinians, be sent to congregations, presbyteries and appropriate committees and agencies of the church for study and discussion with replies submitted by January 31, 2011.

Amendment

Moved by G. Malcolm, duly seconded, that the following words be added at the end of the recommendation: “and that in order to provide context, the following documents (or web-links where possible) be added to the mailing:

1. Cover letter and suggested study guide from the Ecumenical and Interfaith Relations Committee;
2. The response of the Canadian Jewish Congress;
3. The response of the Archbishop Desmond Tutu;
4. The response of the World Council of Churches;
5. The response of The Presbyterian Church (USA);
6. The response of Canadian Friends of Sabeel.”

Adopted.

Recommendation No. 3 as amended was adopted as follows:

That the document “A Moment of Truth: A word of faith, hope and love from the heart of Palestinian suffering” and the response of the Canadian Jewish Congress to the “A Moment of Truth” document, written by Christian Palestinians, be sent to congregations, presbyteries and appropriate committees and agencies of the church for study and discussion with replies submitted by January 31, 2011, and that in order to provide context, the following documents (or web-links where possible) be added to the mailing:

1. Cover letter and suggested study guide from the Ecumenical and Interfaith Relations Committee;
2. The response of the Canadian Jewish Congress;
3. The response of the Archbishop Desmond Tutu;
4. The response of the World Council of Churches;
5. The response of The Presbyterian Church (USA);
6. The response of Canadian Friends of Sabeel.

Report as a Whole

J.M. Lewis moved, duly seconded, that the report as a whole be adopted. Adopted.

LIFE AND MISSION AGENCY COMMITTEE (cont'd from p. 27)

Recommendation No. 1 Amendment

Discussion resumed on the amendment to Recommendation No. 1.

Immediate Vote

J. Dent moved, duly seconded, that the Assembly take an immediate vote. Adopted.

Amendment Adopted

The amendment was adopted.

Recommendation No. 1 as amended was adopted as follows:

That a Special Committee be struck to review the funding formula and the consequences of that formula, to report to the 137th General Assembly.

Additional Motion

G.S. Malcolm moved, duly seconded, that the prayer of Overture Nos. 4, 6 and 8, 2010 be answered by the striking of a Special Committee to review the funding formula and the consequences of that formula and that it is to report to the 137th General Assembly. Adopted.

(cont'd on p. 36)

ECUMENICAL/INTERFAITH/INTERNATIONAL VISITOR

R. Wallace was called forward to introduce The Rev. Emmanuel Ariel, presently serving as the parish minister in Amkjut of the Church of North India. He is Dean of the Diocese of Bhopal, which means he is second in authority to the Bishop.

Mr. Ariel brought greetings from the Bhil Field, the Diocese of Bhopal, and the Church of North India. He said, “The Presbyterian Church in Canada has offered great support to the Bhil Field. We have received long and continuing assistance over the years for our people and churches. Through the Presbyterian World Service and Development and under the leadership of the Jobat Hospital, a community health care system has been established and is now working in 100 villages.” Mr. Ariel also noted, with gratitude, the funding received from the Women’s Missionary Society that has permitted the construction of a new hostel for children in Jobat. Mr. Ariel related the tragic story of how he and 15 other Bhils were arrested and held in prison, some for two and one half years. Eventually all charges were dropped. “During this time we received prayerful support for our people, financial support for legal expenses, and relief for families when their homes were burned and looted. I thank you on behalf of the churches, schools, people and especially the children for all the financial and prayer support. I will never forget you.”

The Moderator said, “While you were praying in prison, Presbyterians were praying for you as well.” The Moderator prayed for Mr. Ariel and the Bhil people and presented him with a gift on behalf of the Assembly.

MACLEAN ESTATE COMMITTEE

The Assembly called for the report of the Maclean Estate Committee which, as printed on p. 574-75, was presented by D. Phillips, a member of the committee.

Receive and Consider

T. Billard moved, duly seconded, that the report be received and considered. Adopted.

A video describing the facilities, ministries and expansion plans for Crieff Hills Community was shown to the Assembly. Mr. Phillips expressed thanks for the financial and prayer support already contributed to the Crieff Hills Community “Building a Place Apart” capital campaign and encouraged others to consider offering support. Mr. Lawrence Pentelow, Crieff Hills director, and his wife Ms. Marylu Pentelow, were recognized by the Assembly with applause.

Recommendation No. 1 (p. 575) was moved by T. Billard, duly seconded. Adopted.

Recommendation No. 2 (p. 575) was moved by T. Billard, duly seconded. Adopted.

Recommendation No. 3 (p. 575) was moved by T. Billard, duly seconded. Adopted.

Report as a Whole

T. Billard moved, duly seconded, that the report as a whole be adopted. Adopted.

COMMITTEE ON THEOLOGICAL EDUCATION

The Assembly called for the report of the Committee on Theological Education which, as printed on p. 584-603, was presented by I.A.R. McDonald, convener.

Receive and Consider

I.A.R. McDonald moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1 (p. 585) was moved by I.A.R. McDonald, duly seconded.

Motion to Defer

S.C. Farris moved, duly seconded, that Recommendation No. 1 be deferred until a later sederunt so that the convener may consult with interested parties. Adopted.

(cont'd on p. 46)

COMMITTEE TO NOMINATE STANDING COMMITTEES (cont'd from p. 14)

The second report of the Committee to Nominate Standing Committees was presented by K.O. Black convener.

J. Dent moved, duly seconded, that the report of the Committee to Nominate Standing Committees be approved as follows. Adopted.

GENERAL ASSEMBLY STANDING COMMITTEES – 2010-2011

(It is understood that the Moderator is a member ex-officio of all Assembly standing committees per Book of Forms section 285.)

The Assembly Council

Category 1: 8 persons appointed by Assembly from the church at large.

One Year – Mr. Gordon Walford, Ottawa, ON (2005); Rev. Sung Deuk Hong, Surrey, BC (2009).

Two Years – Ms. Heather Crisp, Toronto, ON (2009); Rev. Margaret Mullin, Winnipeg, MB (2010); Rev. Bert Vancook, Thunder Bay, ON (convener) (2006).

Three Years – Ms. Janet Clapp, Winchester, ON (2007); Rev. Derek Krunys Miramichi, NB (2010); Mr. Kent Smith, Hunter, PE (2010).

Category 2: 15 persons appointed by Assembly for a term of three years, one from each of 15 different presbyteries, selected from among those nominated by presbytery, rotating every three years by alphabetical order of presbyteries and alternating between clergy and non-clergy each time a presbytery's turn comes in the rotation.

One Year – Algoma & North Bay – Rev. John R. Wilson, Sault Ste. Marie (2008); Assiniboia – Mr. Paul Tysdal, Briercreech, SK (2008); Barrie – Rev. Dr. A.R. Neal Mathers, Nottawa, ON (2008); Brampton – Mr. Richard Kirk, Oakville, ON (2008); Brandon – Rev. Paul Sakasov, Brandon, MB (2008); Han Ca East – Mr. Soo Cheol Lee, Toronto, ON (2008).

Two Years – Calgary-Macleod – Ms. Joan Stellmach, Calgary, AB (2009); Cape Breton – Rev. Lloyd A. Murdock, Glace Bay, NS (2009); Grey-Bruce-Maitland – Ms. Carol Glenn, Hanover, ON (2009); Essex-Kent – Mr. Gerald Head, Windsor, ON (2009).

Three Years – East Toronto – Mr. William McGowan, Toronto, ON (2010); Edmonton-Lakeland – Rev. Annabelle Wallace, Edmonton, AB (2010); Seaway-Glengarry – Rev. Mark R.J. Bourgon, Ingleside, ON (2010); Halifax & Lunenburg – Ms. Irene Rose, Mineville, NS (2010); Hamilton – Rev. M. Anne Yee-Hibbs, Dundas, ON (2010).

Category 3: 8 persons appointed by Assembly for a term of three years, one from each of the synods, selected from among those nominated by synod and alternating between clergy and non-clergy at the end of each three year term.

One Year – The Atlantic Provinces – Mr. Charles Greaves, Albert Bridge, NS (2008); Quebec & Eastern Ontario – Rev. J. Ross H. Davidson, Thedford Mines, QC (2009); Central, Northeastern Ontario and Bermuda – Ms. Peggy Liptrott, Toronto, ON (2008).

Two Years – Southwestern Ontario – Rev. Keith A. McKee, London, ON (2009); Manitoba and Northwestern Ontario – Ms. Betty Trevenen, Winnipeg, MB (2009); Saskatchewan – Rev. Ina Golaiy, Weyburn, SK (2009).

Three Years – Alberta & The Northwest – Ms. Gonnie VanderVeer-Carlson, Sherwood Park, AB (2010); British Columbia – Rev. Herbert E. Hilder, Prince George, BC (2010).

Category 4: 6 persons ex-officio, namely: the President of the Atlantic Mission Society or designate; the President of the Women's Missionary Society or designate; the Convener of the Committee on Theological Education or designate; the Convener of Life and Mission Agency; the Moderator of past General Assembly, the Moderator of the previous General Assembly.

Category 5: 4 persons ex-officio without vote, namely: General Secretary of the Life and Mission Agency, the Chief Financial Officer/Treasurer; one of the heads of colleges named by the Committee on Theological Education; and the Principal Clerk of the General Assembly who will be Secretary of the Council.

Church Doctrine, Committee on

One Year – Rev. John L. (Jack) Archibald, Ottawa, ON (2005); Rev. Peter G. Bush, Winnipeg, MB (2005); Rev. Jennifer L. Cameron, Belleville, ON (2008); Rev. Wally (Won-Hong) Hong, Niagara Falls, ON (2008); Rev. Paul Johnston, Bobcaygeon, ON (2008).

By Correspondence Rev. Richard E. Sand, New Glasgow, NS (2009)
 Mr. Gerry Kraay, Saskatoon, SK (2008)

Two Years – Rev. Dr. Nancy Calvert-Koyzis, Hamilton, ON (2009); Ms. Huda Kandalafi Kanawati, Montreal, QC (2006); Rev. Dr. William J. Klempa, Wentworth, QC (2008); Ms. Jacqueline Phills, Winnipeg, MB (2006); Rev. Douglas Robinson, Lachute, QC (convener) (2007).

By Correspondence Rev. Glenn T. Kukkola, Shakespeare, ON (2009)
 Rev. Dr. Harris Athanasiadis, Toronto, ON (2009)

Three Years – Mr. Stephen Jackson, Toronto, ON (2007); Rev. Dr. Aubrey J. Botha, Cambridge, ON (2010); Rev. Dr. Patricia Dutcher-Walls, Vancouver, BC (2010); Rev. Dr. Dong-Ha Kim, Brandon, MB (2010); Rev. R. Ian Shaw, Simcoe, ON (2010).

By Correspondence Rev. Karoly Godollei, Calgary, AB (2010)
Rev. Dr. D. Laurence DeWolfe, Halifax, NS (2010)

Ex-officio – Representatives from Knox College, The Presbyterian College and St. Andrew's Hall/Vancouver School of Theology, one to be named by each college for three year terms that are renewable.

Ecumenical and Interfaith Relations Committee

One Year – Rev. Dr. Robert N. Faris, Toronto, ON (convener) (2005); Ms. Janette McIntosh, Vancouver, BC (2008).

Two Years – Rev. In Kee Kim, Toronto, ON (2009); Rev. Carol Wood, Hamilton, ON (2009).

Three Years – Mr. Harvey Delpont, Kirkland Lake, ON (2007); Rev. Dr. Glynis R. Williams, Montreal, QC (2010).

Ex-officio – The Principal Clerk of the General Assembly and the General Secretary of the Life and Mission Agency, or their designates.

By correspondence – The convener (or first named) of the representatives to the Canadian Council of Churches and to the Caribbean and North American Area Council of the World Alliance of Reformed Churches; one of the delegates from this church to the last General Council of the World Alliance of Reformed Churches; the delegate from this church to the last Assembly of the World Council of Churches; one representative each of the Women's Missionary Society and the Board of Directors for Presbyterian Record Inc.

History, Committee on

One Year – Ms. Jo-Ann Dickson, Brantford, ON (2008); Rev. Dr. Thomas J. Hamilton, Charlottetown, PE (2008).

Two Years – Mr. Michael Millar, Barrie, ON (2009); Rev. Dr. A. Donald MacLeod, Brighton, ON (convener) (2005).

Three Years – Mr. Barry Cahill, Halifax, NS (2007); Mr. Harry Fraser, Toronto, ON (2010).

By correspondence – Rev. R. Ritchie Robinson, North Sydney, NS (2010); Synod conveners; one appointee by each of Knox College and The Presbyterian College.

Ex-officio – Representatives from Knox College, The Presbyterian College, Vancouver School of Theology, when in attendance; Archivist/Records Administrator; Assistant Archivist; Curator of the National Presbyterian Museum.

International Affairs, Committee on

One Year – Rev. Dawn Griffiths, St. John's, NL (2008); Mr. Yaw Nyampong, Montreal, QC (2008).

Two Years – Dr. Anu Bose, Ottawa, ON (2009); Rev. Dr. Robert H. Smith, Calgary, AB (convener) (2006).

Three Years – Rev. William G. Ingram, Toronto, ON (2010); Ms. Marjorie Ross, Toronto, ON (2007).

Ex-officio – Five persons appointed by the Life and Mission Agency; one person each appointed by the Women's Missionary Society and the Atlantic Mission Society.

Life and Mission Agency

One Year – Ms. Lee Ellis, Comox, BC (2005); Rev. Milton A. Fraser, Arnprior, ON (2005); Rev. Connie Lee, St. Albert, AB (2008); Rev. M. Helen Smith, Calgary, AB (convener) (2008).

Two Years – Mr. William Ashby, Port Severn, ON (2009); Mr. Gillan Jackson, Vancouver, BC (2009); Rev. Dr. P.A. (Sandy) McDonald, Dartmouth, NS (2006); Mr. Matthew Vyse, Calgary, AB (2006).

Three Years – Rev. John J. Hibbs, Dundas, ON (2007); Rev. Dr. J. Martin R. Kreplin, Moncton, NB (2010); Ms. Susan McKellar, Kars, ON (2007); Rev. Wendy Paterson, Windsor, ON (2010).

Assembly Council appointments – (3 persons to be named by Assembly Council); Rev. Dr. Neal Mathers, Nottawa, ON (2008). (Power to issue granted to the Assembly Council to fill appointments at its first meeting after the General Assembly in 2010.)

Ex-officio – Two appointees of Women’s Missionary Society; one appointee of Atlantic Mission Society, Presbyterian World Service and Development Committee.

Maclean Estate Committee

One Year – Rev. Thomas Billard, Cambridge, ON (2008); Ms. Linda Forbes, Grafton, ON (2008); Rev. Robert S. Geddes, Hamilton, ON (2009); Mr. David Phillips, Uxbridge, ON (convener) (2007).

Two Years – Rev. Penny Garrison, Cambridge, ON (2009); Mr. Don Laird, Guelph, ON (2007); Mr. Allen A. Stuart, Toronto, ON (2008); Mr. Stuart Douglas, Cambridge, ON (2009).

Three Years – Rev. Joan Ashley, London, ON (2010); Rev. Reid E. Chudley, Hillsburgh, ON (2007); Ms. Maureen Kelly, Brampton, ON (2007); Mr. Calvin McDougall, Simcoe, ON (2010).

Nominate, Committee to, for the 2011 General Assembly

Mr. Paul A. Paton, Barrie, ON (convener) (2009), Rev. Katherine A. (Kathy) Fraser, Strathroy, ON (2010); others as appointed by synods as per Book of Forms sections 301.2-301.5.

Pension and Benefits Board

One Year – Mr. William Lyall, Dundas, ON (2007); Rev. Katherine J. Michie, Prince George, BC (2005); Mr. Adrian Pearson, Stellarton, NS (2008).

Two Years – Mr. Tom Fisher, Toronto, ON (convener) (2009); Rev. Philip J. Lee, Saint John, NB (2006); Mr. Bruce Templeton, St. John’s, NL (2009).

Three Years – Mr. Eugene Craig, Woodstock, NB (2010); Mr. James Hutchison, Toronto, ON (2010); Mr. G. Murray MacDonald, Stillwater Lake, NS (2008).

Ex-officio – The Chief Financial Officer/Treasurer; the Convener of the Trustee Board (or alternate).

By correspondence – Synod conveners.

Presbyterian Record Inc., Board of Directors, The

Note: As of the 2007 General Assembly, appointments to the board are presented through the report of the Presbyterian Record Inc. (see p. 579, 21).

Trustee Board (6 year appointment)

2005 – Rev. Donald Pollock, Toronto, ON; Rev. R.J. Graham Kennedy, St. Catharines, ON.

2006 – Mr. John Coombs, Toronto, ON; Mr. John McColl, Toronto, ON.

2007 – Mr. Eric Cockshutt, Toronto, ON; Rev. Walter M. Hearn, Toronto, ON.

2008 – Ms. Lisa Whitwell, Toronto, ON (convener)

2009 – Mr. Frank Cooper, St. Catharines, ON; Mr. William R. Herridge, Toronto, ON.

2010 – Ms. Esther Inglis, Buckhorn, ON; Ms. Margaret H. Ogilvie, Ottawa, ON., Mr. Tom Fisher (convener, Pension and Benefits Board).

Ex-officio – Principal Clerk; Chief Financial Officer/Treasurer; Convener of Assembly Council.

Note: Convener of Pension and Benefits Board to be named in a year category (by agreement of previous General Assembly).

Theological Education, Committee on

One Year – Rev. Nicholas Athanasiadis, Toronto, ON (2008); Ms. Anne Forsyth, Stoney Creek, ON (2008); Rev. Susan V. Clarke, Maitland, ON (2008); Mr. John Watson, Calgary, AB (2005).

Two Years – Rev. Wes Chang, Toronto, ON (2006); Ms. Susan Stott-Hood, Barrie, ON (2009); Rev. Marion R. Barclay MacKay, Sydney Mines, NS (2009); Rev. Dr. Cynthia J. Chenard, Dartmouth, NS (2009).

Three Years – Rev. Gwen D.T. Brown, Creston, BC (2010); Rev. Dr. J. Stanley Cox, Brantford, ON (2010); Mr. Brent Ellis, Hamilton, ON (convener) (2007); Rev. Jeffrey R. Lackie, Thorburn, NS (2010).

Ex-officio – Convener or designate of the Governing Board of Knox College, Governing Board of The Presbyterian College, Board of St. Andrew's Hall; Principal: Knox College, The Presbyterian College, Vancouver School of Theology; Dean: St. Andrew's Hall; three student representatives; two representatives of the Life and Mission Agency, namely, the Associate Secretary for Ministry and Church Vocations and one of the Associate Secretaries from the Education for Discipleship Team.

Governing Board of Knox College

(Up to two members of the governing boards of the theological institutions be drawn from across Canada at any given time. [A&P 2009, p. 496, 33])

One Year – Rev. Mary E. Bowes, Toronto, ON (2008); Mr. Peter Fullerton, Toronto, ON (2008); Dr. Stephanie Ling, Toronto, ON (convener) (2005); Rev. Dr. Alan M. McPherson, Ancaster, ON (2005); Ms. Donna M. Wells, Toronto, ON (2008).

Two Years – Mr. Anthony Keith, Toronto, ON (2006); Mr. James MacConnell, New Glasgow, NS (2009); Rev. William J. Middleton, Toronto, ON (2009); Rev. Kaja Muhn, Mississauga, ON (2006); Rev. Heather J. Vais, Thornhill, ON (2009).

Three Years – Ms. Joanne Stewart, Toronto, ON (2010); Mr. Luther Brown, Richmond Hill, ON (2009); Dr. Alexandra Johnston, Toronto, ON (2007); Rev. Linda Park, Lindsay, ON (2008); Rev. Dr. M. Jean Morris, Calgary, AB (2010).

Ex-officio – Principal, one faculty member, one member of Knox-Ewart Graduate Association.

Board of Governors of Presbyterian College

(Up to two members of the governing boards of the theological institutions be drawn from across Canada at any given time. [A&P 2009, p. 496, 33])

One Year – Mr. Mark Phillips, Montreal, QC (2009); Mr. Jim MacKinnon, Beaconsfield QC, (2008); Mr. Ralph Loader, Montreal, QC (2010); Ms. Jane Wyllie, Montreal, QC (2010).

Two Years – Dr. Ina Cummings, Pointe Claire, QC (2009); Rev. Dr. Terry Ingram, London, ON (2006); Rev. Dr. Andrew J.R. Johnston, Ottawa, ON (2009); Mr. Ian G. MacDonald, Pointe Claire, QC (convener) (2006).

Three Years – Ms. Rebecca De Vries, Montreal, QC (2007); Rev. Mary Anne Grant, Tatamagouche, NS (2009); Rev. Ruth Houtby, Ottawa, ON (2010); Dr. Claude Ngbwa, Laval, QC (2006).

Ex-officio – The Principal, the Director of Pastoral Studies, one other faculty representative, two student representatives; and two Graduates Association representatives.

Board of St. Andrew's Hall

(Up to two members of the governing boards of the theological institutions be drawn from across Canada at any given time. [A&P 2009, p. 496, 33])

One Year – Ms. Caroline Bonesky, Westminster, BC (2005); Rev. Dr. Gerald Booy, Maple Ridge, BC (2008); Ms. Karen Dylla, Richmond, BC (2008); Dr. F. Brian Holl, Victoria, BC (2009).

Two Years – Mr. Alan Hartley, Vancouver, BC (2009); Mr. David Jennings, North Vancouver, BC (convener) (2009); Rev. Laura T. Kavanagh, Victoria, BC (2006); Rev. Eui Jong Kim, Abbotsford, BC (2009).

Three Years – Ms. Janet (Paddy) Eastwood, Richmond, BC (2007); Ms. Nancy Farran, West Vancouver, BC (2007); Mr. Warren Huang, Vancouver, BC (2008); Dr. Remedios (Remy) Fu Tam, Vancouver, BC (2007).

Ex-officio – One representative from Vancouver School of Theology; Principal, Vancouver School of Theology; Dean of St. Andrew's Hall.

Report as a Whole

J. Dent moved, duly seconded, that the report as a whole be adopted. Adopted.

LIFE AND MISSION AGENCY COMMITTEE (cont'd from p. 30)

Recommendation Nos. 2 and No. 3

The Assembly agreed that Recommendation Nos. 2 and No. 3 be withdrawn as a consequence of the amendment to Recommendation No. 1 (p. 30).

Recommendation No. 4 (p. 419) was moved by D. Cho, duly seconded. Adopted.

Minute of Appreciation: Dr. Clara Henderson

D. Cho read a minute of appreciation for Dr. Clara E. Henderson (p. 421-22) who served for many rewarding years as a missionary in Malawi. Recently, she accepted a position as Associate Director of the Digital Arts and Humanities Project at Indiana University.

Dr. Henderson was not at the Assembly. The Moderator offered prayer for her as she begins this new vocation.

Recommendation No. 5 (p. 422) was moved by D. Cho, duly seconded. Adopted.

Addition Motion

D. Cho, moved, duly seconded, that International Ministries be granted permission to distribute copies of the Edinburgh 2010 *Common Call* document. Adopted.

R. Wallace was called forward to comment on this gathering that celebrated the centenary of the World Missionary Conference of Edinburgh.

Recommendation No. 7 (p. 433) was moved by D. Cho, duly seconded. Adopted.

Recommendation No. 8 (p. 445) was moved by D. Cho, duly seconded. Adopted.

Recommendation No. 9 (p. 445) was moved by D. Cho, duly seconded. Adopted.

Recommendation No. 10 (p. 446) was moved by D. Cho, duly seconded. Adopted.

Recommendation No. 11 (p. 446) was moved by D. Cho, duly seconded. Adopted.

(cont'd on p. 37)

PRESENTATION OF MINUTES (cont'd from p. 28)

The Principal Clerk announced that the minutes of the third and fourth sederunts were available for distribution.

(cont'd on p. 45)

Notice of Motion

K.A. Fraser presented the following notice of motion:

I give notice that, at a future sederunt, I will move or cause to be moved an additional motion that at future meetings of the General Assembly consideration of the budget take place after all financial matters of agencies and committees, including the Committee on Bills and Overtures, have taken place (see p. 42).

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly to meet in the Sullivan Field House, Cape Breton University, Sydney, Nova Scotia, on Thursday, June tenth, two thousand and ten at two o'clock in the afternoon, of which public intimation was given. The sederunt closed with prayer by the Moderator.

SEVENTH SEDERUNT

At the Sullivan Field House, Cape Breton University, Sydney, Nova Scotia, on Thursday, June tenth, two thousand and ten at two o'clock in the afternoon, the Assembly met pursuant to adjournment. The Moderator constituted the court with prayer.

COMMITTEE ON BUSINESS (cont'd from p. 28)

The Assembly called for the report of the Committee on Business, which was presented by R. Lyle, convener. E.E.G. Allen moved, duly seconded, that the agenda for the seventh sederunt be approved as presented. Adopted.

(cont'd on p. 43)

COMMITTEE ON THE ROLL AND LEAVE TO WITHDRAW (cont'd from p. 29)

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw which was presented by C.J. Hodgson, convener.

C.J. Hodgson moved, duly seconded, that R. Sharpe (Presbytery of Pictou, Young Adult Representative) be granted leave to withdraw from the sixth sederunt through to the end of the Assembly, and that D.L. Donovan (Presbytery of Kingston), G. Nugent (Presbytery of Kingston), D.E. Sherbino (Presbytery of Oak Ridges), J.A. Sherbino (Presbytery of Paris) and S. Smith (Presbytery of Essex-Kent) be granted leave to withdraw from the ninth sederunt. Adopted.

(cont'd on p. 44)

LIFE AND MISSION AGENCY COMMITTEE (cont'd from p. 36)
(COMMITTEE ON EDUCATION AND RECEPTION) (cont'd from p. 16)

T.G. Vais, convener of the Committee on Education and Reception, presented the report.

Recommendation No. 30 (p. 523) was moved by D. Cho, duly seconded. Adopted.

Recommendation No. 32 (p. 523) was moved by D. Cho, duly seconded. Adopted.

Recommendation No. 33 (p. 523) was moved by D. Cho, duly seconded. Adopted.

Recommendation No. 34 (p. 523) was moved by D. Cho, duly seconded. Adopted.

Recommendation No. 35 (p. 524) was moved by D. Cho, duly seconded. Adopted.

Recommendation No. 36 (p. 524) was moved by D. Cho, duly seconded. Adopted.

Recommendation No. 37 (p. 524) was moved by D. Cho, duly seconded. Adopted.

Recommendation No. 38 (p. 524) was moved by D. Cho, duly seconded. Adopted.

Recommendation No. 39 (p. 524) was moved by D. Cho, duly seconded. Adopted.

Recommendation No. 31 (p. 523) was moved by D. Cho, duly seconded.

Amendment

P.D. McDougall moved, duly seconded, that the word "minimum" be inserted in front of "B average". Adopted.

Recommendation No. 31 as amended was adopted as follows.

That Ms. Toyin C. Agbaje complete 2 semesters in Arts, and 6 semesters of theological study at one of the colleges of this church, completing the Arts courses with a minimum “B” average prior to enrolling in theology.

Recommendation No. 40 (p. 524) was moved by D. Cho, duly seconded. Adopted.

Recommendation No. 41 (p. 524) was moved by D. Cho, duly seconded. Adopted.

Recommendation No. 42 (p. 524) was moved by D. Cho, duly seconded. Adopted.

Recommendation No. 43 (p. 524) was moved by D. Cho, duly seconded. Adopted.

Recommendation No. 44 (p. 525) was moved by D. Cho, duly seconded. Adopted.

Recommendation No. 45 (p. 525) was moved by D. Cho, duly seconded. Adopted.

(cont’d on p. 39)

ASSEMBLY COUNCIL (cont’d from p. 27)

Additional Motion

Discussion resumed on the additional motion.

Amendment

W.A. Elliott moved, duly seconded, that the additional motion be amended by adding “or alternative ministries” after the word “congregations”. Adopted.

Additional Motion as amended:

That in the spirit of taking bold risks, The Presbyterian Church in Canada commit itself to the vision of planting ten congregations or alternative ministries a year over the five years 2012-2016.

Amendment

J.F. Crowdis moved, duly seconded, that the additional motion be amended to read “that in the spirit of the Emmaus Project, the General Assembly encourage presbyteries to be bold and imaginative in the development of new ministry opportunities including the planting of new congregations.”

Amendment to the Amendment

T.F.S. Ferrier moved, duly seconded, that the words “over the five years 2012-2016” be added. Defeated.

Amendment Adopted

The amendment was adopted.

Additional Motion as amended was adopted as follows:

That in the spirit of the Emmaus Project, the General Assembly encourage presbyteries to be bold and imaginative in the development of new ministry opportunities including the planting of new congregations.

(cont’d on p. 46)

INTERNATIONAL AFFAIRS COMMITTEE (cont’d from p. 17)

Recommendation No. 1 Lifted from the Table

P.A. McDonald moved, duly seconded that Recommendation No. 1 be lifted from the table. Adopted.

Amendment

D.F. Robinson moved, duly seconded, that the Moderator write to the Minister of Foreign Affairs, with copies to leaders of the opposition parties, to express disappointment in the lack of progress made by our country in adhering to the original goals set out in the Kyoto Protocol and to encourage the Government of Canada to work for and support an internationally negotiated binding agreement that builds on the Kyoto Protocol, at the December 2010 climate change meeting in Mexico. Adopted.

Recommendation No. 1 as amended was adopted as follows.

That the Moderator write to the Minister of Foreign Affairs, with copies to leaders of the opposition parties, to express disappointment in the lack of progress made by our country in adhering to the original goals set out in the Kyoto Protocol and to encourage the Government of Canada to work for and support an internationally negotiated binding agreement that builds on the Kyoto Protocol, at the December 2010 climate change meeting in Mexico.

Additional Motion

J.G. Robertson moved, duly seconded, that the Moderator write to the Intergovernmental Panel on Climate Change (IPCC) encouraging them to take all necessary steps to ensure transparency and openness in their climate change deliberations and reports. Adopted.

Report as a Whole

L.L. Walker moved, duly seconded, that the report as a whole be adopted. Adopted.

LIFE AND MISSION AGENCY COMMITTEE (cont'd from p. 38)

Recommendation No. 12 (p. 449) was moved by D. Cho, duly seconded. Adopted.

Recommendation No. 13 (p. 449) was moved by D. Cho, duly seconded. Adopted.

Recommendation No. 29 (p. 520) was moved by D. Cho, duly seconded. Adopted.

Additional Motion

L.J. Ashfield moved, duly seconded, that courts and congregations of the church be urged to communicate with their Member of Parliament and the Prime Minister of Canada, expressing their fervent hope that the resubmission from KAIROS to the Canadian International Development Agency (CIDA) will be considered favourably. Adopted.

Recommendation No. 14 (p. 454) was moved by D. Cho, duly seconded. Adopted.

Recommendation No. 15 (p. 455) was moved by D. Cho, duly seconded.

Amendment

D.E. Sherbino moved, duly seconded, that candidates seeking reception into The Presbyterian Church in Canada who have studied at Presbyterian seminaries other than those in Canada are required to take a course in Canadian Presbyterian Church History, Church Polity and an internship of two semesters of 10 hours per week in a Canadian Presbyterian church and those who have studied at the Association of Theological Schools schools not associated with The Presbyterian Church in Canada take a course in Canadian Presbyterian Church History, Church Polity, Reformed Worship, Reformed Theology, and an internship of two semesters of 10 hours per week in a Canadian Presbyterian church.

Amendment Ruled Out of Order

The Moderator ruled the amendment out of order.

Moderator's ruling challenged

The ruling of the Moderator was challenged. The Principal Clerk asked the Assembly whether or not it upheld the ruling of the Moderator.

Ruling of the Moderator upheld

The Assembly upheld the ruling of the Moderator.

Notice of Motion

D.E. Sherbino presented the following notice of motion:

I give notice that, at a future sederunt, I will move or cause to be moved that the guidelines for the Committee on Education and Reception be reconsidered (see p. 44).

Recommendation No. 1 deferred

The Moderator asked if the Assembly was in favour of deferring consideration of Recommendation No. 15 until the following sederunt. The Assembly agreed (see p. 44).

Recommendation No. 16 (p. 460) was moved by D. Cho, duly seconded. Adopted.

Recommendation No. 17 (p. 465) was moved by D. Cho, duly seconded. Adopted.

Recommendation No. 18 (p. 467) was moved by D. Cho, duly seconded.

Amendment

R.D. Wilson moved, duly seconded, that the following be added to the end of the recommendation, “in so far as the issues that deal with holistic health, but that the majority of the issues raised by the overture, which focus on the need of small synods and presbyteries for an expert advisor program and tool kit to provide counsel and knowledgeable assistance where difficulties arise, be referred to the Clerks of Assembly for study and report.” Adopted.

Recommendation No. 18 as amended was adopted as follows:

That the prayer of Overture No. 17, 2009 be answered in terms of the preceding report in so far as the issues that deal with holistic health, but that the majority of the issues raised by the overture, which focus on the need of small synods and presbyteries for an expert advisor program and tool kit to provide counsel and knowledgeable assistance where difficulties arise, be referred to the Clerks of Assembly for study and report.

Moderator Stepped Out of Chair

The Moderator stepped out of the chair and called on A.H. Self to moderate during the Planned Giving portion of the Life and Mission Agency Committee report.

Recommendation No. 19 (p. 475) was moved by D. Cho, duly seconded. Adopted.

Planned Giving Service of Remembrance

Dr. H.F. Gale, Associate Secretary for Planned Giving, led a service of remembrance and celebration for the generosity of those who left bequests to The Presbyterian Church in Canada during the past year.

(cont'd on p. 44)

Moderator Resumed Chair

The Moderator resumed the chair.

COMMITTEE ON TERMS OF REFERENCE

The Assembly called for the report of the Committee on Terms of Reference (as named on p. 25) which was presented by P.A. McDonald, convener.

Receive and Consider

P.A. McDonald moved, duly seconded that the report be received and considered. Adopted.

Recommendation No. 1

P.A. McDonald move, duly seconded, that the terms of reference for the Special Commission re Appeal No. 1, 2010 (p. 620) be as follows:

1. The special commission is established under the authority of the Book of Forms section 290 having all the powers of the General Assembly within its terms of reference.
2. The appellant shall be made aware that the judgment of the special commission is final and must be obeyed (Book of Forms section 290.4).
3. The procedures and actions of the special commission shall be consistent with the laws of The Presbyterian Church in Canada, in particular, legislation giving the procedures for appeal (Book of Forms section 393-405) and the principles of procedural fairness, with a view to using all possible diligence and tenderness in bringing all persons to harmonious agreement.
4. The special commission shall first determine if the appeal is in order and, if not, dismiss it on that basis. If the special commission deems it to be in order, it shall proceed in accordance with the judicial process as described in the Book of Forms.
5. The special commission shall be given authority to call for, confirm and examine the judicial record (Book of Forms section 378).
6. The special commission shall be given authority to call for, confirm and examine any other records it deems to be relevant.

7. The special commission shall be empowered to call before it, by citation, witnesses on behalf of the appellant and the respondent synod. The special commission shall have the authority to determine the number of witnesses each party may call and the duration of their presentations.
8. The special commission shall meet expeditiously and, after its review and judgment, bring the matters to a conclusion with due regard for the best interests of all concerned, and for the peace and harmony of the Church of Jesus Christ.
9. Expenses shall be reimbursed by the General Assembly on a reasonable basis for the members of the special commission.
10. The special commission shall report its action to the 2011 General Assembly, and shall use, insofar as is possible and appropriate, the following framework: Preamble, Terms of Reference, Membership, Procedures, Findings, Analysis, Decision and Judgment, Pastoral Comment.

Report as a Whole

P.A. McDonald moved, duly seconded, that the report as a whole be adopted. Adopted.

CLERKS OF ASSEMBLY (cont'd from p. 25)

Recommendation No. 3 Amendment

Discussion resumed on the amendment to Recommendation No. 3.

Amendment

J.G. Robertson moved, duly seconded, that the words “Committee on Church Doctrine” be added after the word “presbyteries”. Adopted.

Recommendation No. 3 as amended was adopted as follows:

That this report be referred to sessions, presbyteries, the Committee on Church Doctrine and the Committee on Theological Education for study and report to the Clerks of Assembly by January 31, 2011.

Recommendation No. 4 (p. 361) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 5 (p. 361) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 6 (p. 361) was moved by P.A. McDonald, duly seconded.

Amendment

J. Dent moved, duly seconded, that the sentence in the terms of reference (p. 362) for the Committee to Nominate Standing Committees that starts with the words “Maintain data on racial and ethnic diversity...” be removed. Defeated.

Recommendation No. 6 was adopted.

Recommendation No. 7 (p. 366) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 8 (p. 369) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 9 (p. 369) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 10 (p. 370) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 11 (p. 371) was moved by P.A. McDonald, duly seconded. Adopted.

Dissent

B.W. Dunnett asked that his dissent be recorded, with reasons given, as follows.

I wish to record my dissent to this motion for the following reasons: The church must encourage its members to take personal responsibility for their actions and to affirm that formal written complaints be made by those wishing to make complaints. The danger of presbyteries abusing their authority and unjustly meddling in the affairs of a congregation is too great and potentially divisive.

Recommendation No. 12 (p. 372) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 13 (p. 372) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 14 (p. 373) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 15 (p. 374) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 16 (p. 374) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 17 (p. 376) was moved by P.A. McDonald, duly seconded. Adopted.

Recommendation No. 18 (p. 377) was moved by P.A. McDonald, duly seconded. Adopted.

Additional Motion

Pursuant to the Notice of Motion given in the sixth sederunt, (p. 36), K.A. Fraser moved, duly seconded that at future meetings of the General Assembly consideration of the budget take place after all financial matters of agencies and committees, including the Committee on Bills and Overtures, have taken place.

Motion to Defer

C.I. MacLean moved, duly seconded, that the additional motion be deferred to a later sederunt. Defeated.

Amendment

The Assembly agreed to substitute the word “adoption” for “consideration” in the additional motion.

Additional Motion as amended was adopted as follows:

That at future meetings of the General Assembly, the adoption of the budget take place after all financial matters of agencies and committees, including the Committee on Bills and Overtures, have taken place.

Additional Motion

P.G. Bush moved, duly seconded, that the following words be added to Book of Forms section 398: In the case of a transmittal to the synod, where there is no meeting prior to the General Assembly, the appeal shall be transmitted directly to the General Assembly. That the above be sent to presbyteries for study and report to the Clerks of Assembly by January 15, 2011.

Ruled Out of Order

The Moderator ruled the additional motion out of order.

Report as a Whole

P.A. McDonald moved, duly seconded, that the report as a whole be adopted. Adopted.

COMMITTEE ON REMITS

The Assembly called for the report of the Committee on Remits which, as printed below, was presented by C.J. Fensham, convener.

Receive and Consider

C.J. Fensham moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1 was moved by C.J. Fensham, duly seconded, that Remit A, 2009 (p. 581) be approved and that this become the law of the church, and that the Book of Forms be amended accordingly. Adopted.

Recommendation No. 2 was moved by C.J. Fensham, duly seconded, that Remit B, 2009 (p. 581-83) be approved and that this become the law of the church, and that the Book of Forms be amended accordingly. Adopted.

Recommendation No. 3 was moved by C.J. Fensham, duly seconded, that Remit C, 2009 (p. 583) as reworded in the Clerks of Assembly report (p. 377) be approved and that this become the law of the church, and that the Book of Forms be amended accordingly. Adopted.

Report as a Whole

C.J. Fensham moved, duly seconded, that the report as a whole be adopted. Adopted.

COMMITTEE TO EXAMINE RECORDS (con't from p. 13)

Receive and Consider

A.J.R. Johnston moved, duly seconded, that the report be received and considered. Adopted.

Recommendation No. 1

That the minutes of the Synods of Quebec and Eastern Ontario, Central, Northeastern Ontario and Bermuda, Southwestern Ontario, Assembly Council and the 135th General Assembly be attested as neatly and correctly kept. Adopted.

Recommendation No. 2

That the minutes of the Synods of Atlantic Provinces, Manitoba and Northwestern Ontario, Saskatchewan and Alberta and the Northwest be attested with notes. Adopted.

Recommendation No. 3

That the minutes of the Synod of British Columbia be referred back to the synod for presentation to the Commission re Matters Left Uncared For or Omitted for attestation. Adopted.

Report as a Whole

A.J.R. Johnston moved, duly seconded, that the report as a whole be adopted. Adopted.

**MODERATOR NOMINATES SPECIAL COMMITTEES
AND COMMISSIONS** (cont'd from p. 25)

On nomination of the Moderator, A.H. Self moved, duly seconded, that the following commission and committees be named as follows. Adopted.

Committee to Advise with the Moderator

A. Klassen (convener), J. Masterton, N. Harvey, I.K. Kim, J.R. Crawford, H.D.R. Horst, S. Kendall and T. Hamilton.

Special Commission re Appeal No. 1, 2010

Clerks of Assembly, M.H. Smith, H.G. Davis, D.J. Jennings, W. Hong (convener), V. Kim.

Special Committee re Reviewing Synod Staffing Formula

Three synod representatives: A.H.S. Lee (British Columbia), M. Jesse (Saskatchewan), J.G. Fleischer (Central, Northeastern Ontario and Bermuda); one from the Life and Mission Agency: L. Ellis; one from the Assembly Council: C. Greaves; three church at large: H.J. Vais (convener), C.M. Kuhn, D. Bryan.

At the request of the newly appointed convener of the Special Committee re Reviewing Synod Staffing Formula, the Moderator asked the court if it understood the mandate of this special committee to include the possibility of finding extra funding. The Assembly agreed that it did.

Report as a whole

A.H. Self moved, duly seconded, that the report as a whole be adopted. Adopted.

COMMITTEE ON BUSINESS (cont'd from p. 37)

The Moderator ruled that the Assembly would reconvene at 7:00 pm.

(cont'd on p. 44)

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly to meet in the Sullivan Field House, Cape Breton University, Sydney, Nova Scotia, on Thursday, June tenth, two thousand and ten at seven o'clock in the evening, of which public intimation was given. The sederunt closed with prayer by the Moderator.

EIGHTH SEDERUNT

At the Sullivan Field House, Cape Breton University, Sydney, Nova Scotia, on Thursday, June tenth, two thousand and ten at seven o'clock in the evening, the Assembly met pursuant to adjournment. The Moderator constituted the court with prayer.

COMMITTEE ON BUSINESS (cont'd from p. 43)

The Assembly called for the report of the Committee on Business, which was presented by R. Lyle, convener. E.E.G. Allen moved, duly seconded, that the agenda for the eighth sederunt be approved as presented. Adopted.

(cont'd on p. 45)

COMMITTEE ON THE ROLL AND LEAVE TO WITHDRAW (cont'd from p. 37)

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw which was presented by C.J. Hodgson, convener.

C.J. Hodgson moved, duly seconded, that M.M. Davidson (Presbytery of Grey-Bruce-Maitland), J. Lee (Presbytery of Brandon), D.J.M. Macleod (Presbytery of East Toronto) and M.J. Schneider (Presbytery of Barrie) be granted leave to withdraw from the eighth sederunt through to the close of the Assembly. Adopted.

(cont'd on p. 50)

LIFE AND MISSION AGENCY COMMITTEE (cont'd from p. 40)

Recommendation No. 15

Discussion resumed on Recommendation No. 15.

Motion to Reconsider

Pursuant to the Notice of Motion given in the seventh sederunt (p. 39), D.E. Sherbino moved, duly seconded, that the guidelines for the Committee of Education and Reception be reconsidered. Adopted.

Amendment

D.E. Sherbino moved, duly seconded, that candidates seeking reception into The Presbyterian Church in Canada who have studied at Presbyterian seminaries other than those in Canada are required to take a course in Canadian Presbyterian Church History, Church Polity and an internship of two semesters of 10 hours per week in a Canadian Presbyterian church, and those who have studied at the Association of Theological Schools not associated with The Presbyterian Church in Canada take a course in Canadian Presbyterian Church History, Church Polity, Reformed Worship, Reformed Theology, and an internship of two semesters of 10 hours per week in a Canadian Presbyterian church.

Amendment to the Amendment

J. van Hartingsveldt moved, duly seconded, that the words "Presbyterian seminaries" be replaced with the words "seminaries of the Reformed Tradition". Adopted.

Amendment as Amended

That candidates seeking reception into The Presbyterian Church in Canada who have studied at seminaries of the Reformed Tradition other than those in Canada are required to take a course in Canadian Presbyterian Church History, Church Polity and an internship of two semesters of 10 hours per week in a Canadian Presbyterian church, and those who have studied at the Association of Theological Schools not associated with The Presbyterian Church in Canada take a course in Canadian Presbyterian Church History, Church Polity, Reformed Worship, Reformed Theology, and an internship of two semesters of 10 hours per week in a Canadian Presbyterian church. Defeated.

Recommendation No. 15 was adopted.

Recommendation No. 25 (p. 512) was moved by D. Cho, duly seconded. Adopted.

Recommendation No. 26 (p. 512) was moved by D. Cho, duly seconded. Adopted.

Recommendation No. 27 (p. 512) was moved by D. Cho, duly seconded. Adopted.

Recommendation No. 28 (p. 512) was moved by D. Cho, duly seconded. Adopted.

The Assembly viewed a video highlighting the vast scope of ministries supported by *Presbyterians Sharing...* across Canada and around the world, spreading the good news in word

and action. It was noted that this DVD was circulated in a recent PCPak and is available on the The Presbyterian Church in Canada website.

R. Fee expressed thanks for the dedicated and selfless work of D. Cho as convener of the Life and Mission Agency and called forward H. Smith to introduce her to the Assembly as the new convener. It was noted that a DVD explaining the Reformed understanding of the sacraments will be distributed to all churches through The Vine.

The Moderator said to D. Cho, “It has been my joy to get to know you and work with you. This is not goodbye. I know you will be active in the church at every level. And to Helen we say hello.”

Additional Motion

J.G. Robertson moved, duly accepted, that as a part of the substantial response to Overture Nos. 5, 13 and 15, 2010 by the Life and Mission Agency (Ministry and Church Vocations) to the General Assembly in 2011, the Committee on Theological Education be invited to comment on the feasibility of developing a Tyndale Seminary/Knox College/The Presbyterian College joint program in Presbyterian studies.

Ruled Out of Order

The Moderator ruled the additional motion out of order.

Report as a Whole

D. Cho moved, duly seconded, that the report as a whole be adopted. Adopted.

Notice of Motion

C.J. Fensham presented the following notice of motion:

I give notice that, at a future sederunt, I will move or cause to be moved that the report of the International Affairs Committee be reconsidered to consider an additional motion to write a letter to the Canadian Government asking for a full, independent, international inquiry into the Israeli intervention in the flotilla that was on its way to Gaza (see Commissioner’s Overture p. 50-51).

PRESENTATION OF MINUTES (cont’d from p. 36)

The Principal Clerk announced that the minutes of the fifth sederunt were available for distribution.

(cont’d on p. 50)

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly to meet in the Sullivan Field House, Cape Breton University, Sydney, Nova Scotia, on Friday, June eleventh, two thousand and ten at nine-thirty o’clock in the morning, of which public intimation was given. The sederunt closed with prayer by the Moderator.

NINTH SEDERUNT

At the Sullivan Field House, Cape Breton University, Sydney, Nova Scotia, on Friday, June eleventh, two thousand and ten at nine-thirty o’clock in the morning, the Assembly met pursuant to adjournment. The Moderator constituted the court with prayer.

COMMITTEE ON BUSINESS (cont’d from p. 44)

The Assembly called for the report of the Committee on Business, which was presented by R. Lyle, convener. E.E.G. Allen moved, duly seconded, that the agenda for the ninth sederunt be approved as presented. Adopted.

(cont’d on p. 51)

COMMITTEE ON THEOLOGICAL EDUCATION (cont'd from p. 31)

I.A.R. McDonald read a new preamble to Recommendation No. 1 as follows.

The three Canadian Presbyterian colleges (Knox College in Toronto, St. Andrew's Hall/Vancouver School of Theology in Vancouver, and The Presbyterian College in Montreal) offer courses and programs that may be credited toward a Certificate in Reformed Principles for Parish Nurses. This certificate may be used to fulfil the requirements of the Canadian Association of Parish Nursing Ministry (CAPNM) designation as a Parish Nurse. The courses are offered through both onsite classroom instruction and online distance education. The certificate is offered conjointly by the three colleges and students may take courses from any of the programs offered. Students are required to complete five courses from an approved list of courses in each college (see below). Normally students complete one course in each of the following five areas: Bible, theology, history, polity, and pastoral care.

This new paragraph appears in the committee's report on p. 584.

Recommendation No. 1 (p. 585) was moved by I.A.R. McDonald, duly seconded. Adopted.

Report as a Whole

I.A.R. moved, duly seconded, that the report as a whole be adopted. Adopted.

ASSEMBLY COUNCIL (cont'd from p. 38)

Additional Motion

T.F.S. Ferrier moved, duly seconded, that the cost of living allowance normally added to the minimum stipend grid be frozen for a period of two years, and re-evaluated at that time. In recognition of the current economic situation around us, those that have lost jobs, regional staff that are facing cuts and our pensioners who are not entitled to their cost of living increase. Defeated.

Recommendation No. 6 (p. 215) was moved by J.E. Clapp, duly seconded. Adopted.

Dissent

S.D.P. Cleland asked that her dissent be recorded, with reasons given, as follows.

In the face of declining revenue, and considering the environmental concerns expressed in the reports received by the Assembly, I believe we need to move to biennial Assemblies and look towards others ways to retain our connectional nature as a denomination and to accomplish the business currently conducted on the floor of Assembly.

Additional Motion

T.F.S. Ferrier moved, duly seconded, that regardless of what is decided today regarding biennial Assemblies, that the Church Doctrine Committee and the Committee on History be allowed time to continue to research and report on biennial Assemblies, from a historical and theological perspective, to a future Assembly. Defeated.

Recommendation No. 7 (p. 215) was moved by J.E. Clapp, duly seconded. Adopted.

Recommendation No. 8 (p. 216) was moved by J.E. Clapp, duly seconded. Adopted.

Recommendation No. 9 (p. 216) was moved by J.E. Clapp, duly seconded. Adopted.

Recommendation No. 10 (p. 216) was moved by J.E. Clapp, duly seconded. Adopted.

Recommendation No. 11 (p. 216) was moved by J.E. Clapp, duly seconded. Adopted.

Recommendation No. 12 (p. 217) was moved by J.E. Clapp, duly seconded. Adopted.

Recommendation No. 13 (p. 217) was moved by J.E. Clapp, duly seconded.

Amendment

B.W. Dunnett moved, duly seconded, that the word "not" be deleted. Defeated.

Recommendation No. 13 was adopted.

Report as a Whole

J.E. Clapp moved, duly seconded, that the report as a whole be adopted. Adopted.

STUDENT REPRESENTATIVES

The Assembly called for the report of the Student Representatives.

The Moderator invited the student representatives to come forward and address the Assembly.

Ms. Wendy MacWilliams, The Presbyterian College

Ms. MacWilliams who greeted the Assembly in English and French said, “Thanks for the opportunity to participate in this General Assembly. It has been exciting and enlightening. In 2006, I realized God was calling me into ministry. When God revealed such plans, it was clear I was to use my background in economic and community development for church development. This week you have enabled me to understand more how my ministry may be shaped. In discerning my call, I realized God wants me to focus on wealth creation, but from a kingdom development perspective – helping others build treasures in heaven, not on earth. It’s about building disciples not only to serve within the church, but also in the community, at home and abroad. I feel blessed and privileged to be part of this week’s Assembly to work together in love and discernment to do God’s work. Thank you for helping me to understand better my sense of call, and for allowing me to see how God is working throughout His Church in Canada.”

Mr. John Hyunjoon Park, Knox College

Mr. Park began his comments by reciting the verse, “We know that in all things God works for the good of those who love him, who have been called according to his purpose.” He went on to say, “I would like to take this opportunity to say that I love my Lord! This scriptural verse I just read from Romans pierced my heart two years ago, made me kneel down before the Lord, made me finally realize that I have been called by the Lord because God wills to do good in me, through me and with me. So here I am called, guided and led by our mighty Lord and now at the 136th General Assembly, looking at the work of the church and the sovereign God from the standpoint of a mere student, studying at Knox College. The more I study our holy God and his holy word, and the more I observe the reign of God through the work of the church, the more I realize it is not about me. It is about God. It is about the other. Thank you for allowing me to join this incredible voyage. For you I give the highest thanks and praise to our God, to whom we give all honour and glory, and to whom I commit again. Amen.”

Ms. Leah Yoo, Vancouver School of Theology

Ms. Yoo said, “Moderator and court, thank you so much for the grace and privilege to recognize the work God has called us to do. God loves the body of Christ and invites us to participate in ministry. Hospitality cannot be extended unless we receive hospitality and God has done this for us. Here in Cape Breton we have experienced fantastic hospitality so we too can go forward and be gracious. The celebration of being together has been so informative to my understanding that the church is a place of joy. I will come away with many more questions about how to serve God with creativity. How the church works things out has been a wonderful example to me. God is preparing us for the 21st century. I have heard that many fishermen don’t know how to swim, but I can confidently say this ship will not turn over. God’s grace is calling us forward. I pray that we can work together in a land of great diversity.”

The Moderator thanked each student and offer prayer for them.

YOUNG ADULT REPRESENTATIVES

The Assembly called for the report of the Young Adult Representatives. The young people launched into a parody of a General Assembly sederunt that led to a humorous song written for the occasion. They expressed thanks for the kindness shown by commissioners and added, “This has been a highly rewarding experience. It has been wonderful to see how the church cares about societal issues. There are still issues that need to be addressed; however, taking small steps is beneficial for the church and society. The knowledge and insight we have gained over the past week are life changing. Maybe someday one of us will be sitting in the chairs you occupy today. We thank you for this opportunity. We also say thanks to our shepherd, Jen. We appreciate all you have done for us.”

The Moderator thanked the Young Adult Representatives for the report adding, “I thank God for you.” He led the Assembly in prayer for the young people.

COURTESIES AND LOYAL ADDRESSES

The Assembly called for the report of the Committee on Courtesies and Loyal Addresses, which was presented by J.E. Clapp, convener.

Receive and Consider

J.E. Clapp moved, duly seconded, that the report be received and considered. Adopted.

Courtesies

First and foremost we give thanks to our Lord God for His presence and guidance in our time of worship, our business and in our fellowship.

As commissioners of the 136th General Assembly we are grateful for the wonderful opportunity we have been given to share in this time together.

We express our gratitude to Chief Terrance Paul, Chief of the Membertou First Nation, for extending to us a welcome to the land of his people, the Mi'kmaq. We were honoured by his presence and offer to him and his people our respect and gratitude.

Romans 13:8, "And if you have a gift for showing kindness to others, do it gladly." To the Presbytery of Cape Breton, you have shown kindness and have done it gladly. Thank you for your warm welcome. So to The Rev. Lloyd Murdock, convener of the Local Arrangements Committee and to Mr. Charles Greaves, secretary of the committee, and every single volunteer who gave their time and talents in any way, we thank you. Whether it was providing transportation, giving directions or opening doors, your hearts indeed warmed ours.

To Union Presbyterian Church in Albert Bridge (Mira Ferry) where the Pre-Assembly Workshop was held, thank you. The setting was beautiful, your hospitality warm and food delicious. And thanks to the cushions made by AMS members, the pews were comfortable. Worship was surely enhanced by the special music, and special recognition must be given to the workshop leaders.

To Bethel Church in Sydney, St. Paul's in Glace Bay and St. Andrew's in Sydney Mines – thank you for not only providing inspiring worship services but also for the wonderful lunch provided following and for the mass choir at the Sunday evening worship service.

The variety of music provided by the individual performers, the Cape Breton Orchestra, the fiddlers, singers, comedians and Men of the Deeps at the Kitchen Party, was indeed music to our ears.

We thank our Ecumenical, Interfaith and International guests for their presence and constructive input. We thank our First Nation's representatives as well as the Canadian Forces chaplains for their ministry of presence and ongoing spiritual support. In particular we thank The Rev. Terry LeBlanc, The Rev. Gordon Williams and Ms. Marie Wilson, for their presence with us and their deeply moving presentations made during the Tuesday evening Truth and Reconciliation event.

To Stephen Kendall, Don Muir, Shirley Murdock, Terrie-Lee Hamilton and all staff of our church, a big thank you for the work you did in the preparation for and throughout the 136th General Assembly. Your attention to detail made our sailing smooth.

We would like to commend as well, all staff at Cape Breton University, Days Inn, and bus drivers for their courteous conduct and friendly smiles during our stay.

And, finally, we thank The Rev. Dr. Herb Gale, Moderator of the 136th General Assembly for his guidance of this court. May the upcoming year be filled with joy and may God continue to guide and bless you and your wife Shirley in the year ahead.

(Tune: We Were Sailing Along on Moonlight Bay)

We've been sailing along – the whole week through
And we want to say a thank you – to all of you!
God has been here for sure, the whole week through
So we give Him the glory – and all the praise too!
We all came as CFA's – and now we're friends
So thank you Cape Breton – we'll be back again.

And for our Moderator:

(Tune: Row, Row, Row your Boat)

Row, Row, Row the boat
Generosity is its name
Captain Herb will steer it right
And we'll not flee with fright.

So let us all sail ahead
Giving as we go
Into the future PCC's love
To all the world we'll show.

All Aboard!

Generosity is setting sail and leaving the port!

Bon Voyage!

Loyal Addresses

To Her Majesty, Queen Elizabeth II, Queen of Canada

May it please your Majesty.

We, the commissioners, young adult representatives and international visitors of the Venerable the 136th General Assembly of The Presbyterian Church in Canada, meeting at Cape Breton University, Sydney, Nova Scotia, send to you loyal greetings.

We give thanks to God for your continuing leadership as our constitutional head of State. We give thanks, too, for your personal faith and commitment to God, as expressed both in your life and in your duties.

We pray that God will continue to bless you and all the members of the royal family with good health and wisdom.

To Her Excellency, the Right Honourable Michaëlle Jean, Governor General of Canada

We, the commissioners, young adult representatives and international visitors of the Venerable, the 136th General Assembly of The Presbyterian Church in Canada, meeting at Cape Breton University, Sydney, Nova Scotia, send greetings to you.

We are grateful for your leadership which you exude with grace, dignity and compassion.

We pray that God may continue His love and protection over you as you fulfill all your duties in Canada and around the world.

May God be so gracious as to bestow wisdom, mercy and peace upon you and your family.

To the Right Honourable, Stephen Harper, Prime Minister of Canada

We, the commissioners, young adult representatives and international visitors of the Venerable, the 136th General Assembly of The Presbyterian Church in Canada, meeting at Cape Breton University, Sydney, Nova Scotia, send to you and your family, your ministers and the Parliament of Canada, our most respectful greetings and prayers.

We give thanks to God for the dedicated service and leadership you and other Members of the Parliament provide to our great nation.

We write to you with the understanding that the state is a power instituted by God for services to God, bound together with the church in mutual support of one another's distinct ministries under God. That said we are grateful for the Government of Canada's commitment towards religious freedom throughout this nation.

Our Assembly gathering touched upon many issues including our commitment to support the Truth and Reconciliation process in which we are partners with you, the federal government. We also discussed and celebrated our nation's commitment towards justice and economic prosperity both within and beyond our great nation. We trust and request that the Parliament will not only honour its past commitment towards others by way of assistance, but will continue

to grow in its visionary generosity towards our neighbours in need; wherever that may be. We continue to hold you in our prayers as you host both the G8 and G20 summits and advocate these values which Canada upholds.

As with past years, this year's Assembly was graciously attended by members of our Canadian Forces chaplains. We are proud of them, their ability to share the presence of God into the midst of human hostilities and sufferings. We pray to God for our chaplains and the units in which they proudly serve. May they be strengthened and blessed.

We pray that God will grant you and other members of the Parliament the wisdom and courage to be leaders of the people of this great country in this day and age.

To the Honourable Daryl Dexter, Premier of Nova Scotia

We, the commissioners, student representatives, and young adult representatives of the Venerable the 136th General Assembly of The Presbyterian Church in Canada, meeting at Cape Breton University, Sydney, Nova Scotia, send our greetings to you and the members of the Legislature of Nova Scotia. We thank God for your dedication and service to this province. We also pray that God will grant wisdom and integrity as you fulfill the responsibilities of your office.

To His Worship John W. Morgan, Mayor of Cape Breton Regional Municipality

We, the commissioners, student representatives, and young adult representatives of the Venerable the 136th General Assembly of the Presbyterian Church in Canada, meeting at Cape Breton University, Sydney, Nova Scotia, send our greetings to you and the members of the Council of Cape Breton Regional Municipality.

We pray that God will grant you wisdom as you endeavour to carry out the responsibilities of your office with integrity and compassion.

Report as a Whole

J.E. Clapp moved, duly seconded, that the report as a whole be adopted. Adopted.

ADOPTION OF MINUTES (cont'd from p. 45)

Minutes of Assembly Adopted

S. Kendall moved, duly seconded, that the minutes of the first five sederunts be adopted as presented, subject to correction, and that the minutes of the remaining sederunts be taken as read and adopted, subject to correction. Adopted.

COMMISSION RE MATTERS LEFT UNCARED FOR OR OMITTED

Appointment of Commission re Matters Left Uncared For or Omitted

S. Kendall moved, duly seconded, that the Commission re Matters Left Uncared For or Omitted, consisting of the Moderator of the 136th General Assembly and the Clerks of Assembly, be established until the 137th General Assembly. Adopted.

Additional Motion

R.D. Wilson moved, duly seconded, that the thanks of the General Assembly be expressed to the Women's Missionary Society for their foresight and commitment to the funding and support of regional staff above and beyond their fair share since 1994; and for their continued commitment to this vision in the present and future as God may enable them to do. Adopted.

COMMITTEE ON THE ROLL AND LEAVE TO WITHDRAW (cont'd from p. 44)

Report as a Whole

C.J. Hodgson moved, duly seconded, that the report as a whole be adopted. Adopted.

COMMISSIONER'S OVERTURE

In lieu of pursuing the notice of motion made during the eighth sederunt (p. 45), C.J. Fensham moved, duly seconded, that the following Commissioner's Overture be received, considered and its prayer granted.

WHEREAS, the Israeli Navy boarded a ship attempting to deliver humanitarian assistance to Gaza, in international waters, and
WHEREAS, the Gaza strip has been under an Israeli blockade since 2007, and
WHEREAS, this event occurred on May 31, 2010, too close to the date of the Assembly to bring a motion by regular means before Assembly, and
WHEREAS, nine unarmed civilians were killed while in international waters, and
WHEREAS, no weapons were found by the Turkish authorities on the whole humanitarian flotilla of ships, and
WHEREAS, our subordinate standard *Living Faith* states,

8.4.1 God is always calling the church
to seek that justice in the world
which reflects the divine righteousness
revealed in the Bible.

8.4.2 God's justice is seen
when we deal fairly with each other
and strive to change customs and practices
that oppress and enslave others.

8.4.3 Justice involves protecting the rights of others.
It protests against everything that destroys human dignity.,

THEREFORE, I, Charles Fensham, commissioner from the Presbytery of Hamilton to the 136th General Assembly, humbly overture the Vererable, the 136th General Assembly to ask the Moderator of the General Assembly to write to the Prime Minister of Canada and to ask him to call for a full independent international inquiry into this Israeli military intervention or to do otherwise as the General Assembly, in its wisdom, may deem best. Adopted.

COMMITTEE ON BUSINESS (cont'd from p. 45)

Report as a Whole

The business of the Assembly having been completed, E.E.G. Allen moved, duly seconded, that the report as a whole be adopted. Adopted.

GIFT TO THE MODERATOR

The Rev. Lloyd A. Murdock, convener of the Local Arrangements Committee, thanked the Moderator for the fine manner with which he conducted the General Assembly and presented him with a Cape Breton tartan stole whilst giving thanks, on behalf of the Presbytery of Cape Breton, for the privilege of hosting this General Assembly.

ADJOURNMENT

The business being finished and announcements having been made, the Moderator entertained a motion to adjourn. It was moved by A. Lees, duly seconded, and adopted that the 136th General Assembly adjourn. The Assembly joined in the singing of the One Hundred and Twenty-Second Psalm. The Moderator led the Assembly in prayer. He then said: "In the name of the Lord Jesus Christ, the only King and Head of the Church, and by the authority of this Assembly, I now dissolve this Assembly and appoint another General Assembly of The Presbyterian Church in Canada to meet in London, Ontario, on the first Sunday in June, in the year of our Lord, two thousand and eleven, at seven thirty o'clock in the evening, local time."

REPORTS OF

ASSEMBLY AGENCIES AND

STANDING COMMITTEES

COMMITTEE TO ADVISE WITH THE MODERATOR

To the Venerable, the 136th General Assembly:

Harvey Self indicated during his address to the General Assembly in June 2009 that two foci for his moderatorial year would be supporting those ministries connected with Canada Ministries and chaplains, especially those of the Canadian Forces. The presence of chaplains at the Assembly, fellow Presbyterians and representatives of the Jewish and Muslim communities, illustrated this vital and unique ministry. Throughout times of prayer, the Assembly remembered various ministries that are supported through Canada Ministries.

The Committee to Advise with the Moderator preparing the itinerary took these two priorities into account, as well as special events in congregational lives and connections throughout the church. Often an invitation came noting a special relationship to Harvey Self and his extended family who have served in numerous places throughout the country. Congregational visits took him from Sydney, Nova Scotia to Virden, Manitoba and included special anniversaries, dedication services and special Sunday morning services. Canada Youth 2009 and a visit to Camp Geddie linked him with young people. He shared the good news of Jesus Christ and provided encouragement to the dedicated people of our church within their own local communities. A blessing to him was to listen to people share their stories and then to share their enthusiasm with others when he described this 'rich privilege' of the Moderator as the 'eyes and ears of the church'. Having been involved with the Advisory Committee of Canada Ministries for many years, Harvey greatly appreciated visiting ministry programs and congregations related to this area of the denomination.

The church has focused over the past number of years on our relationship with Aboriginal Peoples. It was an honour and pleasure for Harvey Self to be at the Truth and Reconciliation Commission event at Rideau Hall in October to recognize the appointment of the three commissioners and where he met survivors and children and grandchildren of survivors. In September, he visited places and with individuals involved in Native Ministries in Winnipeg and Kenora, and traveled to the site of Birtle Residential School. Again, during these times, the sharing of stories was significant to him.

Harvey Self was able to support the ministry of the Canadian Forces Chaplains in various ways. He visited chaplains at 17 Wing Winnipeg and CFB Shilo and Halifax and the chaplains school that is located at CFB Borden. There were opportunities to connect with Brigadier General The Rev. Dr. David Kettle, the Chaplain-General, who is Presbyterian, at the General Assembly and throughout the year. He also made a special connection with The Rev. Sandy Scott, minister in Prince Albert and a reserve chaplain, who served in Afghanistan for a number of months this past year. Harvey shared the stories of this ministry in the *Record* and as he met with groups throughout the church.

In August, Harvey and Jayne, his wife, travelled to Ghana for the international visit which is arranged with International Ministries and PWS&D. They participated in the General Assembly of the Presbyterian Church of Ghana where Harvey brought greetings. This was followed by visits to congregations, the theological college and projects associated with PWS&D. They appreciated this association which they maintained as they met representatives of the Presbyterian Church of Ghana visiting Canada later in the year and when Harvey visited the Ghanaian congregation in Montreal.

In his moderatorial role, Harvey encouraged the ecumenical work of the church such as Justice Ministries in their work with KAIROS and participated in the annual church leaders event organized by the Canadian Council of Churches. He was also very supportive of the committees of the General Assembly as he participated in meetings and of the staff whenever he visited the national office, including leading the Maundy Thursday worship service.

Throughout the year, Harvey's compassion and love for people was evident. He listened as people told of special events in their lives, as congregations celebrated new steps and remembered their history, as the denomination raised concerns for our society and world, and as he enjoyed the fellowship of others. The stories he shared affirmed people with encouragement and hope.

The people of Tweedsmuir Presbyterian Church sustained and encouraged Harvey and Jayne throughout this special year. The committee is grateful to the congregation for their support during this moderatorial year.

Recommendation No. 1 (adopted, p. 13)

That the gratitude of the Assembly be expressed to the congregation of Tweedsmuir Church in Orangeville for their ongoing compassion, support and encouragement shown towards The Rev. Harvey Self and his family during his moderatorial term.

Recommendation No. 2 (adopted, p. 13)

That the appreciation of the Assembly be extended to The Rev. Harvey Self as he gracefully fulfilled the responsibilities as Moderator of the 135th General Assembly and for his compassion and caring for Christ's people as he listened to their stories and offered encouragement to them in their faith journeys.

Recommendation No. 3 (adopted, p. 13)

That the thanks of the Assembly be extended to the international and ecumenical partners, Canadian congregations and presbyteries and individuals who warmly and graciously welcomed Harvey Self.

REGULATION RE VOTING

The General Assembly in 1969, 1973 and 1979 dealt with the elections of moderators. It was in 1973 that the current voting procedures were established. The method was changed from "vote for one and count to see who has the most votes" to "the counting shall proceed until one nominee receives an overall majority, with the low nominee being dropped and his (sic) votes distributed according to the preference indicated." (A&P 1973, p. 407).

Nomination for Moderator

In accordance with the procedure determined by the 1969 General Assembly, the Committee to Advise with the Moderator nominates The Rev. Dr. Herb Gale as Moderator of the 136th General Assembly.

Alan McPherson
Convener

Terrie-Lee Hamilton
Secretary

ASSEMBLY COUNCIL

To the Venerable, the 136th General Assembly:

The Assembly Council has 41 members (31 persons appointed by the General Assembly, plus 6 ex-officio members by virtue of their office, plus 4 non-voting staff members) The Council is asked to deal with matters arising out of the meetings of the General Assembly. Normally, these matters are referred to sub-committees or working groups before reporting back to the Assembly Council for discussion and debate at its November and March meetings.

The Assembly Council assumes its responsibilities with enthusiasm and dedication. Its members seek to do the will of God in making decisions that are intended to further the life and work of The Presbyterian Church in Canada.

Thanks are due the Principal Clerk, the Senior Administrator and the staff in the Assembly Office, who ensure that all the necessary information is available and the people in place for the Council to do its work.

As of this Assembly, the Personnel Policy Committee has in place a regular performance review and updated job descriptions of the management staff. The Long Range Planning Committee has watched with growing enthusiasm the preparation for and the beginning of the Emmaus Project, which we believe will bear fruit in a number of presbyteries across the church.

The Council has spent energy and discussion time this year on the emerging issue of the consistent gap between the amount of money that comes in from *Presbyterians Sharing...* and the budget requirements of the church's programs, missions and administration.

It was necessary this year to find some temporary and some permanent savings in this year's and in future budgets in order to match our expenditures with our projected income from *Presbyterians Sharing...*, so that we can continue our mission into the future. The discussion and the necessary cutbacks were painful, however, the actions will, we believe, mean that the size and responsibilities of our national staff and programs will be appropriate for the foreseeable future. We thank the national staff for their commitment to their work and for the quality of the work that they do, and for their understanding of the intent of the adjustments to the budgets – in particular those of 2010 and 2011.

The length and detail of the Assembly Council report hints at the impressive amount of work done by staff and committees. The work has a purpose: to enhance the ministries that we share together in The Presbyterian Church in Canada.

COMMITTEES OF COUNCIL

ARCHIVES AND RECORDS COMMITTEE

Ongoing archival work

The following report offers highlights in the work of the Archives this year. Daily work also involves: ongoing cataloguing, assisting researchers via e-mail and in-house service, preservation management of the records themselves, outreach to congregations/presbyteries/synods, completing research requests and invoicing based on our fee schedule, managing the microfilming program for church records, creation of new resources, updating our website, and managing the national office records centre.

Committee Membership

The committee membership is changing again. The Rev. Maureen Walter replaced The Rev. Geoff Ross as convener. We welcomed Ms. Darlene Springstein as a new member who participates via conference call as she lives in Edmonton. Ms. Marilyn Repchuck attended her last meeting in February as her term now ends. She was sincerely thanked for her wise counsel and dedication these past years.

Grants

Sarah Wallace, a student at the Faculty of Information Studies, University of Toronto, began in summer 2009 to catalogue and scan 2,000 photographs from the Archives collection that was completed with a matching federal grant from Young Canada Works in Heritage Organizations and an additional federal grant through the National Archival Development Program. She continues to catalogue The Rev. Michael Fesenko papers (Ukrainian ministry) and The Rev. Arthur Gowland Papers (Social Action). Her contract ends March 2010.

The archivist has applied again to Young Canada Works (Heritage Canada) for funds to hire another archives student this summer to continue to scan and catalogue the remaining thousands of photographs. This highly used collection has approximately 20,000 photographs that are described in the graphics database. They are reflective of all facets of church work. Those relating to residential schools have been copied to DVD and are ready to send to the Truth and Reconciliation Commission once formally requested.

Archives Volunteers

Mrs. Betty Arnold continues to volunteer each Tuesday, responding to most of the genealogical inquires relevant to church registers. As of January 2010, The Rev. Dr. Robert Anderson, a new volunteer, is working on the photo collection putting names to faces as an aid in the cataloguing process. We are very grateful to our volunteers for their dedication and interest in this area of church work.

Residential Schools Names Index

Due to the demonstrated need to access our school collections for names of both staff and students, it was determined that a names index in an excel spreadsheet format would be a useful resource tool now and for the future. Currently, the government requests our help to search names of Persons of Interest and names of students for the purpose of government payments for survivors. Diana Kendall, hired in the summer 2009, completed half this index and will return this summer to complete this project.

Truth and Reconciliation Commission

The Archives staff will work to produce the requested documents for the Truth and Reconciliation Commission. This process has not yet begun. A records survey relating to residential schools has been completed and submitted to the Commission. The archivist sits on the Truth and Reconciliation Commission Archivists Working Group. These archivists discuss many aspects of records production related to the Commission's work such as: record copying formats, privacy issues, selection of records, exhibit preparation re the national events, and planning for the future Residential Schools National Research Centre. The Commission has five years to complete its work. The Archives staff is privileged to participate in the important truth and healing work of the Commission.

Changes to Appendix G

The Archives staff and committee members consulted on changes suggested to Appendix G. Changes were suggested in order to update and streamline the text of this section of the Book of Forms and therefore, make it more user friendly. This document was discussed with the Clerks of Assembly and is being recommended to Assembly Council for approval.

Appendix G outlines various archives and records management policies and guidelines for the church.

For example, instead of saying "Session minutes shall remain closed for a period of fifty years from the current year", which can be interpreted in different ways, the wording has been changed to "Session minutes less than 50 years old are restricted and cannot be viewed without a letter of permission from the session".

Other reasons for the suggested revisions include updating the language (ie. the term "machine-readable records" has been changed to "computer records"); re-organizing the sections in a more user-friendly style (ie. it was felt that the section on the purpose and mandate of the Archives should be at the beginning rather than the end); to reduce repetition (ie. instead of using the term "The Presbyterian Church in Canada Archives and Records Office" throughout the appendix, a short-form of simply "the Archives" has been used); and to reflect more accurately the role of the Archives and Records Committee of Assembly Council in developing the policies of the Archives.

The suggested revisions have been made in the following way:

1. Words to be added have been underlined.
2. Words to be deleted have been stricken out (ie. stricken out).

In order to help clarify some of the changes, comments have been made and placed in square brackets.

APPENDIX G ARCHIVES AND RECORDS MANAGEMENT

[Note: the following sections, G-1 and G-2, were originally together as G-5.]

G-1 Purpose of the Archives

1. The Presbyterian Church in Canada Archives and Records Office ("Archives") collects and preserves the historically significant records of the denomination including: General Assembly, the Church Office national office, synods, presbyteries, sessions, congregations, colleges, organizations, its officials, ministers, missionaries and diaconal ministers. The Presbyterian Church in Canada is also committed to a formal program of records management for the Church Office national office. The policies of the Archives ~~and Records Office~~ are determined by the General Assembly Assembly Council on recommendation of the Committee on History Archives and Records Committee, and the day to day operations of the Archives ~~and Records Office~~ are the responsibility of the General Secretary of the Assembly Office.
1. To establish policies and operation of the Archives ~~and Records Office~~ for the management of current records of the church, its officers, committees and

- congregations in order to provide for the archival retention of those vital records possessing enduring legal, financial ~~research~~ and historical value.
2. To unify and develop the archival activities of The Presbyterian Church in Canada.
 3. To oversee the archival needs, both physical and operational, of the church and to recommend such measures as may be deemed advisable to advance the preservation and use of records of enduring value.
 4. To provide liaison with other ecclesiastical and secular archives.

G-2 Archives Collection Mandate

- ~~2~~. 1. The Archives ~~and Records Office~~ will consider for deposit and retention:
 1. Administrative records of The Presbyterian Church in Canada ~~Church Office~~ national office, including all ~~agencies~~ departments, boards and committees of General Assembly, other church courts and colleges. [Note: this was originally point 2, but it was felt it was more appropriate to be the first point].
 2. The official records of ~~all church courts congregations, such as including vital records (baptisms, marriages, and deaths)~~ registers, historic and communion rolls, and minutes and reports of session, committees, boards and organizations related to the ~~church courts~~ congregation (as outlined in G-4-1 and G-4-2).
 3. Graphic materials including photographs, documentary art, glass negatives, lantern slides, 35mm slides and illustrations.
 4. Cartographic materials including maps, plans and architectural drawings.
 5. Sound recordings and moving images including oral histories, music, films, videos and tapes.
 6. Machine readable Computer records.
 7. Private manuscripts and personal papers of persons of significance to the history of The Presbyterian Church in Canada.
 8. Records of inter-denominational bodies in which The Presbyterian Church in Canada participated and which are not collected elsewhere.
- ~~3~~. 2. The ~~Presbyterian Church in Canada~~ Archives ~~and Records Office~~ reserves the right to accept or decline collections or parts of collections transferred to it. Material that is not considered suitable for the Archives ~~and Records Office~~ will be returned or destroyed at the option of the donor.
- ~~4~~. 3. The Archives ~~and Records Office~~ agrees to provide proper storage and preservation facilities for materials added to the existing collection: to acquire ~~receive~~, arrange and describe material according to archival principles and to make material available to researchers ~~according to the policy laid down by the Committee on History and the Principal Clerk of Assembly~~.
- ~~5~~. 4. ~~Receipts for income tax purposes may be issued by The Presbyterian Church in Canada for appraised items donated and for money received as donations to The Presbyterian Church in Canada Archives and Records Office. Tax receipts may be granted on archival donations of personal/private papers that have been monetarily appraised. The Archivist/Records Administrator will make arrangements for the appraisal. Donors will pay the cost of this appraisal.~~

G-3 Ownership of Records [Note: this section was originally G-1]

1. Records of sessions, presbyteries, synods and General Assemblies are the property in perpetuity of the said courts, or their legal successors. Records are not the property of individual church officials. Neither can records become the property of any archives, museum, or similar institution in which they may happen to be deposited.

2. When congregations, presbyteries and synods are amalgamated, the records of such bodies become the property of the amalgamated body.
3. When a congregation is dissolved, presbytery shall assume its responsibility for collection of the records, and decide how such records shall be preserved. The presbytery, without delay, shall forward the original records, or a microfilmed copy of them, to the Archives ~~and Records Office~~.
 1. Presbytery is entitled to access records from a closed congregation within its bounds at any time, should such access be required.
 2. If the presbytery is retaining the original records in their possession or depositing them with an archives, museum, or similar institution other than the Archives ~~and Records Office of The Presbyterian Church in Canada~~, the presbytery shall ensure that the materials are in a safe and secure environment which ensures the preservation of the documents, in accordance with established archival standards. The presbytery shall also ensure that the access rules for the materials are those outlined in G-5.1.1 and G-5.1.2. Notice in writing of the intention to designate a congregation's records for deposit in another ~~archives, museum, or similar institution~~ should be given to the Archives ~~and Records Office~~ sixty days prior to that deposit. A microfilm copy of these records must also be made for the Archives by the respective court.
- ~~4. Congregations, sessions, presbyteries and synods should deposit their records in The Presbyterian Church Archives and Records Office. These records should be deposited in microfilm format, or alternately in original format upon consultation with the Archivist/Records Administrator. [Note: This section has been moved to what is G-4-1 in this document]~~
5. 4. It is the responsibility of the clerk of the court to make recommendation to the proper court for the safekeeping of the records of that court. This includes ongoing diligence with computer records, including regular back-ups to ensure their safety and security. [Note: this last statement essentially replaces sections 7, 8 and 9 below.]
6. 5. In the event that documents are required from any agency of the General Assembly by police, or other governmental agencies, the general secretary or secretary of the so consulted agency shall request permission from the Principal Clerk, who shall ~~require a valid subpoena, and~~ consult the church counsel before granting the individual concerned authority to release the required information.
- ~~7. To ensure that information on computer disks belongs to and is controlled by Presbyterian churches, all congregational officers who handle such information should upon their appointment be clearly informed and required to acknowledge that the material in which the congregation or court wishes to claim copyright is prepared in the course of duties on behalf of the congregation, presbytery or synod of The Presbyterian Church in Canada. This would ensure that copyright belongs to the Presbyterian congregation or church court.~~
- ~~8. To ensure that information on computer disks is always available to Presbyterian churches, normal precautionary measures need to be followed to ensure that there is back-up material available. Either written materials or duplicate sets of computer disks should remain in the church building permanently. Those who keep church records on home computers should provide back up disks to the church and update those disks on a regular basis, such as every week.~~
- ~~9. To ensure that information on computer disks is not used by unauthorized persons, or for purposes not authorized by Presbyterian congregations or church courts, members or officers of the congregation or church courts should be enjoined from using material they collect for anything other than normal and authorized church purposes.~~

G-4 Deposit of Records [Note: this section was originally G-2]

1. ~~Congregations, sessions, presbyteries and synods should~~ are encouraged to deposit their official records in ~~The Presbyterian Church Archives and Records Office~~ the Archives. These records should be deposited in microfilm format, ~~or alternately in original format~~

~~upon consultation with the Archivist/Records Administrator. Presbyteries and synods are encouraged to deposit their minutes, reports, and commission records, in their original format. Please consult the Archivist/Records Administrator for guidance. [Note: this section was originally in what was section G-1-4.]~~

- 4.2. ~~When a church court becomes inactive, its official records should be forwarded by the presbytery to the Archives. should be deposited in The Presbyterian Church in Canada Archives and Records Office. All records of the General Assembly agencies, boards and committees shall be deposited in the Archives and Records Office according to established records management practices. [Note: This last sentence has been moved to become what is now G-4-3.]~~
1. ~~If church records are deposited elsewhere in an alternative institution, a microfilm copy of the same must be deposited with the Archives. The Presbyterian Church in Canada Archives and Records Office at no cost to it. The respective court shall pay for the microfilming. The Archives can provide a Deposit Agreement Form to guide in this process.~~
 2. ~~Upon presentation of written authority, church courts may withdraw their records from The Presbyterian Church Archives and Records Office the Archives at any time (e.g. to write their church history) as they continue to retain ownership of them.~~
3. ~~All records of the General Assembly agencies, boards and committees shall be deposited in the Archives according to established records management practices. [Note: This sentence was originally part of G-4-2 above.]~~
2. 4. ~~The Presbyterian Church in Canada Archives and Records Office will accept material that complies with its Collection Mandate (see below) (as noted above). The Archives and Records Office retains the right to cull material, in consultation with the donor, to eliminate unwanted ephemera or records having no long-term historical value.~~

G-5 Access and Restrictions [Note: this section was originally G-3]

1. ~~Records deposited in The Presbyterian Church Archives and Records Office the Archives are normally on open access to the public. Courts of the church may request restrictions on access. Reasons for restrictions may be the nature of the records, i.e. the sensitivity or privacy of the contents. Such restrictions would normally involve refusing public access for a specified period consistent with the specific type of record. Where restrictions on access are requested by the generating agency court, the Archivist/Records Administrator and repetitive representative of that agency court shall record in writing the particular terms of the restriction, and the relevant documents boxes and finding aids (automated and hard copy) shall be clearly marked as restricted.~~
 1. ~~Session minutes shall remain closed for a period of fifty years from the current year. (e.g. This year being the year 2001, session minutes up to 1951 would be open. Each year it would move up one year: 2002 for 1952, etc.) Session minutes less than 50 years old are restricted and cannot be viewed without a letter of permission from the session. After such time these minutes will be on open access unless otherwise requested by the session.~~
 2. ~~All other records of the congregation (e.g. board of managers, vital statistics, etc.) are on open access in The Presbyterian Church Archives and Records Office the Archives unless otherwise indicated by the session.~~
 3. ~~Records of General Assembly agencies, boards, commissions and committees normally shall agree to be on open access for their records once in The Presbyterian Church Archives and Records Office unless otherwise restricted, indicated in their respective letters of agreement between the same and Archivist/Records Administrator. Personnel records are, however, restricted for 75 years after the last date in the file.~~
 4. ~~The Archivist/Records Administrator retains the right to refuse access to specific material in consultation with the Principal Clerk of Assembly.~~

2. The ~~Presbyterian Church in Canada Archives and Records Office~~ adheres to all applicable sections of the Federal Copyright Act as it applies to both official and unofficial records.

G-6 Deposit of Private Records [Note: this section was originally G-4]

1. Normally donations of materials from private sources are only accepted by the Archives ~~and Records Office~~ without restrictions, and become the property of ~~The Presbyterian Church Archives and Records Office~~ the Archives upon their deposit and signing of the Deed of Gift Form. Where restrictions are requested and such restrictions meet with the approval of the Archivist/Records Administrator, the terms of such restrictions shall be recorded in writing by the two parties, and the document boxes and ~~automated and electronic~~ finding aids shall indicate their restricted status.
2. No materials deposited in ~~The Presbyterian Church Archives and Records Office~~ the Archives from whatever source may be loaned or removed from the premises for any reason without the express permission of the Archivist/Records Administrator.

Recommendation No. 1 (adopted, p. 19)

That the revised Book of Forms Appendix G be approved.

Margaret Taylor Papers

The staff visited Margaret Taylor in Elmira in order to appraise and gather materials relative to her varied and significant involvements in the church over the years.

General Assembly Office Records

The assistant archivist has completed a new finding aid to reflect the Assembly Office and Principal Clerks files. This will serve as an important resource tool in future, and will be added to as the Archives receive new records from this department.

Microfilming

Congregational records microfilmed since April 2009 are: St. Andrew's, South Lancaster, Ontario; St. Andrew's, New Liskeard, Ontario; Knox, Kincardine; Knox, Woodstock; St. Andrew's, New Glasgow, Nova Scotia; St. Andrew's, Kitchener, Ontario; First, Pictou, Nova Scotia; St. Lawrence, London, Ontario; Morningside High Park, Toronto, Ontario.

Records Management

Advice is provided to the church office staff as an ongoing responsibility of this office. Records are monitored in the national office records centre – those of only temporary use are shredded in a timely way and those of permanent value are transferred into the Archives stack area.

National Presbyterian Museum Advisory Committee

The archivist is a member of this newly formed committee. Other members include: The Rev. Angus Sutherland (convener) Ms. Barbara Nawratil (The Presbyterian Church in Canada, Finance), Mr. Al Clarkson, The Rev. Duncan Jeffrey and Mr. Ian Mason. An application has been made to the Experimental Fund for a (temporary) catalogue to establish a museum database and catalogue some premier collections. If successful, this will truly begin the process of professionalizing this area of work for all future workers. The three year national campaign (2009) for The Rev. Dr. John A. Johnston Memorial Fund is meant to attract funding for the capital funding of the museum and sustaining it in the long-term. Other areas of involvement include the production of a video to be used for the campaign, and ongoing policy and procedure development for the National Presbyterian Museum.

University Students and the Archives

Each year there is a steady increase in the number of students from Knox College and the International Studies program at Scarborough campus, University of Toronto, requiring the Archives records. In March the Archives was filled to capacity with interested and motivated students who are exploring a wide variety of issues found in our documents. For staff, assisting these first-time users is a definite highlight. Each year staff speaks to the church history class at Knox College about the purpose of the Archives, highlighting the collections, and offering guidance in necessary church record keeping and value of primary documents.

Association of Canadian Archivists

The archivist attended the National Conference of Archivists in Calgary this year. Its theme was truth and reconciliation around the world. Archivists from South Africa and Australia shared their past and current experiences and offered guidance to the Canadians. It proved most interesting and especially relevant to our work at this point in time.

BENEVOLENCE COMMITTEE

The Benevolence Committee oversees the administration of the benevolent funds and bursary funds that have been entrusted to the Assembly Council. The committee meets annually to monitor the ongoing bursaries and benevolence funds that are being administered through the Assembly Office.

Benevolent Funds

There are eleven benevolent funds with a total capital of \$4,258,205. While negative market revaluations reduced the value of the funds by 13% in 2008, 2009 brought a 10% increase in the value of the funds. From the income of these funds, approximately 17 persons received monthly support in 2009 totaling approximately \$86,450. Other emergency grants were made on a confidential basis to eight persons totaling some \$6,000. Retired servants of the church and surviving spouses who are experiencing financial need are encouraged to contact the Principal Clerk in the Assembly Office to discuss whether they might qualify for a monthly income supplement. An application form is available from him. Additionally, there are times when a servant of the church experiences a one-time financial need. These cases may also be brought to the Principal Clerk on a confidential basis.

Bursary Funds

There are 32 bursary funds with a total capital of \$1,716,970. This is about 10.6% higher than the total available capital from the previous year. \$70,000 of income from these funds was awarded to some 50 candidates for the ministries of the church. For the 2009-2010 academic year, up to \$70,000 in student bursaries have been approved. The secretary calls for applications from the colleges at the start of each term. The colleges compile the applications and forward them to the Assembly Office, where the applications are dealt with and grants made according to the specific terms of the various funds. The committee invites your prayers, concerns and gifts for needy servants of the church. A number of congregations and individuals make gifts to these funds each year. These donations are deeply appreciated both by the committee, and, even more, by those in need who receive support. Many letters of deep gratitude are received from recipients each year saying how much it has meant not only to receive much needed financial support, but also to know that the church is caring and concerned for their needs. The gifts disbursed from the various funds approximate the income available, and so any additional donations to the funds will be well used.

COMMISSION ON ASSETS OF DISSOLVED AND AMALGAMATED CONGREGATIONS

The Commission on Assets of Dissolved and Amalgamated Congregations, consisting of the Secretary of the Assembly Council, the Convener of the Trustee Board and the Chief Financial Officer, acts on behalf of the Assembly Council and the Trustee Board in dealing with matters of property held by the national church.

Presbyteries are reminded that in the case of amalgamations of congregations, guidelines regarding the disposition of assets are found at section 200.11 in the Book of Forms. In the case of the dissolution (closure) of a congregation, the assets vest with the Trustee Board, and normally up to 70% of the net proceeds are returned to the presbytery for mission work in their midst and beyond, at their suggestion. The remaining 30% is normally transferred to the New Church Development Capital Fund.

A booklet titled, “Guidelines for Dissolving or Amalgamation of Congregations” has been prepared to assist presbyteries. This booklet is available by contacting Barbara Nawratil (bnawratil@presbyterian.ca) or Don Muir (dmuir@presbyterian.ca).

COMMITTEE ON CHURCH ARCHITECTURE

The Committee on Church Architecture in 2009 reviewed eleven new submissions and seven resubmissions from congregations across the country. Of the submissions, five were new buildings and nine were addition and/or renovation projects.

Church policy requires a congregation that is planning a new building, renovation or addition, to submit drawings, designed by an architect, to the committee. Congregations that submit proposals early in the design process benefit greatly from the membership's wide variety and depth of experience in church architecture and building. The committee is made up of six architects, three clergy and two lay persons.

A presbytery cannot give approval for a congregation to proceed until it has received the report of this committee. Correspondence may be directed to Gordon Haynes, the secretary of the committee.

EXECUTIVE

The Executive of Assembly Council meets between the meetings of Assembly Council to assist in setting agendas, and to deal with matters referred to it by Assembly Council. This year, the Executive undertook a review and update of the job descriptions for the three General Secretaries and a process for their performance evaluations for approval by Assembly Council. These are available in the minutes of Assembly council at www.presbyterian.ca. The Executive also monitors the progress of the various working groups as they prepare responses to overtures on behalf of Assembly Council. This year's responses are found below.

EXPERIMENTAL FUND

Once again the Directors of The Experimental Fund are pleased to present their report to the church of their stewardship of the fund for the year 2009. The purpose of the fund is to support and encourage innovative and creative thinking on Christian ministry in church and society today, through projects that are experimental in nature. In compliance with the constitution of the fund, the directors take seriously their role as adjudicators of projects that come before them, remembering that experimental projects accepted for grants are to express creativity and imagination as implied by the use of the term "experimental".

Financial support for grants continues to come annually from income received on investments made through the financial offices of the church. We are indebted to the support given by the Chief Financial Officer of the church, Mr. Stephen Roche, in the administration of the capital account, which in 2009 recovered somewhat from the downturn in the economy in 2008. Once again the directors express their gratitude for the foresight of the benefactor, Mr. George van Beek, whose initial gift of \$5,000 started the fund in 1981, and who continued throughout the years to add to its capital. He is in relatively good health for his age, he turned 90 in August, and his interest in the fund is still keen.

In 2009 the non-permanent directors of the fund were Mrs. Irma Bull, Mr. John Anderson and The Rev. Peter Ma. The Rev. Dr. Fred Rennie continues to serve two year terms, as Secretary/Administrator of the fund, which terms can be renewed through mutual agreement. In addition, the permanent directors of the fund are the Secretary of the Assembly Council/the Principal Clerk of the General Assembly, the General Secretary of the Life and Mission Agency, and the Senior Minister of St. John's Presbyterian Church in Cornwall, Ontario, this last director maintaining the historic link between the benefactor and the fund. The directors meet in March and October each year to review project applications for funding. Submissions are welcome from individuals and groups across the church. In 2009 the PCPak was utilized in spreading the word across congregations of the existence of The Experimental Fund. Did you see our colourful poster in your congregation?

Since its inception the fund has distributed grants to over 100 projects, in amounts ranging from \$300 to \$12,000, depending, of course, on the funds available at the time of request. In 2009 a modest grant was made to St. Andrew's, Picton, in support of their venture to open a "Ten Thousand Villages Store". This venture has been highly successful, giving a more visible face of that church to its community. In a few short months it became a leading outlet of this Canada-wide chain, the largest retailer of unique fairly traded products from around the world.

Grants were also made, among others, to assist a presbytery conference in Ontario, and to a congregation's "alternative health clinic" in Nova Scotia.

The directors were pleased to hear a "good news story" in 2009 from St. Andrew's, Kamloops, British Columbia, which, in 1998, received a small grant from the fund to initiate a Summer Reading Camp for children in the church and community. That camp continues to this day, and "many of the students come back year after year because of the positive experience they have with the tutors we use". This story was posted on the church's website as an inspiration to others.

To access information about the fund, documents, or application forms, simply go the national website of the church, and type 'The Experimental Fund' into the search box provided there. The application form is in user friendly format, and can be filled in and emailed to the secretary – fred@jrsc.com, or sent via Canada Post to 109 Jarvis St., Cornwall, Ontario, K6H 5J1. The application form has recently undergone some necessary revisions. Applicants must note however, that to be considered for a grant, project applications must be accompanied by an extract of minute from the local presbytery noting its approval. Once granted funding, presbyteries are also asked to observe a "gentle oversight" of projects within the bounds, such that acceptable stewardship will be maintained at all times in the use of the funds granted.

FINANCE COMMITTEE

In these especially difficult economic times, the Assembly Council is grateful to God for the generosity of Presbyterians across the country who support the mission of the church through their contributions to the financial operation and well-being of the denomination. In spite of the worst economic downturn since the great depression *Presbyterians Sharing...* was down \$133,098 or 1.6%.

Financial Statements at December 31, 2009

The financial statements for the year ended December 31, 2009 may be found at pages 270-78. The Assembly Council is charged under its mandate to examine and approve the financial statements, and then present them for information to the General Assembly. The financial statements for the period ended December 31, 2009 had an unqualified audit opinion. Assembly Council approved the statements at its March 2010 meeting.

Balance Sheet (see p. 272)

Cash – \$ 7,060,000

The church's cash position increased in the year by \$2,268,823.

Loans/Mortgages Receivable – \$2,163,823

There were six new loans totaling \$281,000 issued in 2009. During the year payments were received against loans of \$762,739. There are 62 loans outstanding at year end.

Executive Mortgages – \$859,658

One mortgage valued at \$72,000 was paid off, no new mortgages were added in 2009.

Properties Held for Congregational Use – \$2,949,286

One property valued at \$173,000 was added during in 2009.

Bequests

Total bequests received in 2009 to all areas of the church totalled \$1,151,541. Included in this total is \$525,082 of undesignated bequests.

Fund Balances – \$76,915,000

The fund balance is made up of the three funds: operating fund \$533,000; restricted funds \$45,620,000 and the endowment funds \$30,762,000 (see p. 272).

Statement of Revenues and Expenses (p. 270)

Operating Fund

At the end of December the operating fund had a balance of \$532,954.

Revenue

Total revenue for 2009 was \$384,486 behind budget. *Presbyterians Sharing...* from congregations was \$522,544 behind budget and \$133,098 behind last year's actual results.

Expenditures

Overall expenditures are \$373,076 lower than the budgeted amount of \$11,058,663.

In summary, during 2009, *Presbyterians Sharing...* was under budget by \$522,544 and overall the total revenue line was short by \$384,486. There was \$525,082 received in undesignated funds and \$300,000 was transferred to the restricted funds. Expenses were under budget by \$373,076. The operating fund decreased \$298,923 to \$532,000.

Auditors

The Audit Committee met twice during the year. The fall meeting was to review and discuss with the auditors, PricewaterhouseCoopers, the audit plan and the spring meeting was to review the results of the audit and the financial statements. The committee reported to the Assembly Council its satisfaction with the auditing services of PricewaterhouseCoopers, who has been appointed as auditors again for this year.

Financial Statements, 2009 (see p. 270-73)

Recommendation No. 2 (adopted, p. 19)

That the audited financial statements for The Presbyterian Church in Canada ending December 31, 2009 be received for information.

Pension Fund (see p. 275)

Net Change in Investments

The net assets of the pension plan stood at \$170,368,640 at the end of the year. This is an increase of almost \$19 million dollars or 12.6% from last year. The assets of the plan are invested such that 50% are in fixed income and 50% in equities. There was no asset backed paper investments held in the fund and the investment policy does not allow investments in hedge funds or derivatives.

Actuaries Report

Eckler is the actuary for The Presbyterian Church in Canada and has given a projection on their full report completed in June 2008 to the auditors, that indicates that there is a deficit of \$12,920,000 and a net unfunded liability for post retirement benefits of \$2,746,000. It should be noted that the church filed an official actuarial report with the Financial Services Commission of Ontario at the end of June 2008 in which the plan had a going concern surplus of \$12,340,000; a solvency deficit of \$925,000. Another full report does not need to be filed until June 30, 2011.

Financial Statements – Pension Fund, 2009

Recommendation No. 3 (adopted, p. 19)

That the audited financial statements for The Presbyterian Church in Canada – Pension Fund ending December 31, 2009 be received for information.

Budget 2011

The budget for 2011 is on page 270.

Canadian economy for 2010

According to the Bank of Canada the Canadian economy is projected to grow by 3.0 % in 2010 and 3.3 % in 2011. Inflation is expected to return to the 2 % target in the third quarter of 2011. This is somewhat positive for Canada but there is still weakness in the rest of the world which may dampen our recovery.

The Council has seen a drop in *Presbyterians Sharing...* in 2009 from the previous year, this drop of \$133,098 or 1.6% needs to be monitored carefully in the year ahead. The Council is working with the Life and Mission Agency Education for Mission and Stewardship to find out quickly what the congregations will commit to in 2010. It must be said that in light of living

through the worst recession in more than 70 years Presbyterians have been generous givers to *Presbyterians Sharing...*, PWS&D and our response to the earthquake in Haiti.

2011 Budget

There were many challenges entering into the budget process for 2011. It was clear that adjustments, both of a temporary nature and permanent nature, had to be made in order to properly align our revenue and expenditures. Temporary expenditure savings of \$300,000 were introduced for 2010 and 2011, including a freeze on national staff salaries and stipends (including no application of Cost of Living Allowance, and a one week leave without pay in each of the two years). Permanent expenditure savings of \$449,000 starting in 2011 are also planned. Discussions with various groups occurred in 2009 and early 2010. This was in order to solicit feedback that went to the Finance, Life and Mission Agency Committee and Committee on Theological Education and then on to Assembly Council. Fiscal prudence and good stewardship will sometimes demand making painful adjustments, these adjustments impact people and programs and this was foremost during discussions at Assembly Council.

Revenues

The Atlantic Mission Society has indicated that their contribution for 2011 will be \$70,000. The WMS contribution will also remain at \$150,000. *Presbyterians Sharing...* is set at \$8,515,000.

2011 Expenses

A total of \$449,000 in permanent savings has been put in place for the 2011 budget.

General Assembly has budgeted a decrease from 2010 of \$48,000.

Life and Mission Agency has a budgeted decrease from 2010 \$299,000.

Support Services has decreased \$82,000.

The college grant percentage has been decreased by a quarter of 1% or \$20,000.

These permanent savings have been achieved through a reorganization of the national staff, and a line-by-line review and reduction of national programs.

Recommendation No. 4 (adopted, p. 19)
That the budget for the year 2011 be approved.

Three Year Forecast 2012 to 2014 (p. 271)

Year	2012	2013	2014
Estimated revenues	\$10,221,000	\$10,226,000	\$10,231,000
Net expenditures	\$10,313,506	\$10,412,106	\$10,507,037
Excess (deficit)	(\$92,506)	(\$186,106)	(\$276,037)
Opening balance operating fund	\$640,156	\$687,050	\$640,343
Purchase capital assets	(\$50,000)	(\$50,000)	(\$50,000)
Net transfer from restricted fund	<u>\$189,400</u>	<u>\$189,400</u>	<u>\$189,400</u>
Closing balance operating fund	<u>\$687,049</u>	<u>\$640,344</u>	<u>\$503,706</u>

Key Assumptions

Revenues – The key assumption is that *Presbyterians Sharing...* will stay at or near the \$8.5 to \$8.6 million dollar range. We of course are currently at the \$8.4 million dollar level but it is hoped that as Canada pulls out of the recession we trust that contributions from our members to *Presbyterians Sharing...* will show some increase.

Expenditures – An increase of around 1% for 2013 and 2014 has been used in the model. Inflation according to the Bank of Canada is forecast at 2% but much depends on what happens to prices for commodities world-wide and how quickly the rest of the world comes out of recession.

Recommendation No. 5 (adopted, p. 19)
That the forecast for 2012 to 2014 be received for information.

LENDING FUND COMMITTEE

Financial Services manages funds available to congregations for the building and renovation of churches and manses up to a maximum of \$100,000 per loan.

The Lending Fund Committee requires completion of an application form and an environmental questionnaire for all applications. Congregations and presbyteries should forward applications to the Co-ordinator of Lending Services at the church offices well in advance of the their needs for the funds. Approved loans are funded subject to the availability of funds. At the end of 2009 there was \$1,640,000 available for eligible loans.

At December 31, 2009 the Lending Funds had 61 loans outstanding (see the summary below). It should be noted that for the lending fund loans, if the loans are paid back within 12 years, they are interest free.

	Opening Balance	New Loans	Summary Payments	Closing Balances	Number of Loans
Lending Funds	1,933,801	231,000	(327,057)	1,837,744	42
Other Loans	1,321,077	50,000	(414,131)	956,946	19
Section 3855 adj.	(700,078)	113,416	(92,753)	(679,415)	
Total Loans	2,554,800	394,416	(833,941)	2,115,275	61

Background

This year, Assembly Council agreed to increase the amount of a loan for new church development congregations from \$100,000 to \$150,000, and loans made to existing congregations from \$60,000 to \$100,000.

In addition to this, in cases where the amount of the loan requested by the congregation is less than or equal to \$20,000, the Chief Financial Officer is authorized to accept a promissory note signed by the trustees of the local congregation instead of taking out a first mortgage. This will reduce the legal costs that securing a mortgage incurs.

LONG RANGE PLANNING COMMITTEE

The Emmaus Project: “Open Eyes – Burning Hearts” brought presbytery representatives, synod staff and the general secretaries together from April 29th to May 2nd to discover ways to enliven and strengthen presbyteries in their ministry, as well as, to assist the denomination to find means of supporting the church in this adventure. The theme was based upon the gospel story in Luke 24 where in the breaking of bread, the early followers of Jesus recognised him and their eyes were opened and their hearts burned within as their passion was restored. With the assistance of the three primary leaders: Bill Easum, Diana Butler Bass and Don Posterski, the design team selected theological reflectors who accompanied the participants throughout the event. Immediately following the event, some members of the Long Range Planning Committee met with the design team and the theological reflectors to identify issues for long range planning within the denomination. Later in May, the full team will meet with the design team to develop these plans further (see p. 266).

A large number of presbyteries applied and the following presbyteries were selected:

- | | |
|----------------------|-----------------------|
| Halifax-Lunenburg | Hamilton |
| Montreal | Essex Kent |
| Ottawa | Winnipeg |
| Seaway-Glengarry | Brandon |
| Lindsay-Peterborough | Northern Saskatchewan |
| Pickering | Calgary-Macleod |
| Brampton | Kamloops |
| Temiskaming | Westminster |
| Waterloo-Wellington | Western Han Ca |

The Council is thankful to the design team for their leadership and commitment to this project. The members are: Wes Denyer (convener), Derek Macleod, Marty Molengraaf, Kristine O'Brien, Lori Ransom and Colleen Wood. Harry Klassen (project co-ordinator) and Lesley Bolton (event co-ordinator) have provided administrative support to the Emmaus Project.

MANAGEMENT TEAM

The Management Team is made up of the three general secretaries (Principal Clerk, General Secretary of Life and Mission Agency and Chief Financial Officer/Treasurer). They are charged with managing and co-ordinating the work of the church offices. In addition, they are asked to prepare initial drafts of budgets for the Finance Committee and to carry out other tasks as requested by the Assembly Council. This model of working together brings a strong sense of unity to the work of the national church within 50 Wynford Drive.

PERSONNEL POLICY COMMITTEE

The Personnel Policy Committee reviewed a number of small changes to the Personnel Policy Handbook for church offices that the Assembly Council approved.

In the regular cycle of stipend reviews, which includes in turn, professorial stipends, support staff salaries and executive staff stipends, this was the year for a review of professorial stipends. They were last reviewed and adjusted by the 2007 General Assembly (A&P 2007 p. 212). At the request of the governing boards of the colleges, the 2010 review was postponed until 2012.

The committee also prepared "Sample Personnel Policies Guidelines for Regional Staff" which was approved by Assembly Council for circulation and use by synods/synodicals for their staff.

MINIMUM STIPEND FOR 2011

In 2005, the General Assembly agreed that the Cost of Living Adjustment would be applied to the entire grid of minimum stipends and increments, and not simply to the level of the fourth increment, as had been the practice prior to 2006. In 2007 a recommendation was adopted by the Assembly as follows: That the twelve month average CPI as determined by Statistics Canada be used to determine COLA each year; the period to be used will be the twelve month average running from June to May. A letter will be circulated to presbyteries with the 2011 minimum stipend figures once available (see p. 268).

REFERRALS FROM GENERAL ASSEMBLY

OVERTURE NO. 3, 2007 (A&P 2007, p. 519-20, 214, 18, A&P 2008, p. 213, 20, A&P 2009, p. 211-13, 39)

Re: Biennial General Assemblies

An overture from the Session of Westmount, Edmonton, in the Presbytery of Edmonton-Lakeland, recommending a movement from annual to biennial General Assemblies, was referred to the Assembly Council, in consultation with the Clerks of Assembly. In responding to the 2007 overture, the Assembly Council circularized presbyteries and sessions, asking for suggestions as to what concerns would need to be addressed if the church were to move to a biennial pattern of General Assemblies. Replies were received from 19 presbyteries and one session.

In 2008, the Assembly Council received the permission of the General Assembly to present model(s) of biennial Assemblies to the 2009 General Assembly. A model was sent to the church for study and report, asking the responding court or committee to state whether it was, in principle, supportive of or opposed to the concept of biennial Assemblies. Responses were received from sessions, presbyteries, synods and national committees: 54 sessions were in favour of biennial Assemblies, with 37 opposed; 11 presbyteries were in favour, with 13 opposed; 2 synods were in favour, with 1 opposed; 2 national committees were in favour with 1 opposed. In terms of percentages, 57% of those who responded were in favour of biennial Assemblies, with 43% opposed. Respondents from the Synod of the Atlantic Provinces were almost all opposed, those from the Synod of Quebec and Eastern Ontario were 60% opposed, those from the Synod of Southwestern Ontario were evenly split, and those from the other five synods were all either largely or completely in favour of biennial Assemblies.

While a number of those in favour of biennial Assemblies indicated their support without further explanation, the most significant comments supporting biennial Assemblies included better stewardship of time, environmental and financial resources, and the provision of a more effective planning and working cycle for committees of the Assembly.

The comments against biennial Assemblies include the worry that it would lessen the 'connectedness' and fellowship among Canadian Presbyterians were we to meet nationally only every other year. Several responses express apprehension that it would take even longer for the church to make and implement decisions. There is concern about increased influence and power of national staff and committees. A number of respondents are worried about the potential for extra work for the Moderator during what would become a two-year term.

Although the report for study de-emphasized financial reasons for adopting biennial Assemblies, many of those both in favour of the change and those opposed acknowledge projected savings.

It is the opinion of the Assembly Council that there has not been sufficient support for the proposed pattern of biennial Assemblies, particularly from presbyteries, to proceed with the proposal.

Recommendation No. 6 (adopted, p. 46)

That the practice of annual General Assemblies be reaffirmed and that the prayer of Overture No. 3, 2007 be not granted.

STANDING JUDICIAL COMMISSION

During the study and report on biennial Assemblies, the matter of a standing judicial commission was considered and received positive feedback. The Assembly Council is in favour of this being considered by the church as a means of expediting judicial matters with the help of a group of trained individuals who could serve as a commission between Assemblies.

Recommendation No. 7 (adopted, p. 46)

That the Clerks of Assembly be asked to consider the establishment of a standing judicial commission and report to a future General Assembly.

OVERTURE NO. 1, 2009 (A&P 2009, p. 519, 218-20, 40)

Re: Recouping moving expenses after a short ministry

As per the preliminary report regarding Overture No. 1, 2009 reported in the Acts and Proceedings of the 135th General Assembly (A&P 2009, p. 218-20, 40), the ad hoc committee continued to study the possibility of adding an inclusion clause to call documents which would stipulate the recovery of moving costs from ministry personnel in the event the minister serves three years or less, except in cases of illness or death. In that report it was noted that the United Church in Canada includes in the call document a stipulation that if the minister remains in the congregation less than three years, they return a portion of the moving costs to the congregations.

As part of this investigation the committee contacted the Anglican Church in Canada, the Evangelical Lutheran Church in Canada, the Baptist Federation of Churches, the Salvation Army, the Church of the Nazarene, the United Methodists and the Presbyterian Church (USA). In the responses it received it noted that none of these denominations tie moving costs to the duration of a minister's service within a congregation/charge. In most cases the cost of moving a minister to a congregation is covered by the congregation, regardless of how long the minister remains with the congregation. The exceptions include the Salvation Army and the Presbyterian Church (USA). Ministers serving in the Salvation Army are appointed by the national church for their tenure. The national church decides when their clergy move, where they move to and covers the entire cost of moving. The Presbyterian Church (USA) has no national policy for covering moving costs. Moving costs are not included in the Guarantee of Stipend as they are in The Presbyterian Church in Canada (see Book of Forms Appendix A-32). Each presbytery sets its own policy for the congregations within its bounds. Some presbyteries have a fund to assist congregations with moving expenses, some presbyteries do not. However, the congregations are free to cover the cost of the moving expenses if they wish. The Evangelical Lutheran Church has a formula to assist congregations with moving expenses at the synod level. However, the congregations are responsible for the moving costs and then must apply to the synod for some

reimbursement. Reimbursement for moving costs is not tied to the length of stay of the minister, nor is the minister responsible for reimbursing the congregation if their ministry is short.

Therefore, the only denomination to tie reimbursement of moving costs in the event of a short-term ministry is the United Church in Canada.

In conclusion, the Council feels tying moving costs to the duration of a ministry would not benefit congregations. This stipulation has the potential of further damaging relations between a congregation and a minister if both the minister and the congregation recognize early in the ministry that they are a bad fit. For this reason, the prayer of Overture No. 1, 2009 should be not granted.

Recommendation No. 8 (adopted, p. 46)

That the prayer of Overture No. 1, 2009 be not granted.

OVERTURE NO. 10, 2009 (A&P 2009, p. 524, 20)

Re: Raising Sunday pulpit supply to \$150

At the 2009 General Assembly, the Council was given power to issue in dealing with an overture requesting that the amount for Sunday pulpit supply be raised from \$100 to \$150 (A&P 2009 p. 20). This was approved and announced to the church to be effective January 1, 2010. The Assembly Council has agreed to review the Sunday pulpit supply amount every five years.

OVERTURE NO. 12, 2009 (A&P 2009, p. 524-25, 21)

Re: Changing days of General Assembly

Since Overture No. 12, 2009 re the days of General Assembly has not been addressed fully, the Council seeks permission to report to the next General Assembly.

Recommendation No. 9 (adopted, p. 46)

That permission be given to report on Overture No. 12, 2009 to the 2011 General Assembly.

OVERTURE NO. 13, 2009 (A&P 2009, p. 525, 21)

Re: A fund to assist with escalating moving costs

The Assembly Council has established a working group that has begun research in to the practice of other denominations, and the potential costs and implications of such a fund. More time is needed to complete this work and therefore the following recommendation is made.

Recommendation No. 10 (adopted, p. 46)

That permission be granted to report on Overture No. 13, 2009 to the 2011 General Assembly.

OVERTURE NO. 14, 2009 (A&P 2009, p. 525-26 p. 21)

Re: Sponsorship of Iraqi refugees

Overture No. 14, 2009 was referred to Presbyterian World Service and Development to consult with Assembly Council. Some members of the Assembly Council were appointed to facilitate this consultation and the final draft of the response to the overture was presented to and concurred with by the Assembly Council (see report on p. 504-06).

OVERTURE NO. 10, 2010 (p. 613)

Re: Determining the dollar base for congregations

S. Roche and K. Plater, of the national office, have been working on the issue addressed in Overture No. 10, 2010 re determining the dollar base for congregations which the Council noted as it gave direction for the preparation of the response to this overture. At the March meeting a working group including these staff members and Council members was appointed to respond to this overture.

Recommendation No. 11 (adopted, p. 46)

That permission be granted to report on Overture No. 10, 2010 to the 2011 General Assembly.

OVERTURE NO. 11, 2010 (p. 613)

Re: Amalgamating General Assembly Office and Financial Services

The framers of Overture No. 11, 2010 ask that the Assembly Council explore the idea of amalgamating the General Assembly Office and Financial Services in the context of good stewardship and the current need to find permanent savings in the operating budget for the national church.

The Assembly Council has reviewed the staffing complements and work distribution in the two offices and, while there have and will be some reductions in staff as a result of the savings that have been considered as part of the overall budget, there is very little overlap in the work of the two departments, and so an amalgamation would not be prudent.

The General Assembly Office currently has a total of five full time staff (plus the archives) and is fully engaged in the support of the General Assembly and its committees, the ecumenical commitments of the denomination, legal and polity advice and various other responsibilities that arise in the support of the above.

Financial Services has particular responsibilities for the management of the funds of the church (close to \$260,000,000 including the Pension Fund) accounting, accounts receivable, accounts payable and payroll. These functions have over the years become increasingly complicated giving the high standards of accountability that must be adhered to. In addition, it is not possible to separate the function of Financial Services from the various support services that are undertaken by that department. Computer and technical support for the office, the staffing of resource distribution, and the supervision of the office facilities, printing services, the Pension and Benefits office and the resource distribution staff also fall under the purview of the General Secretary (Chief Financial Officer) of that department.

Given the fact that the two departments have very little overlap in responsibility the Assembly Council, while continuing its work in finding appropriate efficiencies regarding all aspects of the operation of the national office, believes that an amalgamation of these two departments is not feasible.

Recommendation No. 12 (adopted, p. 46)

That the prayer of Overture No 11, 2010 be answered in the terms above and be not granted.

OVERTURE NO. 12, 2010 (p. 613)

Re: Cease reporting stipend of minister on statistical forms

The Assembly Council reviewed Overture No. 12, 2010 re cessation of reporting the stipend of a minister on the statistical form.

While the Assembly Council agrees that a minister's stipend is one part of compensation, and that reporting may not reflect all ministers in a multi-ministry team, it noted that the salaries of all congregational ministers are publicly available in the report of their congregation's annual general meeting. In addition, it noted that the compensation of other servants of the church is openly reported and discussed at the General Assembly. Specifically, the General Assembly receives the report and recommendations of the Council for the compensation levels for general and associate secretaries and for professorial staff (A&P 2007, p. 209-213; recent compensation report for general/associate secretaries is in A&P 2009, p. 210-211, 25). The band levels for support staff are reported when there are revisions (A&P 2009, p. 210).

It is the view of the Assembly Council that openness and transparency in all aspects of church life are to be encouraged. There does not appear to be a significant difference in the church's treatment of ministerial compensation in terms of transparency at this time.

Recommendation No. 13 (adopted, p. 46)

That the prayer of Overture No 12, 2010 be not granted.

OTHER ASSEMBLY COUNCIL MATTERS

TERMS OF REFERENCE FOR THE ASSEMBLY COUNCIL

The Terms of Reference for the Assembly Council are available at any time from the Assembly office (see also Book of Reports, p. G-1 to G-3). Provisional and final minutes of Assembly Council meetings are posted on the website after each meeting at www.presbyterian.ca.

RESIDENTIAL SCHOOLS AGREEMENTS

The Principal Clerk continues to oversee and monitor our church's participation in the Residential Schools Settlement Agreement that was approved in 2007. The agreement provides for:

- Common Experience Payments (CEP) (which have most already been made, subject to a large number of appeals);
- Independent Assessment Process (IAP) to facilitate non-court hearings of specific cases of abuse so that appropriate compensation can be awarded;
- Truth and Reconciliation Commission to allow all Canadians to share the legacy of residential schools and document the history for future generations; and
- Community commemorative programs to assist with healing and acknowledgement.

Our church is represented by legal counsel (shared with the United Church of Canada and the Anglican Church of Canada) on the National Administration Committee. This body is made up of legal representatives of all the parties to the agreement and oversees any issues that come up in its implementation.

Ian Morrison continues to facilitate our participation at IAP hearings. We continue to be concerned that the church is invited to attend only a small number of hearings and are working with the IAP secretariat to ensure that the church's desire to be a positive pastoral listening presence can be maintained. As of early 2010, 14,680 claims had been received into the Assessment program and 4,160 claims had been completed with an average award of \$118,000.

The Truth and Reconciliation Commission will be hosting the first of seven national events in Winnipeg at The Forks, the week after General Assembly. Plans are underway at the time of writing for our church to have a significant role in this event with an exhibition and support of survivors to attend the event. We continue to work with the parties to the settlement agreement to establish protocols to make available copies of church records to the Commission.

Our church will have many opportunities to be involved with both the Truth and Reconciliation Commission and the commemoration events as both unfold in the months and years ahead. Presbyterians across the country are encouraged to look for opportunities to be involved in this important work.

Ecumenical Working Group on Residential Schools (EWGRS)

Stephen Kendall continues to convene the EWGRS; a gathering place for the four churches to interact on all aspects of the Settlement Agreement, but also with the government as the Settlement Agreement proceeds. In addition to our work in monitoring and building on the work described above, the EWGRS is working on a new vision for its work in the future that would involve both the policy table that has been so important in the past, but also a kind of Residential Schools forum that would be more program based, and engage with a broader cross section of those interested in Residential Schools. This could include other churches and faith groups, survivor groups and healing organizations.

First Nations presence at World Alliance of Reformed Churches Uniting General Council, June 2010, Grand Rapids, Michigan

One further item that is flowing from our commitment to healing and reconciliation is a project in which Stephen Kendall and Lori Ransom are participating, and that is to invite and facilitate appropriate Aboriginal presence at the 2010 Uniting General Council. A group of Aboriginal and non-Aboriginal staff people are working with local tribal leaders and the staff in Geneva to facilitate an appropriate welcome to the land on which the council will be held, a pow-pow for the 1,000 delegates and visitors to celebrate local and north American indigenous culture, a keynote speaker Richard Twiss of Wiconi International, and workshops that can bring the legacy of residential schools and issues of justice for indigenous peoples into the Uniting Council

deliberations. We are very pleased that one of our ministers, The Rev. Mary Fontaine, of Hummingbird Ministries, Vancouver, will be participating as a delegate in the Uniting General Council and has agreed to work on the team of indigenous church leaders preparing a worship service for the afternoon at the pow-wow.

DESIGN OF GENERAL ASSEMBLY

During discussion at Assembly Council on the question of Biennial General Assemblies, the question of how a conference type format might be added to the business elements of General Assembly. A task group has been struck to consider this and a report will be made to a future Assembly.

KOREAN TRANSLATION OF LIVING FAITH

Overture No. 11, 2007, re translation of Living Faith and Book of Forms into Korean, was referred to the Assembly Council to consult with the Clerks of Assembly and the Committee on Church Doctrine. In response, a draft translation into Korean of Living Faith, A Statement of Christian Belief, was presented to the 2009 General Assembly. It was there agreed to send the translation to the church for study and report (Assembly Council Rec. No. 13, A&P 2009, p. 224) in advance of its final adoption. Responses were received from five presbyteries and two individuals.

A committee to review the responses and make appropriate amendments was appointed by Assembly Council in collaboration with the Committee on Church Doctrine, consisting of The Rev. Wally Hong, The Rev. Cheol Soon Park, The Rev. Victor Kim and Ms. Eun Ju Chung.

The Assembly Council and the Committee on Church Doctrine are grateful to all those who responded, and in addition, expresses thanks to the members of the review committee and to The Rev. Ian Wishart, who has overseen and co-ordinated the process of translation and review.

The Assembly Council is satisfied that the translation (starting on p. 220) accurately reflects the theology and flow of the original English version and is confident that this new translation, which, pending the approval of General Assembly, will be published in a side-by-side Korean-English edition, will be a helpful document for Korean members of The Presbyterian Church in Canada and beyond.

With the completion of the Korean translation of Living Faith, Assembly Council will, as previously reported, work in partnership with the Han-Ca presbyteries toward a Korean edition of the Book of Forms.

Recommendation No. 14 (adopted, p. 27)

That the Korean translation of Living Faith be approved and commended for use within the church.

LIFE AND MISSION AGENCY

The Life and Mission Agency continues to keep the Assembly Council informed of its mission and ministry. The Assembly Council has approved in principle two additional Mission Priority Endowment Funds in addition to three that were approved last year that will be presented by the Life and Mission Agency as long-term stewardship opportunities to the church (see p. 274).

APPRECIATION

The Assembly Council continues to be grateful to God for the commitment, energy, prayer and thoughtfulness of those who serve this church on its committees, agencies and councils.

Michael Henderson resigned from the Council because he accepted a call in another presbytery so Lloyd Murdock was appointed to fill the vacancy from the Presbytery of Cape Breton. In March, Stewart Folster resigned due to increasing responsibilities relating to his ministry at the Saskatoon Native Circle. This vacancy will be addressed by the General Assembly's Committee to Nominate Standing Committees.

The Council takes this opportunity to thank those members whose terms expire with this General Assembly: Aubrey Botha, Druse Bryan, Daniel Cho, Janet Clapp, Ken Dahl, Wes Denyer, Barry Flude, George Fraser, Elaine Heath, Geof Jay, Ian McDonald, Cheol Soon Park, Ann Taylor, Jake van Kooten and Fiona Wilkinson.

산 믿음
크리스천 신앙고백서

LIVING FAITH
A STATEMENT OF
CHRISTIAN BELIEF

캐나다장로교

The Presbyterian Church in Canada

산 믿음

서문

교회는 어느 시대에서나, 믿음을 새롭게 고백할 필요가 있다. 그 신앙 고백은 전통적인 믿음과 다르지 않을 뿐만 아니라, 그 시대의 삶의 상황과 문제에 적용되어야 한다. “산 믿음”은 그것을 시도한다. 이 크리스천 신앙고백서 (Statement of Christian Belief) 는 캐나다 장로교 총회에 의하여 승인되었고, 예배와 공부를 위하여 적합한 고백서로 추천되었다.

이 고백서는 캐나다장로교회의 경험 안에서 이루어진 것이지만, 더 나아가서는 다른 교파나, 교회 밖에 있는 사람들에게도 도움을 줄 수 있기를 바란다. 이 신앙 고백서는 신앙에 대한 의심을 인정한 최초의 고백서로 생각된다. 더불어 이 고백서는 기독교 진리를 확신 있게 선포하면서도 믿음의 어려움과 신앙생활의 모순을 인정한다.

이 고백서를 만들기 위하여 우리들은 삶의 현장에서 여러 사람들과 접촉하기를 노력했다. 그래서 고백서는 그리스도 안에서 행한 하나님의 사역뿐만 아니라, 성, 전쟁, 경제, 가정생활, 정의 등에 관해서 언급한다. 우리가 믿기는 이것들은 “하나님이 그리스도 안에서 세상을 당신에게 화해시키셨다.” 는 그 위대한 진리를 중심으로 한 믿음에 적합하다고 믿는다.

살아계신 하나님은 그리스도가 되시고, 이 세상에 오셔서 우리와 동행하시며, 우리가 지닌 많은 문제들은 놀랄 만큼 함께 나누셨다. 하나님도 이런 거친 삶의 생애 깊이 참여하신다면 그의 교회도 그러해야 한다.

LIVING FAITH

INTRODUCTION

In every generation the church needs to confess its faith anew. That confession must at one and the same time be the ancient faith of the church and yet spoken into the mood and questions of its own time. LIVING FAITH endeavours to do that. This *Statement of Christian Belief* was prepared under the direction of the Committee on Church Doctrine of The Presbyterian Church in Canada. It has been received by the General Assembly of that Church and commended as an acceptable statement and as useful in both worship and study.

While arising out of the Canadian Presbyterian experience, it is hoped that the statement speaks to a much wider circle than one denomination, and to people outside the church. Here, perhaps for the first time, a confessional statement recognizes doubt, and in the midst of its ringing affirmation of Christian truth acknowledges the difficulties of belief and the ambiguities of the life of faith.

In writing this document the authors have tried to be in contact with people where they are today. Thus the statement speaks not only of God's work in Christ, but also of sex, war, the economy, the family and justice. We believe that all this is fitting in a faith which has as its central affirmation the great truth that "God was in Christ reconciling the world unto himself." The living God became the person of Christ and walked in our midst in a world that to an astonishing extent shared many of the same problems we do now. If God could get involved with the grim fabric of life, then so can God's church! So too, must the faith we confess.

“산 믿음”의 윤곽과 착상은 미국장로교회에서 발행한, “믿음의 선언” (A Declaration of Faith) 에서 비롯되었다. 우리는 위 문서들을 사용할 수 있도록 허락받았음을 감사한다. 산 믿음의 기초위원회 ‘웨스트민스터 신앙고백’ (The Westminster Confession), ‘스코틀랜드 신앙고백서’ (The Scots Confession) 그리고 ‘하이델베르크 교리문답’ 등을 시종 염두에 두었다.

1536년에 스코틀랜드 종교개혁의 첫 지도자인, George Wishart는 ‘신앙고백서’ (A Confession of Faith) 를 번역했다. 그의 서문에 있는 말이 오늘 우리들에게도 적합한 내용이 된다. “우리의 뜻은 어떤 신앙의 규례를 모든 교회에 적용하려는 것이 아니다. 그것은 성경 이외에는 아무런 신앙 규례도 없음을 알기 때문이다. 그러므로 우리들은 비록 그들이 표현은 다르게 할지라도, 이런 것들에 합의하는 이들과는 만족한다. 우리의 종교와 예배에 관한 견해를 선언하기 위하여 현재 이런 용어로 표현하게 됨을 기쁘게 생각한다. 진리가 승리하리라.”

The inspiration for the style and general outline of LIVING FAITH comes from *A Declaration of Faith* of The Presbyterian Church in the United States. Some use has also been made of modern statements such as *The Confession of 1967* of The United Presbyterian Church in the U.S.A. and others listed in the notes. We are grateful for permission to use these statements. The committee responsible for LIVING FAITH always had in mind the great Reformed Confessions such as the *Westminster Confession*, the *Scots Confession* and the *Heidelberg Catechism*. In the end the statement is our own, reflecting our own needs and experiences.

In 1536 George Wishart, the first teacher of the Scottish Reformation, translated a Confession of Faith. Part of his introduction to that statement is appropriate today: “It is not our mind to prescribe a certain rule of the faith to all churches, for we know no other rule of faith but the Holy Scriptures; and therefore we are well contented with those who agree with these things although they use another manner of speaking. It was our pleasure to use these words at the present time, that we might declare our opinion in our religion and worshipping of God. The truth will have the upper hand.”

크리스천 신앙고백서

제1장 하나님

제2 장 하나님, 창조주와 통치자

- 2.1 하나님은 창조하시고 다스리신다.
- 2.2 우리를 지으심
- 2.3 우리를 부르심
- 2.4 세상을 돌보
- 2.5 죄는 우리를 하나님으로부터 단절시킨다.

제3 장 그리스도 안에 계신 하나님

- 3.1 예수 그리스도와 이스라엘
- 3.2 예수 그리스도: 참 하나님
- 3.3 예수 그리스도: 참 사람
- 3.4 예수는 구원자
- 3.5 예수는 주
- 3.6 그리스도 안에서의 구원

제4 장 성령 하나님

- 4.1 성령은 우리와 함께 하시는 하나님
- 4.2 성령은 사람들로 믿게 하신다.
- 4.3 성령은 교회를 이루시고 준비시키신다.

제5 장 성경

제6 장 믿음

- 6.1 믿음
- 6.2 의심

A STATEMENT OF CHRISTIAN BELIEF

1. God

2. God, Creator and Ruler

- 2.1 God Creates and Rules
- 2.2 Our Creation
- 2.3 Our Calling
- 2.4 Our Care for the World
- 2.5 Sin Separates Us from God

3. God in Christ

- 3.1 Jesus Christ and Israel
- 3.2 Jesus Christ: Truly God
- 3.3 Jesus Christ: Truly Human
- 3.4 Jesus is Saviour
- 3.5 Jesus is Lord
- 3.6 Salvation in Christ

4. God the Holy Spirit

- 4.1 The Holy Spirit is God with Us
- 4.2 The Holy Spirit Enables People to believe
- 4.3 The Holy Spirit Forms and Equips the Church

5. The Bible

6. Faith

- 6.1 Faith
- 6.2 Doubt

제7 장 하나님의 교회

- 7.1 교회
- 7.2 목회
- 7.3 예배
- 7.4 말씀선포
- 7.5 성례
- 7.6 세례
- 7.7 성찬

제8 장 그리스도 안에 있는 우리의 삶

- 8.1 제자도
- 8.2 그리스도인의 가정
- 8.3 사랑
- 8.4 정의
- 8.5 세계평화

제9 장 세상으로 나아가는 교회

- 9.1 우리의 선교
- 9.2 우리의 선교와 타종교
- 9.3 우리의 선교와 불신앙

제10 장 하나님 안에 있는 우리의 소망

7. God's Church

- 7.1 The Church
- 7.2 Ministry
- 7.3 Worship
- 7.4 Preaching
- 7.5 The Sacraments
- 7.6 Baptism
- 7.7 Holy Communion

8. Our Life in Christ

- 8.1 Discipleship
- 8.2 The Christian Family
- 8.3 Love
- 8.4 Justice
- 8.5 World Peace

9. The Church Reaches Out

- 9.1 Our Mission
- 9.2 Our Mission and Other Faiths
- 9.3 Our Mission and Unbelief

10. Our Hope in God

제1장 하나님

Chapter One – God

- 1.1 참되신 한 분 하나님,
 그분을 아는 것은 영원한 생명이요,
 그분을 섬김은 우리에게 기쁨과 평화가 됩니다.
 하나님께서 만물을 지으셨고,
 그 온 우주 만물은 그 하나님의 위엄과 능력을 드러냅니다.
- 1.2 하나님께서 우리에게 오셨습니다.
 주께서 이스라엘 백성들에게 말씀하셨고,
 그들과 언약을 맺으셨습니다.
 이스라엘로부터 예수 그리스도가 오셨으니,
 그는 하나님의 아들이요,
 믿음으로 맺은 새 언약을 통하여 구원을 허락하셨습니다.
 주께서 계속해서 성령으로 오셨으니,
 성령은 세계 안에 거하시는 하나님이시며,
 새 이스라엘인 교회의 인도자이십니다.
- 1.3 교회는 사도들에게 주어졌으며
 성경에 기록된 진리의 말씀을 받들고 지킵니다.
 신, 구약 성경은 하나님의 위대한 행동을 증언합니다.
 성경은 창조주의 거룩한 사랑을 드러내며,
 우리를 예수 그리스도께 인도합니다.

- 1.1 There is one true God
 whom to know is life eternal,
 whom to serve is joy and peace.
 God has created all that is.
 The whole universe testifies
 to the majesty and power of its Maker.
- 1.2 God has come to us.
 The Lord spoke to the people of Israel
 and entered into covenant with them.
 From Israel came Jesus Christ,
 the Son of God,
 bringing salvation through a new covenant
 entered by faith.
 The Lord continues to come to us by the Holy Spirit,
 God present in the world,
 and Guide to the church, the new Israel.
- 1.3 The church upholds and defends the truth
 given to the apostles
 and recorded in the Scriptures.
 The Old and New Testaments
 witness to God's mighty acts.
 They reveal the Creator's holy love,
 and lead us to Jesus Christ.

- 1.4 초대 교회의 신조들은
그리스도의 복음을 처음으로 전한 사도들의 신앙을 담고 있습니다.
우리는 그 신조들을 성경의 참된 해석이 보존된 유산으로 받아들입니다.
- 1.5 그러므로 하나인 우주적 교회와 더불어,
우리는 한 분이시며 영원하신 삼위일체 하나님을 믿습니다.
아버지(성부)와 아들(성자)과 성령,
삼위가 일체로 계시며
일체가 삼위로 계시고,
그 권세와 능력에 있어 동등하십니다.
하나님은 우리가 바라보며 나아가는 성부이시고,
우리가 나아가는 통로가 되시는 성자이시며,
우리가 나아가도록 도우시는 성령이십니다.
- 1.6 우리는 모든 생명의 근원되신
전능하신 하나님을 예배합니다.
우리는 감사함으로
하나님의 지혜와 능력과 신실하심과 사랑을 고백합니다.
태초부터 지금까지 함께 하신 영광이
성부와 성자와 성령께 영원히 함께 있을 지어다.

- 1.4 The creeds of the early church
preserve the faith of the apostles
who first preached the Gospel of Christ.
We receive them as a legacy
in which the true interpretation of the Scriptures
is protected.
- 1.5 Therefore, with the one church universal
we believe in one God, eternal Trinity,
Father, Son and Holy Spirit,
three in one,
one in three,
equal in power and glory.
God is the Father to whom we come,
the Son through whom we come,
the Spirit by whom we come.
- 1.6 We worship almighty God, the source of all life.
With thanks we acknowledge
God's wisdom, power, faithfulness, and love.
Glory be to the Father, and to the Son,
and to the Holy Spirit,
as it was in the beginning, is now,
and ever shall be!

제2장 하나님, 창조주와 통치자

- 2.1 **하나님은 창조하시고 다스리신다**
- 2.1.1 살아계신 하나님은 주님이시고,
만물의 창조주이시며, 우주의 보존자와 통치자이십니다.
하나님의 선하심과 판단하심이
사시사철과 수확, 나라의 흥망가운데 나타나있습니다.
이 세상의 모든 일은
영원하신 하나님의 주권적인 보호 아래 있습니다.
- 2.1.2 우리는 모든 창조 세계를
하나님의 영광과 역사의 무대로 존중합니다.
하나님은 모든 인생과 나라를 다스리시나,
우리의 자유와 책임을 부인하지 않으십니다.
하나님은 세상과 우리 삶 가운데 역사하시면서
모든 것들이 그리스도 안에서 완성되도록 인도하십니다.
- 2.1.3 우리는 악이 만연하는 세상 속에서도,
하나님의 공의와 사랑의 뜻을 믿습니다.
이 하나님의 뜻은 예수 그리스도 안에서 나타납니다.
이 그리스도 안에서
능력의 하나님이 약함으로 이 세상에 오시고,
우리의 고난 안으로 가장 깊숙이 들어오신,
최고의 생명의 역설을 보게 됩니다.

Chapter Two – God, Creator and Ruler

- 2.1 **God Creates and Rules**
- 2.1.1 The living God is Lord,
Creator of all, Sustainer and Ruler of the universe.
In the seasons and the harvests,
in the rise and fall of nations,
God's goodness and judgment are present.
All events in this world
are under the sovereign care of the eternal God.
- 2.1.2 We hold in reverence the whole creation
as the theatre of God's glory and action.
God rules the lives of individuals and nations
yet does not negate our freedom and responsibility.
Ever at work in the world and in our lives
God directs all things towards fulfillment in Christ.
- 2.1.3 We affirm God's righteous and loving purpose
even in a world where evil abounds.
This purpose is uniquely disclosed in Jesus Christ.
In him we see the greatest paradox of life:
the mighty God chose to come into this world in weakness.
In Christ, God entered most deeply into our suffering.

2.1.4 우리는 하나님의 통치하심을 온전히 이해할 수 없으며,
 그것을 정당화하는 것도 우리의 과제가 아닙니다.
 삶의 한 가운데서 우리는 악을 경험합니다.
 그러나 악은 하나님의 뜻에 어긋나기 때문에
 궁극적으로 승리할 수 없습니다.
 그리스도의 부활하심과 그가 우리에게 주시는 새 생명이
 최후 승리에 대한 하나님의 확증입니다.

2.2 우리를 지으심

2.2.1 인간 실존의 신비는
 우리가 하나님께 속한 자들이며,
 하나님의 형상대로 지음을 받았다는 사실입니다.
 하나님 안에서 우리는 살고, 움직이며, 존재합니다.
 그러므로 우리는 하나님을 알게 될 때에만,
 우리 자신을 알게 됩니다.
 우리의 삶은 모든 피조물을 향하신
 창조주의 사랑과 목적을 드러내어야 합니다.
 우리는 하나님을 창조주와 주님으로 믿습니다.

2.2.2 우리는 서로 돕고 위로하며 기뻐하도록,
 남자와 여자로 지음을 받았습니다.
 우리가 남자와 여자로 창조됨은,
 우리를 향하신 하나님의 사랑의 뜻입니다.
 우리는 서로 의지하며,
 남자와 여자로서 삶의 모든 분야에서 서로를 필요로 합니다.

2.1.4 We cannot fully comprehend
 nor is it our task to justify
 God's rule of the world.
 We experience evil in the midst of life.
 Yet evil cannot ultimately prevail,
 for it is against God's will.
 The resurrection of Christ
 and the new life he gives us
 are assurance of his ultimate triumph.

2.2 Our Creation

2.2.1 The mystery of human existence
 is that we belong to God
 and have been made in the divine image.
 In God we live and move and have our being.
 Therefore, we know ourselves
 only when we know God.
 Our lives must reflect
 the Creator's love and purpose for all creation.
 We acknowledge God as Creator and Lord.

2.2.2 We have been made male and female
 for our mutual help, comfort and joy.
 Our creation as sexual beings
 is God's loving purpose for us.
 We are dependent on each other and
 as men and women, need one another in all of life.

2.3 우리를 부르심

2.3.1 우리는 하나님을 사랑하고 그를 섬기는 가운데,
우리 인생의 의미를 찾고,
우리의 참된 사명을 발견하도록 부르심을 받았습니다.

2.3.2 우리는 창조세계를 섬기고 사랑함으로,
특별히 어려움에 처한 자를 돌봄으로,
하나님을 섬기며 사랑합니다.
정직하며 다른 이들을 섬기는 모든 종류의 일들은
주님께서 주신 사명입니다.

2.3.3 부르심이란 이웃들을 섬기기 위하여
이기적인 야망과 욕망을 부인해야 함을 의미합니다.
하나님을 섬기는 것에 참 자유가 있습니다.

2.4 우리의 세상을 향한 돌봄

2.4.1 생명은 하나님께서 주신 선물이지만,
인간의 생명은 피조 세계에 의존합니다.
우리의 세상을 향한 돌봄은
하나님의 돌보심을 드러내야 합니다.
우리는 소유주가 아니라,
하나님의 아름다운 땅의 청지기들입니다.
모든 생명의 행복을 위해
우리는 세계와 우주에 관한
인간의 모든 기술과 과학의 진리와 통찰력을 받아들입니다.

2.3 Our Calling

2.3.1 We are called to work out the meaning of our own lives
and to find our true vocation
in the love and service of God.

2.3.2 We serve and love God
by the service and love of creation
especially the care of the needy.
Every kind of work
that is honest and serves others
is a vocation from the Lord.

2.3.3 Calling means the necessity
to deny selfish ambition and desire
in order to minister to others.
In God's service true freedom is to be found.

2.4 Our Care for the World

2.4.1 Though life is a gift from God,
human life depends upon the created world.
Our care for the world must reflect God's care.
We are not owners, but stewards of God's good earth.
Concerned with the well-being of all of life
we welcome the truths and insights
of all human skill and science
about the world and the universe.

2.4.2 우리의 청지기직은
하나님의 창조세계를 존중하고,
그것을 공동의 선을 위해 책임있게 사용하기를 추구함에 있어서
사랑과 공의의 방법을 모색하도록 우리를 부르십니다.

2.5 죄는 우리를 하나님으로부터 단절시킨다

2.5.1 우리는 우리가 죄인임을 고백합니다.
우리는 마땅히 해야 할 대로 세상을 돌보지 않고 있습니다.
우리는 하나님을 섬겨야 하는 소명을 완수하지 않고 있습니다.
우리의 삶은 창조주의 사랑을 반영하지 않고 있습니다.
우리의 실패는 하나님을 거역하며,
우리가 우리 자신의 삶의 주인됨을 주장하는 죄입니다.

2.5.2 하나님께서는 우리가 어떻게 살아야 하는가를 보여주시기 위해
우리에게 율법을 주셨습니다.
그러나 우리는 십계명을 지키지 못하며,
정성을 다하여 하나님을 사랑하지도,
우리의 이웃을 내 몸과 같이 사랑하지도 않습니다.
무엇보다도 그리스도의 완전한 삶에 의하여
우리의 죄는 드러납니다.

2.4.2 Our stewardship calls us
to explore ways of love and justice
in respecting God's creation
and in seeking its responsible use
for the common good.

2.5 Sin separates Us from God

2.5.1 We confess that we are sinners.
We do not care for the world as we should.
We do not fulfill our calling to serve God.
Our lives do not reflect the Creator's love.
Our failure is sin,
a rebellion against God,
an insistence that we be god in our own lives.

2.5.2 God has given us the law
to show us how to live.
Yet we are unable to keep the Ten Commandments,
and we do not love God without reserve
nor our neighbour as ourselves.
Above all, our sin is exposed
by the perfect life of Christ.

2.5.3 죄는 우리를 하나님으로부터 멀어지게 합니다.
 죄는 하나님의 거룩하심을 범하고,
 우리를 우리의 주님으로부터 떼어 놓으며,
 영적인 죽음에 이르게 합니다.
 죄는 우리 안에 있는 하나님의 형상을 훼손하며,
 우리와 이웃들과의 관계,
 그리고 우리 자신과의 관계를 병들게 합니다.

2.5.4 죄는 모든 인생에,
 심지어 출생으로부터 실재하는 권세입니다.
 그것은 하나님에 대하여 자신을 주장하는 교만과,
 하나님과 이웃을 향한 무관심,
 거짓, 탐욕, 정욕, 게으름,
 탐식, 시기과 이기적인 분노와 같은 죄들로 나타납니다.

2.5.5 우리는 우리 자신의 죄와
 세상의 죄로부터 피할 수 없습니다.

2.5.6 우리가 죄인이기 때문에,
 우리가 살아가는 사회도 죄로 가득 차 있습니다.
 모든 제도에는 결함이 있으며, 예외가 없습니다.
 우리는 이 세상의 악과
 폭력과 태만과 불의의 일부입니다.

2.5.3 Sin alienates us from God.
 It offends the holiness of God,
 separates us from our Lord,
 and leads to spiritual death.
 It mars the divine image in us
 and infects our relationship with others
 and with ourselves.

2.5.4 Sin is a power present
 in every human life, even at birth.
 It issues in such sins as
 pride asserting itself against God,
 indifference towards God and neighbour,
 untruthfulness, greed, lust, laziness,
 gluttony, envy, and selfish anger.

2.5.5 We cannot escape our sin,
 nor the sin of the world.

2.5.6 Because we are sinful
 the societies we live in are sinful.
 There are no exceptions:
 every system is flawed.
 We are part of the evil of the world,
 of its violence, neglect, injustice.

2.5.7 모든 사람은 하나님의 기준에 모자라며,
구원을 필요로 합니다.
구원에 이르는 하나님의 방법은
예수 그리스도 안에 계시되었습니다.
그리스도의 죽으심과 부활하심을 통하여
우리의 죄는 용서받았습니다.
구원은 생명, 용서, 치유, 온전함을 의미합니다.
구원은 오직 그리스도를 믿는 믿음에 의해서만 주어지는
하나님의 은혜로부터 옵니다.

2.5.8 하나님께 감사를 드립니다.

제3장 그리스도 안에 계신 하나님

3.1 예수 그리스도와 이스라엘

3.1.1 반역하고 멀어져가는 세상을 향하여
하나님께서 축복과 회복을 약속하셨습니다.
주께서 아브라함과 그의 자손을 선택하셨고,
그들과 언약을 맺으사,
그 약속을 만백성에게 전하는 자들로 삼으셨습니다.

3.1.2 구약 성경은

하나님의 뜻과 위대한 행하심을 기록하고 있습니다.
하나님의 은혜와 심판을 말씀하며,
하나님의 약속을 선포하고,
오실 그 분을 가리키고 있습니다.

2.5.7 All people fall short of God's standards
and need salvation.
God's way to salvation
has been revealed in Jesus Christ.
Through the death and resurrection of Christ
our sins are forgiven.
Salvation means life, forgiveness, healing, wholeness.
It comes from God's grace
received through faith in Christ alone.

2.5.8 Thanks be to God!

Chapter Three – God in Christ

3.1 Jesus Christ and Israel

3.1.1 To the world in its rebellion and alienation
God promised blessing and restoration.
The Lord chose Abraham and his descendants
and through a covenant with them
destined them to be bearers of that promise to all people.

3.1.2 The Old Testament records

God's message and mighty acts.
It speaks of God's grace and judgment.
It declares God's promise
and points to the One to come.

3.1.3 이스라엘에게서 메시아가 오셨으니,
 나사렛 예수 안에서
 하나님께서는 구원의 약속을 지키셨습니다.
 우리는 구약 성경을 통하여
 그의 오심을 압니다.
 그는 다윗의 자손으로 오셨고,
 유대인들 가운데 한 유대인으로 사셨습니다.
 그는 한 이스라엘 여인의 아들로,
 이스라엘이 열방에 빛이 되리라는
 하나님의 약속을 성취하셨습니다.
 그리스도 안에서 하나님께서는 세상의 어두움을 흠으셨습니다.

3.2 **예수 그리스도: 참 하나님**

3.2.1 하나님께서 사람이 되사,
 우리 안에 거하셨습니다.
 이 놀라운 진리를 침묵 가운데 상고하며
 경외하며 고백합니다.
 성령으로 잉태되사,
 동정녀 마리아에게 나시고,
 하나님의 영원하신 아들은 자기를 낮추사,
 우리와 하나가 되셨습니다.
 그리스도를 통하여
 하나님께서 이스라엘과 세상에 오셨습니다.

3.1.3 From Israel came the Messiah;
 in Jesus of Nazareth God kept the promise of salvation.
 We understand his coming in the light of the Old Testament.
 Born of the seed of David, he lived a Jew among Jews.
 Child of an Israelite woman, he fulfilled God's promise
 that Israel would be a light to the nations.
 In Christ God came to dispel the world's darkness.

3.2 **Jesus Christ: Truly God**

3.2.1 God became man
 and dwelt among us.
 In silence we ponder,
 in awe we confess
 this amazing truth.
 Conceived by the Holy Spirit,
 born of the Virgin Mary,
 the eternal Son of God
 humbled himself
 to be one with us.
 To Israel and to the world
 came God in Christ.

3.2.2 예수 그리스도를 하나님의 아들이라 부름은 그가 하나님 중에 하나님, 빛 중에 빛이시요, 만들어지지 않고 나셨음을 말함입니다. 예수를 보는 것은 몸을 입으신 하나님을 보는 것입니다. 아들을 아는 것이 아버지를 아는 것입니다.

3.2.3 하나님의 성품은 바로 하나님의 말씀이신 예수에게서 나타납니다. 그를 통하여 만물이 창조되었습니다. 그의 삶은 세상의 빛이십니다.

3.2.4 예수 그리스도는 주님이십니다. 그는 아버지와 성령과 하나이십니다.

3.3 **예수 그리스도: 참 사람**

3.3.1 예수는 참으로 사람이셨습니다. 그는 우리와 같이 시험 당하셨지만, 죄 없이, 인생의 심연을 경험하셨습니다. 예수는 우리를 이해하십니다. 그는 우정의 기쁨과 배신의 아픔을 맛보셨고, 사람으로 죽으셨습니다. 그는 아버지를 전적으로 신뢰하셨고, 성령 안에서 사셨습니다. 그 어떤 시험이나 위협도 그가 하나님을 사랑하고 이웃을 자기 몸과 같이 사랑하는 것을 막지 못했습니다. 그는 하나님의 자녀 됨의 의미를 우리에게 보여 주셨습니다.

3.2.2 To call Jesus Christ the Son of God is to say that he is God of God, Light of Light begotten, not made. To see Jesus is to see God incarnate. To know the Son is to know the Father.

3.2.3 God's nature is expressed in Jesus, the very Word of God. Through him were all things made. His life is the light of the world.

3.2.4 Jesus Christ is Lord. He is one with the Father and the Holy Spirit.

3.3 **Jesus Christ: Truly Human**

3.3.1 Jesus was truly human. Tried and tested as we are, yet without sin, he experienced the depths of life. Jesus understands us. He felt the joy of friendship, the pain of rejection, and died a human death. He trusted the Father completely and lived in the Holy Spirit. Neither temptation nor threat prevented him from loving God and his neighbour as himself. He showed us what it means to be a child of God.

3.4 예수는 구원자

3.4.1 예수는 중재자이십니다.

그를 통하여 하나님께서 우리에게 오셨고,
그를 통하여 우리가 하나님께로 나아갑니다.

3.4.2 그리스도는 우리의 죄 때문에 죽으셨습니다.

죄 없는 그 분이 우리의 죄 값을 십자가 위에서 담당하셨습니다.
그는 세상의 죄로 인하여
고난 받으시고 죽음을 당하셨습니다.

3.4.3 예수 그리스도 안에서 이루신 하나님의 화해의 사건은
신비롭습니다.

성경은 이를 어린양 희생 제물과,
양들을 위하여 내어준 목자의 목숨과,
제사장에 의한 속죄로 말씀합니다.
이는 또한 죄인을 위한 무죄한 자의 죽음이요,
노예의 자유를 위해 몸값을 지불하는 것이요,
빛의 청산이며,
악의 권세에 대한 승리입니다.
이러한 표현들은 우리 주님의 사역의 증대함과 그 대가,
그리고 그것의 확실한 성취를 드러내는
하나님의 사랑을 설명합니다.
그러나 우리는 그 사랑을 온전히 설명할 수 없습니다.
오직 믿음으로 받은 하나님의 은혜가
우리를 용서하시고, 의롭다 하시고,
구원하시고, 화해케 하십니다.

3.4 Jesus is Saviour

3.4.1 Jesus is the Mediator

through whom God has come to us
and through whom we come to God.

3.4.2 Christ died for our sins.

The innocent one bore our condemnation on the cross.
He suffered and was put to death
for the sin of the world.

3.4.3 God's reconciling act in Jesus Christ is a mystery
which the Scriptures describe as

the sacrifice of a lamb,
a shepherd's life given for his sheep,
atonement by a priest.
It is also the innocent dying for the guilty,
the ransom of a slave,
payment of a debt,
and victory over the powers of evil.
Such expressions interpret the love of God
revealing the gravity, cost, and sure achievement
of our Lord's work.
Yet that love we cannot fully explain.
God's grace, received by faith alone,
pardons and justifies,
redeems and reconciles us.

3.5 예수는 주

- 3.5.1 예수는 고난당하시고, 죽으시고, 장사되셨으나,
하나님이 그를 죽은 자 가운데서 살리셨습니다.
그는 부활하시고 하늘에 오르사,
지금도 살아계시는 생명의 주님이십니다.
- 3.5.2 그의 부활은 우리의 믿음이 헛되지 않고,
삶을 파괴하고 망가뜨리는
모든 악의 권세에 대해 최후의 승리가 보장되었으며,
마지막 원수인 죽음이 정복되었음을 의미합니다.
- 3.5.3 악의 세력은 여전히 우리와 전쟁 중입니다.
파괴적 권세는 여전히 존재합니다.
그러나 그들의 멸망은 의심할 여지가 없습니다.
우리는 우리 주님의 승리가 완전히 드러날 것을 기다립니다.
- 3.5.4 우리는 승천하신 우리 주님을 예배합니다.
영광과 능력으로 다스리시는 그는,
우리를 대신하여 아버지 앞에서 간구하시는
우리의 대제사장이시요, 변호인이십니다.
그를 통하여 우리는 모두를 위한 기도와 함께
찬양의 제사를 아버지께 드립니다.
- 3.5.5 우리 주 예수 그리스도로 말미암아
우리에게 이김을 주시는 하나님께 감사하노라!

3.5 Jesus is Lord

- 3.5.1 Jesus suffered, died, and was buried,
but God raised him from the dead.
Risen and ascended,
he is alive now, the living Lord.
- 3.5.2 His resurrection means that our faith is not empty,
that final victory is assured over all evil powers
which destroy and deform life,
and that death, the last enemy, is conquered.
- 3.5.3 The forces of the evil one still wage war against us.
The destructive powers are still present.
But their end is not in doubt.
We await the full revelation of our Lord's triumph.
- 3.5.4 We worship our ascended Lord.
Reigning in glory and power
he is our High Priest and Advocate
interceding before the Father on our behalf.
Through him we offer our sacrifice of praise,
with prayer for all to the Father.
- 3.5.5 Thanks be to God who gives us the victory
through Jesus Christ our Lord!

3.6 그리스도 안에서의 구원

- 3.6.1 구원은 오직 그리스도를 믿음으로 받은
하나님의 은혜로부터 옵니다.
영원전부터, 우리의 공로와 상관없이,
하나님께서서는 우리를 그리스도 안에 있는 생명으로 부르십니다.
여기에 복음의 좋은 소식이 있습니다!
예수 그리스도는 우리의 구원을 위해 택함을 받은 자시오
그 안에서 우리는 하나님께 나아갈 수 있습니다.
창세전부터 우리는 하나님의 가족이 되기 위해
그리스도 안에서 택하심을 받았습시다.
- 3.6.2 우리는 한 목적을 위하여 부르심을 받았는데,
우리가 그리스도를 닮아가고,
하나님을 섬기도록 예정되었다는 것입니다.
구약의 이스라엘같이,
신약의 새로운 인류같이
하나님께서서는 우리를 택하십니다.
살아계신 하나님이 우리를 통해 이루어하고 하시는
그분의 영원한 목적이 있음을 알고 확신합니다.
하나님께서서 우리 안에 시작하신 은혜의 일들을
완성하실 것입니다.

3.6 Salvation in Christ

- 3.6.1 Salvation comes from God's grace alone
received through faith in Christ.
From all eternity, and through no merit on our part,
God calls us to life in Christ.
Here is the good news of the Gospel !
Jesus Christ is the elect one,
chosen for our salvation.
In him we are made acceptable to God.
Before the world was made
we were chosen in Christ
to be part of the family of God.
- 3.6.2 We are called for a purpose:
we have been predestined
to be like Christ
and to serve God.
As with Israel in the Old Testament,
so with the new humanity in the New Testament,
God chooses us.
There is assurance in knowing that the living God
has eternal purposes to achieve through us.
God will bring to completion
the work of grace begun in us.

제4장 성령 하나님

- 4.1 **성령은 우리와 함께 하시는 하나님**
- 4.1.1 성령은 삼위일체이신 하나님의 영이며
 성부와 성자와 하나이신 분이십니다.
 성령은 주님이시고, 생명을 주시는 분이시며,
 하나님의 백성들을 새롭게 하시고 도우시는 분이십니다.
 성령을 통해, 하나님은 세상에 임재하시며,
 모든 선함과 공의의 근원이 되십니다.
 성령을 통해, 하나님은 세상으로 죄를 깨닫게 하시고,
 그리스도의 진리를 증거 하십니다.
 성령을 통해, 그리스도는 그의 교회와 함께 하십니다.
- 4.2 **성령은 사람들로 믿게 하신다**
- 4.2.1 성령은 사람들로 그리스도의 복음을 받아들이게 하시고
 그들의 죄를 회개하게 하시며,
 하나님의 자녀가 되게 하십니다.
 우리가 복음을 듣고 응답할 때,
 우리는 거리낌 없이 그리스도께로 돌아섭니다.
 우리가 돌아서서 회개할 때,
 우리는 성령께서 우리로 믿게 하셨음을 깨달습니다.

Chapter Four – God the Holy Spirit

- 4.1 **The Holy Spirit is God with Us**
- 4.1.1 The Holy Spirit is the Spirit of the triune God
 and is One with the Father and the Son.
 The Holy Spirit is the Lord and Giver of Life,
 the Renewer and Helper of God's people.
 By the Spirit, God is present in the world,
 the source of all goodness and justice.
 By the Spirit, God convicts the world of sin
 and testifies to the truth of Christ.
 By the Spirit, Christ is with his church.
- 4.2 **The Holy Spirit Enables People to Believe**
- 4.2.1 The Spirit enables people to receive
 the good news of Christ,
 to repent of their sins,
 and to be adopted as children of God.
 As we hear and respond to the Gospel
 we freely turn to Christ.
 When we have turned and repented,
 we recognize that the Spirit enabled us to believe.

4.2.2 성령은 우리의 믿음의 여정에 동행하십니다.
우리가 이 임재를 항상 느끼지 못할 수도 있겠지만
하나님의 영은 우리와 함께 하시고,
때로는 조용히, 때로는 강하게,
삶 가운데서 우리를 인도하시며,
우리의 위로와 도움이 되십니다.
그리스도인의 삶은 순례의 길로서
하나님 안에서 시작되고, 계속되며, 끝납니다.

4.3 **성령은 교회를 이루시고 준비시키신다**

4.3.1 성령을 통해, 그리스도는 교회가 존재하도록 부르시고,
우리를 주님과 또한 서로 하나가 되게 하십니다.
성령은 그리스도를 아는 모든 이들 안에 계십니다.

4.3.2 성령은 진리의 영이십니다.
우리는 한 교회로서
그 진리가 때로 우리를 불편하게 하며
판단함을 알면서도 그 진리 안으로 인도되길 기도합니다.

4.3.3 성령의 임재는
사랑,
희락, 화평, 오래 참음, 자비,
양선, 충성, 은유, 절제 속에서 나타납니다.

4.2.2 The Holy Spirit accompanies us on our journey of faith.
We may not always be sure of this presence.
Yet God's Spirit is with us,
sometimes gently, sometimes powerfully,
guiding us in the midst of life,
our comfort and our help.
Christian life is a pilgrimage:
it begins, continues, and ends in God.

4.3 **The Holy Spirit Forms and Equips the Church**

4.3.1 By the Spirit, Christ calls the church into being
and unites us to himself and to each other.
The Holy Spirit is in all who know Christ.

4.3.2 The Holy Spirit is the Spirit of truth.
We pray as a church to be guided into truth
knowing that such truth may disturb and judge us.

4.3.3 The presence of the Holy Spirit is seen
in love,
joy, peace, patience, kindness,
goodness, loyalty, gentleness, and self-control.

4.3.4 성령은 여러 가지 은사들로 우리에게 복을 주십니다.
 우리는 그러한 은사들을 발견하고
 우리 주님을 위해 그것을 사용하기를 구합니다.
 신실한 사랑의 섬김은 성령의 임재의 증거입니다.
 성령의 임재는
 그리스도 안에서 사람들이 온전케 되고, 격려 받으며,
 성장할 수 있는 곳에 확실하게 나타납니다.

4.3.5 성령이여, 오시옵소서!

제5장 성경

5.1 성경은 신앙과 삶의 기준이 되도록
 하나님의 감동으로
 우리에게 주어졌습니다.
 성경은 모든 교리의 기준이 되며,
 이를 통해 우리는 교회나 세상,
 혹은 우리 안의 경험으로부터 오는
 어떤 말이라도 판단해야 합니다.
 우리는 우리가 믿고 행하는 모든 것을
 성경의 판단에 따라야 합니다.
 성경을 통하여,
 교회는 왕이시고 머리가 되신 예수 그리스도께만
 매임을 받습니다.
 그는 하나님의 살아계신 말씀이며
 기록된 말씀은 그 분에 대해 증거 합니다.

4.3.4 The Spirit blesses us with various gifts.
 We seek to discover those gifts
 and to use them for our Lord.
 Faithful loving service is a sign
 that the Spirit is present.
 The presence of the Spirit is evident
 where people are made whole, encouraged,
 and enabled to grow in Christ.

4.3.5 Come, Holy Spirit!

Chapter Five – The Bible

5.1 The Bible has been given to us
 by the inspiration of God
 to be the rule of faith and life.
 It is the standard of all doctrine
 by which we must test any word that comes to us
 from church, world, or inner experience.
 We subject to its judgment
 all we believe and do.
 Through the Scriptures
 the church is bound only to Jesus Christ its King and Head.
 He is the living Word of God
 to whom the written word bears witness.

5.2 성령은 우리에게 성경의 유일한 권위에 대해 마음으로 고백하게 하며 말씀의 능력의 근원이 됩니다. 성경은 사람의 손에 의해 기록되었지만, 이제까지 쓰여진 어떤 책들과는 다른 하나님의 말씀입니다. 성경에 다른 어떤 기록도 더해질 수 없습니다. 성경은 생명의 말씀이신 예수 그리스도를 나타내기에 필요하고, 충분하며, 신뢰할만합니다.

5.3 구약과 신약은 믿음의 공동체 안에서 쓰여졌고, 그들에 의해 성경으로 받아들여졌습니다. 성경을 이해하고자 하는 사람은 교회 안에 머물며, 교회의 가르침에 귀를 기울여야 합니다.

5.4 성경은 그리스도 안에서 이루어진 하나님의 역사라는 계시의 빛 안에서 이해되어야 합니다. 성경의 기록에는 당시의 언어와 사상, 그리고 시대상황이 반영되어 있습니다. 성경은 역사적인 문맥 안에서 읽혀져야 합니다. 우리는 신, 구약을 서로의 조명 아래 보며, 과거와 현재의 주석가들에게 귀를 기울이며 성경의 문단들을 비교하여 성경을 해석합니다. 성령을 의지하여, 우리는 하나님의 말씀의 우리 시대에 대한 적용을 찾습니다.

5.2 The Holy Spirit gives us inner testimony to the unique authority of the Bible and is the source of its power. The Bible, written by human hands, is nonetheless the word of God as no other word ever written. To it no other writings are to be added. The Scriptures are necessary, sufficient, and reliable, revealing Jesus Christ, the living Word.

5.3 Both Old and New Testaments were written within communities of faith and accepted as Scripture by them. Those who seek to understand the Bible need to stand within the church and listen to its teaching.

5.4 The Bible is to be understood in the light of the revelation of God's work in Christ. The writing of the Bible was conditioned by the language, thought, and setting of its time. The Bible must be read in its historical context. We interpret Scripture as we compare passages, seeing the two Testaments in light of each other, and listening to commentators past and present. Relying on the Holy Spirit, we seek the application of God's word for our time.

제6장 믿음

Chapter Six – Faith

6.1 믿음

6.1 Faith

- 6.1.1 믿음은 하나님의 선물이며,
 말씀과 성례 안에서,
 그리고 하나님의 백성들의 삶을 나누는 가운데 끊임없이 새롭게 됩니다.
 믿음은 하나님을 신뢰하는 것이며,
 죄에 대한 개인적인 회개와,
 예수 그리스도를 구주로 받아들이고
 주되신 그에게 헌신하는 것을 동반합니다.
 믿음은 복음의 진리를 인정하는 것을 포함합니다.
 믿음을 통해
 우리는 하나님의 참 생명을
 우리 삶 속에 받아들이게 되며,
 하나님이 우리를 아시고, 사랑하시며 용서하신다는 것을
 기쁨 가운데 발견하게 됩니다.
- 6.1.2 하나님은 여러 가지 방법으로 우리를 믿음으로 인도하십니다.
 우리가 어릴 때부터 하나님을 믿어왔을 수도 있고,
 우리 믿음이 나중에 찾아올 수도 있습니다.
 믿음은 갑자기 오기도 하고
 믿기 위해 애쓴 후에 오기도 합니다.
 우리가 어떠한 신앙의 여정을 지나왔든지,
 하나님은 작든 크던 우리의 믿음을 귀히 여기십니다.

- 6.1.1 Faith is a gift of God
 constantly renewed in Word and Sacrament
 and in the shared life of God's people.
 It is trust in God,
 involves personal repentance of sin,
 acceptance of Jesus Christ as Saviour,
 and commitment to him as Lord.
 It includes assent
 to the truth of the Gospel.
 By faith we receive the very life of God
 into our lives
 and joyfully discover
 that God knows, loves, and pardons us.
- 6.1.2 God brings us to faith in many ways.
 We may have trusted in God from childhood;
 or our faith may have come later in life.
 Faith may come suddenly
 or only after a struggle to believe.
 Whatever the spiritual journey we have traveled,
 God honours our faith, great or small.

6.1.3 믿음은 우리 삶 속에 계시는 하나님의 임재에 대한 응답입니다.
 믿음은 여기에 계신 하나님께 “예” 라고 대답합니다.

6.2 **의심**

6.2.1 우리는 하나님께서 우리와 함께 하신다는 것을
 항상 확신하지는 못합니다.
 때로 하나님은 우리가 하나님의 임재를 경험하지 못한 채
 이 세상에서 살아가도록 부르시며, 종종 우리는 뒤 돌아보고서야
 하나님이 우리 가까이 계셨음을 알게 됩니다.
 어느 때는 우리의 믿음을 연단하기 위해
 하나님이 계시지 않는 것처럼 느껴질 때도 있습니다.
 이러한 갈등을 통해 우리는 믿음 안에서 성숙해 갑니다.
 하나님은 우리들의 삶의 어려운 상황들을 통하여,
 우리를 연단하시고 강하게 하시기도 합니다.

6.2.2 의심은 성장의 표시일 수 있습니다.
 그것은 불순종일 수도 있습니다.
 우리는 이 점에 있어서 자신에게 솔직해야 합니다.
 우리가 우리의 마음과 뜻을 다해 하나님을
 사랑해야 하기 때문에,
 의심의 과정은 우리 신앙 성장의 한 부분입니다.
 교회에는 의심과 씨름하는 많은 사람들이 있습니다.
 예수님은
 “주여, 저는 믿습디다. 저의 믿음없음을 도와 주소서” 라고
 기도하는 사람을 받아들여 주십니다.

6.1.3 Faith is a response
 to God’s presence in the midst of life.
 It says “yes” to the God who is here.

6.2 **Doubt**

6.2.1 We are not always certain that God is with us.
 At times God calls us
 to live in this world
 without experiencing the divine presence,
 often discerning God’s nearness
 only as we look back.
 At other times God seems absent
 in order that our faith may be tested.
 Through such struggle we mature in faith.
 God may also chasten and strengthen us
 through the hard circumstances of life.

6.2.2 Questioning may be a sign of growth.
 It may also be disobedience:
 we must be honest with ourselves.
 Since we are to love God with our minds,
 as well as our hearts,
 the working through of doubt
 is part of our growth in faith.
 The church includes many who struggle with doubt.
 Jesus accepted the man who prayed:
 “Lord, I believe. Help my unbelief.”

6.2.3 우리의 믿음의 분량이 각기 다르고
 여러 면에서 어려움을 당하고 약해질 수도 있으나,
 우리는 그리스도의 말씀을 신뢰함과,
 그의 교회의 성례와,
 성령의 역사를 통해,
 그리스도 안에서 확신을 발견합니다.

6.2.3 Though the strength of our faith may vary
 and in many ways be assailed and weakened,
 yet we may find assurance in Christ
 through confidence in his word,
 the sacraments of his church,
 and the work of his Spirit.

제7장 하나님의 교회

Chapter Seven – God’s Church

7.1 교회

7.1 The Church

7.1.1 교회는 그리스도께서
 모든 삶 속에서
 그리스도를 예배하며 섬기기 위해 부르심을 받은 사람들과
 함께 하시는 곳입니다.

7.1.1 The church is Christ
 together with his people
 called both to worship and to serve him
 in all of life.

7.1.2 교회는 **하나**입니다.
 교회는 예수 그리스도 안에서 모든 사람을 하나 되게 하시려는
 목적을 가지신 하나님 아래 한 가족입니다.

7.1.2 The church is **one**.
 It is one family under God whose purpose it is
 to unite all people in Jesus Christ.

7.1.3 교회는 **거룩**합니다.
 하나님께서는 세상 가운데서 택하신 백성으로 삼기 위해
 성령을 통해 교회를 구별하셨습니다.

7.1.3 The church is **holy**.
 It is set apart by God through the Holy Spirit
 to be a chosen people in the world.

7.1.4 교회는 **보편적**입니다.
 교회는 우주적이며, 기독교 신앙을 긍정하는 모든 시대의
 모든 사람을 포함합니다.

7.1.4 The church is **catholic**.
 It is universal, including all people of all time
 who affirm the Christian Faith.

- 7.1.5 교회는 **사도적**입니다.
 교회는 그리스도와 사도들 위에 세워졌고,
 그들의 가르침과 연속성을 가집니다.
- 7.1.6 교회는 각 시대의 교회의 삶에 오점으로 남겨진 실패와
 죄 때문에 지속적인 개혁을 필요로 합니다.
 교회는
 말씀이 진실로 선포될 때,
 성례가 온전히 행해질 때,
 그리고 하나님의 말씀에 따라 교회 생활이 질서 지워질 때
 우리 가운데 존재합니다.

7.2 **목회**

- 7.2.1 주님은 교회 안에서 교회를 통하여
 그의 목회를 계속해 나가십니다.
 모든 그리스도인들은
 그리스도의 목회에 참여하도록 부르심을 받았습니다.
 이 땅에서 그의 몸 된 우리 모두는
 우리의 왕이요, 머리 되신 그리스도의 영광을 위해서
 교회와 세상 안에서
 사용해야 할 은사들을 가지고 있습니다.

- 7.1.5 The church is **apostolic**.
 It is founded on Christ and the apostles
 and is in continuity with their teachings.

- 7.1.6 The church is in constant need of reform
 because of the failure and sin
 which mark its life in every age.
 The church is present
 when the Word is truly preached,
 the sacraments rightly administered,
 and as it orders its life
 according to the word of God.

7.2 **Ministry**

- 7.2.1 The Lord continues his ministry
 in and through the church.
 All Christians are called
 to participate in the ministry of Christ.
 As his body on earth
 we all have gifts to use
 in the church and in the world
 to the glory of Christ, our King and Head.

- | | |
|---|---|
| <p>7.2.2 하나님은
그리스도의 몸을 세우고,
목회사역을 감당할 수 있도록
성도들을 훈련시키는 특별한 사명을 위하여
어떤 이들을 부르심으로
교회가 목회하도록 정하셨습니다.</p> | <p>7.2.2 Through the church God orders this ministry
by calling some to special tasks
in the equipping of the saints
for the work of ministry,
for building up the body of Christ.</p> |
| <p>7.2.3 말씀과 성례전을 맡은 목회자들은
복음을 선포하고,
세례와 성찬을 행하며,
그리스도의 이름으로 목회적 돌봄을 베풀도록
구분되어 세워졌습니다.
그들의 목회는 사도들의 사역을 계속 이어가는 것입니다.
그리스도는 이 목회를 위해 남자와 여자 모두를 부르심으로
이 제도를 유지하십니다.
교회는 안수라는 행위를 통해
이 부르심을 인정합니다.</p> | <p>7.2.3 Ministers of Word and Sacrament
are set apart to preach the Gospel,
celebrate Baptism and Holy Communion
and exercise pastoral care in Christ's name.
Their ministry is an order
which continues the work of the apostles.
Christ preserves this order today
by calling to it both men and women.
The church recognizes this calling
in the act of ordination.</p> |
| <p>7.2.4 장로의 직분을 통해
남자와 여자는 안수를 받아
목회자와 함께 지도하는 일,
성도를 돌보는 일,
교인들을 감독하는 일에 동역하게 됩니다.</p> | <p>7.2.4 Through the office of ruling elder
men and women are ordained
to share with the minister
in the leadership, pastoral care,
and oversight of the congregation.</p> |

7.2.5 전문화된 목회는 여성 교육전도사와 교회 교육자, 교수와 행정담당자, 선교사와 교리지도자, 기관목사와 상담자들의 임명을 통해 인정됩니다.

7.2.6 이런 목회들을 통해 말씀이 선포되고 하나님의 사람들은 양식을 먹고 양육되며 힘을 얻고 인도함을 얻습니다. 그리스도의 하나 되심 안에서 우리는 하나님을 섬기고자 노력합니다.

7.3 **예배**

7.3.1 교회는 하나님을 찬양하기 위해 존재합니다. 우리에게 있어서 매일 매주일 하나님께 합당한 예배를 드리는 것보다 더 큰 사명은 없습니다.

7.3.2 말씀의 선포와 성례의 집행을 통해, 찬양과 기도, 교육과 교제를 통해, 하나님은 교회의 생명을 지속시키십니다. 우리는 우리가 어둠에서 빛으로 옮겨졌음을 기뻐하고, 그리스도를 섬기는 일에 우리 자신을 드리며 하나님을 주님으로 예배합니다.

7.2.5 Specialized ministries are recognized through the designation of deaconesses and church educators, professors and administrators, missionaries and catechists, chaplains and counselors.

7.2.6 Through such ministries the Word is proclaimed, God's people are nourished and nurtured, supported and guided. In the oneness of Christ we seek to serve God.

7.3 **Worship**

7.3.1 The church lives to praise God. We have no higher calling than to offer the worship that belongs to God day by day, Sunday by Sunday.

7.3.2 Through the preaching of the Word and the celebration of the Sacraments, in praise, prayer, teaching and fellowship, God sustains the life of the church. We worship God as Lord offering ourselves in the service of Christ, rejoicing that we have been brought from darkness to light.

7.3.3 예배는 그리스도의 사역으로 우리를 인도합니다.
 주님은 그가 오시고 위해서 죽으신 세상을 위해
 지금도 중보하십니다.
 교회는 주님과 하나가 되어
 세상의 치유와 구원을 위해 기도합니다.

7.3.4 찬송과 존귀와 영광과 능력이
 우리 하나님께 세세토록 있을지어다!

7.4 **말씀선포**

7.4.1 교회와 세상을 향해
 그리스도는 복음을 전하도록 대사들을 보내십니다.
 예수의 화해의 사역은
 세상 역사의 가장 중요한 전환점이었습니다.
 예수의 십자가와 부활의 선포는
 개인적인 응답을 요구하며
 현재의 소망을 전해줍니다.
 성령은 설교말씀 속에서
 하나님의 말씀이 들리지도록 해줍니다.
 믿음은 들음에서 오며
 말씀의 선포를 통해 계속해서 새로워집니다.

7.3.3 Worship draws us into the work of Christ.
 Even now he intercedes for the world
 to which he came and for which he died.
 In union with him, the church prays
 for the healing and the salvation of the world.

7.3.4 Blessing and honour and glory and power
 be to our God for ever and ever!

7.4 **Preaching**

7.4.1 To the church and to the world
 Christ sends ambassadors to preach the good news.
 The reconciling work of Jesus
 was the supreme turning point in the life of the world.
 The proclamation of his cross and resurrection
 calls for personal response
 and offers present hope.
 The Holy Spirit enables God's word to be heard
 in the word of preaching.
 Faith comes by hearing, and
 by preaching it is continually renewed.

7.4.2 설교자는 말씀의 종들이 되어야 합니다.
 듣는 자들은 말씀 전하는 자들을 위해 기도해야 합니다.
 그들은 주님께서 하실 말씀을 듣고자 하는
 배고픔을 가져야 합니다.
 선포된 말씀은 모든 믿는 자들을 위한 양식입니다.

7.5 **성례**

7.5.1 우리 주님께서 명하시고 본을 보이신 일에 순종하여
 우리는 두 가지 성례를 행하는데
 바로 세례식과 성찬식입니다.
 이것은 복음의 볼 수 있는 표현이며
 그리스도인의 삶을 시작하고 그 삶을 유지하는 도구로
 주어졌습니다.

7.5.2 세례식과 주의 만찬에는
 상징과 그 상징이 가리키는 실체 사이에
 성례전적인 연합이 있습니다.
 물은 그리스도 안에서의 용서와 새 삶을 의미하며
 떡과 포도주는 우리 주님의 몸과 피를 의미합니다.

7.5.3 성례를 통하여 역사하는 은혜는
 그 속에 있는 어떤 능력에서 오는 것이 아니라
 성령의 역사를 통해 오는 것입니다.
 믿음과 회개 속에서 바르게 받아들일 때,
 성례는 그것이 상징하는 것을 전달합니다.

7.4.2 Preachers must be servants of the Word;
 those who listen should pray
 for those who speak.
 They must be hungry to hear what the Lord has to say.
 The spoken word is food for all believers.

7.5 **Sacraments**

7.5.1 In obedience to our Lord's command and example
 we observe two sacraments,
 Baptism and Holy Communion.
 These are visible expressions of the Gospel
 given as means of entering and sustaining the Christian Life

7.5.2 In Baptism and the Lord's Supper,
 there is a sacramental union
 between the sign and the thing signified.
 Water signifies forgiveness and new life in Christ;
 bread and wine, the body and blood of our Lord.

7.5.3 The grace effective in the sacraments
 comes not from any power in them
 but from the work of the Holy Spirit.
 Rightly received, in faith and repentance,
 the sacraments convey that which they symbolize.

7.6 세례

- 7.6.1 세례는 우리가 그리스도와 그의 교회와 하나 됨의 상징이요 확증입니다.
세례를 통하여 우리는 그리스도의 죽음과 부활하심에 동참하며, 그의 사역을 위임받습니다.
- 7.6.2 세례식 때에 물은 성부와 성자와 성령의 이름으로 사용됩니다.
물은 죄의 씻음과, 그리스도 안에서의 새로운 삶의 출발과 성령의 은사를 상징합니다.
- 7.6.3 성령의 능력으로 하나님은 세례를 통해 일하십니다.
세례는 우리가 행하는 것이 아닌 하나님께서 그리스도 안에서 우리를 위해 행하신 성례입니다.
하나님의 은혜와 그에 대한 우리의 응답은 세례가 행해지는 순간에만 제한되는 것이 아니라 인생 전반을 통하여 계속되며 깊어집니다.
세례는 그들의 신앙을 고백하는 사람들과 그 자녀들을 위한 것입니다.
우리는 모두 하나님의 가족입니다.

7.6 Baptism

- 7.6.1 Baptism is a sign and seal of our union with Christ and with his church.
Through it we share in the death and resurrection of Christ and are commissioned to his service.
- 7.6.2 In Baptism, water is administered in the name of the Father, and of the Son, and of the Holy Spirit.
The water signifies the washing away of sin, the start of new life in Christ, and the gift of the Holy Spirit.
- 7.6.3 By the power of the Holy Spirit God acts through Baptism.
It is the sacrament not of what we do but of what God has done for us in Christ.
God's grace and our response to it are not tied to the moment of Baptism, but continue and deepen throughout life.
It is a sacrament meant for those who profess their faith and for their children.
Together we are the family of God.

7.6.4 세례는 제자가 되는 것으로서,
 이는 결단을 요구하며,
 그리스도 안에서의 성장을 추구합니다.
 유아세례를 받은 사람들은
 성장한 후에
 그리스도에 대한 개인적인 신앙고백을 하도록 요구됩니다.
 태어난 것은 죽을 수 있습니다.
 접목된 것은 시들 수 있습니다.
 교회의 세례 받은 모든 사람들은
 그리스도 안에서 삶이 자라도록 노력해야 합니다.

7.6.5 세례는 우리가 하나님께 속해 있음을 확인해 줍니다.
 사나 죽으나
 우리의 가장 큰 위로는
 우리가 우리의 신실하신 구주 예수 그리스도께
 속해 있다는 사실입니다.

7.7 **성찬**

7.7.1 떡을 떼고 잔을 마실 때마다,
 예수는 당신을 기억하라고 하셨습니다.
 성찬, 주의 만찬, 혹은 성만찬이라 불리는 이 예식 속에서
 그리스도는 자신을 우리에게 주시고
 우리는 예배와 경배를 통하여 우리 자신을 그 분께 드립니다.

7.6.4 Baptism is also an act of discipleship
 that requires commitment
 and looks towards growth in Christ.
 Those baptized in infancy
 are called in later years
 to make personal profession of Christ.
 What is born may die.
 What is grafted may wither.
 Congregations and those baptized
 must strive to nurture life in Christ.

7.6.5 Baptism assures us that we belong to God.
 In life and in death
 our greatest comfort is that we belong
 to our faithful Saviour Jesus Christ.

7.7 **Holy Communion**

7.7.1 In breaking bread and drinking wine
 Jesus told us to remember him.
 In this action
 called Holy Communion, Lord's Supper, or Eucharist,
 Christ offers himself to us
 and we present ourselves to him
 in worship and adoration.

7.7.2 성찬을 통해
 그리스도는 그의 사람들을 먹이고 복주시기 위하여
 그의 식탁을 세상에 베풀십니다.
 성령은 우리를 그리스도 안에서 하나 되게 하셔서
 우리가 떡과 잔을 믿음으로 받을 때
 그리스도의 몸과 피에 참여하게 하십니다.

7.7.3 주의 만찬은 기쁨의 신비로서,
 예수께서 그의 구속적 희생을 나타내기 위해
 떡과 잔을 취하심으로 우리와 그와의 연합이,
 또 우리 서로와의 연합이 깊어지게 하시고
 그의 생명과 힘을 우리에게 주시는 것입니다.
 이것을 통하여 그리스도는 그가
 다시 오실 때까지 구원을 선포하며
 그의 세상에 임재하시는 것입니다.
 이것은 어려운 세대를 위한 소망의 상징입니다.

7.7.4 성만찬은 하나님께 드리는 감사입니다.
 우리는 세상을 위해 기도하고
 감사함으로 우리의 삶을 하나님께 드립니다.
 우리는 죽음을 이기신 그의 승리를 찬양하고
 앞으로 올 그의 나라에서 가지게 될
 기쁨의 잔치를 기대합니다.
 우리는 주되신 그리스도께 충성을 맹세하고,
 한 교회로 양육되며, 그의 사랑의 상징을 받으며,
 그의 것으로 인침을 받습니다.

7.7.2 In Holy Communion
 Christ places his table in this world
 to feed and bless his people.
 The Holy Spirit so unites us in Christ
 that in receiving the bread and wine in faith
 we share in his body and blood.

7.7.3 The Lord's Supper is a joyful mystery
 whereby Jesus takes the bread and wine
 to represent his atoning sacrifice,
 deepening our union with himself
 and with each other,
 giving us of his life and strength.
 Here Christ is present in his world
 proclaiming salvation until he comes—
 a symbol of hope for a troubled age.

7.7.4 The Eucharist is thanksgiving to God.
 We pray for the world
 and with gratitude offer our lives to God.
 We celebrate his victory over death
 and anticipate the joyous feast we shall have
 in his coming kingdom.
 We pledge allegiance to Christ as Lord,
 are fed as one church,
 receive these signs of his love,
 and are marked as his.

- 7.7.5 그리스도께 속한 자들은
 그의 삶과 죽음을 기념하고,
 그의 임재하심을 누리기 위해
 기쁨으로 그의 식탁 앞에 나아오고
 그의 교회로 함께 감사를 드립니다.

제8장 그리스도 안에 있는 우리의 삶

8.1 제자도

- 8.1.1 그리스도의 제자들은 순종의 삶으로 부름 받았습니다.
 예수께서는 “너희가 나를 사랑하면 나의 계명을 지키라.” 고
 말씀하셨습니다.
 순종은 우리의 모든 것을 요구합니다.
 그러나 우리는 우리 자신을 그 분께 드릴 때에
 오직 그의 섬기심만이 참된 자유를 가져다줌을 발견하게 됩니다.
- 8.1.2 그리스도 안에 있는 삶은 믿는 공동체 안에서 형성되고,
 매일의 삶을 통하여 표현됩니다.
 우리는 그리스도의 치유의 임재를
 그가 위하여 죽으신 세상에 가져가야 하고
 그의 평화를
 고통과 번민이 있는 곳에 가져가야 합니다.

- 7.7.5 Those who belong to Christ come gladly to his table
 to make a memorial of his life and death,
 to celebrate his presence,
 and together as his church offer him thanks.

Chapter Eight – Our Life in Christ

8.1 Discipleship

- 8.1.1 Disciples of Christ are called to obedience.
 Jesus said: “If you love me, keep my commandments.”
 Obedience involves us totally.
 Yet as we give ourselves to him we discover
 that his service alone brings true freedom.
- 8.1.2 Life in Christ is formed in a believing community,
 and expressed in daily living.
 We are to bring Christ’s healing presence
 to the world for which he died,
 his peace to its pain and anguish.

8.1.3 그리스도 안에 있는 삶은 기쁨과 자유와 영광을 가져옵니다.
 하지만 그 삶은 불신과, 두려움,
 또 유혹으로 인한 갈등을 가져오기도 합니다.
 우리의 삶 속에서 우리는 여러 절망적인 어려움과 씨름합니다.
 그러나 성령께서는 우리를 도우시고
 우리가 그리스도 안에서 성장 할 수 있도록 능력을 주십니다.
 비록 우리가 완전하지는 않지만,
 우리의 삶은 하나님을 기쁘시게 할 수 있고
 다른 사람들에게 도움을 줄 수 있습니다.

8.1.4 그리스도 안에 있는 삶은
 하나님의 뜻과 모든 생명을 향한 그의 복을
 구하는 기도를 포함합니다.
 기도는 하나님의 임재로 들어가는 열린 마음입니다.
 말로, 혹은 침묵으로
 기도는 우리의 삶의 초점을 하나님께 맞추는 것입니다.
 우리가 예수 그리스도를 통해 하나님과 교제할 때
 성령은 우리의 가장 깊은 열망을 표현하게 하시고
 우리는 임재하시는 하나님의 지속적인 능력을 체험하게 됩니다.

8.1.5 우리는 성경을 공부하고
 그리스도인답게 생각하고 행동하는 것을 배우면서
 그리스도 안에 삽니다.
 성경은 그리스도인들로 하여금 온전하여지고
 모든 선한 일을 위하여 준비되어지도록 주어졌습니다.

8.1.3 Life in Christ brings joy, liberty, glory.
 But it also brings conflict
 with unbelief, fear, and temptation.
 Throughout our lives
 we struggle with disheartening difficulties.
 Yet the Holy Spirit helps us
 and gives us power to grow in Christ.
 While we are far from perfect
 yet our lives can be pleasing to God
 and helpful to others.

8.1.4 Life in Christ involves prayer,
 the seeking of God's will and blessing
 on all of life.
 Prayer is openness to the presence of God.
 In words, or the absence of words,
 prayer is the focusing of our lives towards God.
 As we commune with God through Jesus Christ,
 the Holy Spirit enables us to express our deepest longings,
 and we experience the sustaining power of God's presence.

8.1.5 We live in Christ as we study the Scriptures
 learning to think and act in a Christian way.
 The Scriptures are given that Christians may be complete,
 equipped for every good work.

8.1.6 우리는 주님을 예배하기 위해, 일로부터 쉬기 위해,
또 하나님의 세계를 즐기기 위해,
매주 부활의 잔치인 주일을 자발적으로 지킴으로
그리스도 안에서 삽니다.

8.1.6 We live in Christ as in freedom we observe Sunday
as the weekly festival of the resurrection,
for the worship of our Lord, rest from our work,
and the enjoyment of God's world.

8.2 그리스도인의 가정

8.2 The Christian Family

8.2.1 모든 그리스도인은 인간적인 가정의 구성원일 뿐만 아니라
하나님의 가정인 교회의 구성원입니다.
우리는 우리에게 생명을 주신 부모님을 공경하고
우리를 믿음 안에서 양육해 준 교회도 존경합니다.

8.2.1 All Christians are members both of a human family
and of the church, the household of God.
We honour our parents who gave us life,
and also the church which has nurtured us in the faith.

8.2.2 우리를 향하신 하나님의 계획은
미혼과 기혼의 삶 모두를 통해 발견될 수 있습니다.
결혼은 모두를 향한 하나님의 뜻은 아닙니다.
충만한 삶은
미혼자나 기혼자 모두에게 주어집니다.

8.2.2 God's purpose for us can be realized
in both single and married life.
Marriage is not God's will for everyone.
Fullness of life is offered to all,
both single and married.

8.2.3 그리스도인의 결혼은 한 남자와 한 여자가
하나님 앞에서 하나가 되는 그리스도 안에서의 결합입니다.
이것은 두 사람이
일생동안 서로를 사랑하고 돕겠다는 약속입니다.
하나님의 법은 간음을 금합니다.
성실은 사랑의 성숙을 위해 필요하고
불성실은 결혼의 결합을 파괴합니다.
결혼 안에서의 성적 결합은
새 생명의 창조수단뿐 아니라
서로에게 기쁨과 위로를 제공하도록 계획되었습니다.

8.2.3 Christian marriage is a union in Christ
whereby a man and a woman become one in the sight of God.
It is the commitment of two people
to love and to support one another faithfully for life.
God's law forbids adultery.
Loyalty is necessary for the growth of love.
Disloyalty destroys the union of marriage.
Sexual union in marriage is intended to provide
mutual joy and comfort as well as
the means of creating new life.

- 8.2.4 자녀들을 양육하는 부모는
하나님의 사랑과 훈계의 중재자입니다.
부모는 가르침과 본을 보임으로
자녀의 세례 시 서약한 바에 충실하고
믿음 안에서 그들을 양육하며
언약 공동체 안에서 키우도록 부름 받았습니다.
- 8.2.5 우리가 부모로서 혹은 배우자로서 실패할 때에
우리는 하나님께서 우리를 용서하신 것과 같이 서로를 용서하고
주님이 은혜 가운데 제공하시는 새롭게 하심의 가능성을
받아들이도록 부름 받았습니다.
부부 관계가 회복 될 수 없을 정도로 손상되면
비통함 가운데 계속해서 사는 것보다 관계를 종료하는 것이
경우에 따라서는 더 좋을 수도 있습니다.
- 8.2.6 교회는 하나님의 가족입니다.
교회의 모든 사람들은 그들 자체로 존중되어야 합니다.
우리는 그리스도 안에 있는 한 몸으로서
모든 일이 형통 할 때에 함께 기뻐하고,
슬플 때에 서로 도우며,
하나님의 선하심과 우리를 구속하심에 대한 경이를
기뻐하며 경축합니다.

- 8.2.4 Parents in caring for their children
are mediators of God's love and discipline.
They are called to raise their children
within the covenant community,
to be faithful to vows taken at Baptism
to nurture them in the Faith
by teaching and example.
- 8.2.5 When we fail each other as parents or partners,
we are called to forgive each other as God forgives us,
and to accept the possibilities for renewal
that God offers us in grace.
When a marriage is shattered beyond repair,
it is sometimes better that it be dissolved
than that the family continue to live in bitterness.
- 8.2.6 The church is the family of God.
Here all should be valued for themselves.
We are one body in Christ:
together rejoicing when things go well,
supporting one another in sorrow,
celebrating the goodness of God
and the wonder of our redemption.

8.3 사랑

- 8.3.1 우리는 하나님의 사랑의 신비 앞에 머리를 숙입니다.
 우리의 창조는 이것으로부터 왔고,
 이로 말미암아 우리는 매일 양육 받으며,
 이를 통하여 구원을 발견합니다.
 하나님의 사랑은 순결의 사르는 불같으면서도
 따뜻하고 온유한 자비입니다.
 우리는 사랑이신 하나님께
 사랑함으로 응답합니다.
- 8.3.2 사랑은 다른 이들을 위하여 최선을 추구하는 것이며
 그리스도인의 표시입니다.
 하나님에 대한 사랑은 곧 다른 이들을 향한 사랑으로
 나아갑니다.
 우리는 우리 가운데 있는 보이는 자들을 미워하면서
 보이지 않는 하나님을 사랑한다고 말할 수 없습니다.
 하나님과 이웃을 향한 사랑은 하나님의 법을 완성시킵니다.
- 8.3.3 사랑은 창조물을 향한 공출입니다.
 사랑은 타인을 위한 봉사이고 이기적이지 않습니다.
 사랑은 친절함 태도로 진리를 말합니다.
 사랑은 지식과 분별 안에서 자랍니다.
 사랑은 그리스도인의 성숙에 이르는 길이고
 하나님의 눈으로 다른 이들을 보는 방법입니다.
 사랑은 예수 그리스도의 본을 따릅니다.

8.3 Love

- 8.3.1 We bow before the mystery of God's love.
 From it came our creation.
 By it we are daily nurtured.
 Through it we find salvation.
 A consuming fire of purity, God's love
 is yet warm and gentle compassion.
 We respond to the God who is love
 by loving in return.
- 8.3.2 Love means seeking the best for others
 and is the mark of a Christian.
 Love for God leads to love for others.
 We cannot claim to love God, whom we do not see,
 if we hate those about us, whom we do see.
 Love of God and of neighbour fulfills the law of God.
- 8.3.3 Love is compassion for creation.
 Love is the service of others and is not self-centred.
 Love speaks the truth tempered with kindness.
 Love grows in knowledge and discernment.
 It is the road to Christian maturity, and is
 the way of seeing others as God sees them.
 Love follows the example of Jesus Christ.

- 8.3.4 우리는 또한 우리 자신을 사랑해야 합니다.
 자신을 사랑하는 것은 이기적인 것이 아닙니다.
 하나님께서 이미 우리를 사랑하시고 그리스도 안에서
 받아주시면서 우리의 가치의 근거를 주셨기 때문에
 우리는 우리 자신을 사랑하고 영접할 수 있는 것입니다.
- 8.3.5 사랑은 이 세상에서 가장 큰 선물입니다.
 왜냐하면 사랑은 이 세상 이후에도 계속 있을 것이고
 우리 주님을 가장 기쁘시게 하는 것이기 때문입니다.
 사랑은 천국에서의 삶을 예시합니다.
- 8.4 **정의**
- 8.4.1 하나님은 성경에 나타난
 하나님의 공의를 반영하는 정의를
 세상에서 추구하라고 교회를 계속해서 부르십니다.
- 8.4.2 하나님의 정의는
 우리가 서로를 공정하게 대하고
 타인을 억압하고 사로잡는 관습과 제도를 고치려고 노력할 때
 나타납니다.
- 8.4.3 정의는 타인의 권리를 보호하는 것입니다.
 정의는 인간의 존엄성을 파괴하는 모든 것에 대하여 항의합니다.

- 8.3.4 We should also love ourselves.
 Self-love is not selfishness.
 We love and accept ourselves because
 God has already loved and accepted us in Christ,
 providing the foundation of our sense of worth.
- 8.3.5 Love is the greatest gift in the world
 because it will last beyond this world
 and is supremely pleasing to our Lord.
 Love foreshadows life in heaven.
- 8.4 **Justice**
- 8.4.1 God is always calling the church
 to seek that justice in the world
 which reflects the divine righteousness
 revealed in the Bible.
- 8.4.2 God's justice is seen
 when we deal fairly with each other
 and strive to change customs and practices
 that oppress and enslave others.
- 8.4.3 Justice involves protecting the rights of others.
 It protests against everything that destroys human dignity.

- 8.4.4 정의는 이 세상의 가난한 자들에 대한 관심을 요구합니다.
 정의는 모든 사회의 안녕과 복지를 가져오기 위해
 최선의 방법을 모색합니다.
 정의는 권리와 의무뿐 아니라
 고용, 교육 및 건강에 관해서 관여합니다.
- 8.4.5 정의는 사회의 공정함을 추구합니다.
 정의는 인간을 보호하고
 범죄의 피해자뿐만 아니라 가해자에 대하여도 관심을 갖습니다.
 정의는 정당하게 집행되는 공정한 법과
 공정하고도 인도적인 법원과 교도소시설을 요구합니다.
- 8.4.6 정의는 모든 형태의 편견에 대항합니다.
 정의는 인종, 성별, 연령, 사회적 신분, 또는
 신체장애 등으로 인한 차별 대우를 배격합니다.
 정의는 우리의 이웃들이 그들의 존엄성과 존중을 위해서
 투쟁할 때에 동참하고
 공동이익을 위한 권력의 행사를 요구합니다.

8.5 **세계평화**

- 8.5.1 평화의 왕이신 그리스도는
 그를 따르는 자들로 세상의 평화를 추구하도록 부르셨습니다.

- 8.4.4 Justice requires concern for the poor of the world.
 It seeks the best way to create
 well-being in every society.
 It is concerned about employment, education, and health,
 as well as rights and responsibilities.
- 8.4.5 Justice seeks fairness in society.
 It involves the protection of human beings,
 concern for the victims of crime,
 as well as offenders.
 It requires fair laws justly administered,
 courts and penal institutions that are just and humane.
- 8.4.6 Justice opposes prejudice in every form.
 It rejects discrimination
 on such grounds as race, sex, age, status, or handicap.
 Justice stands with our neighbours
 in their struggle for dignity and respect
 and demands the exercise of power for the common good.

8.5 **World Peace**

- 8.5.1 Christ, the Prince of Peace,
 calls his followers to seek peace in the world.

8.5.2 우리는 정당방위를 위해 국가들이 싸웠고,
 때로는 전쟁이 불가피한 것을 알고 있습니다.
 그러나 전쟁으로 인하여 발생하는 비극적인 죄악인,
 남녀와 어린이의 학살은
 우리로 하여금 평화를 위하여 일하도록 촉구합니다.

8.5.3 우리는 기근, 무지, 빈곤과 질병을 퇴치하고자 하는
 우리의 능력을 감소시키는
 세계 군비 경쟁에 대해 이의를 제기합니다.
 우리는 핵전쟁과
 그것이 가져올 재앙을 두려워합니다.
 우리는 사람들이 전쟁의 잔인성을 부끄럽게 여기고
 정의와 함께 평화를 위해 일할 때
 하나님께서 역사하심을 확신합니다.
 우리는 평화의 왕이신 그 분께
 평화를 위하여 기도합니다.

제9장 세상으로 나아가는 교회

9.1 우리의 선교

9.1.1 하나님께서 그리스도를 우리에게 보내셨듯이
 그리스도는 우리를 세상으로 보내십니다.
 우리는 말과 행실로 그리스도를 선포하기 위해 이곳에 있습니다.

8.5.2 We know that nations have fought in self-defense
 and that war, at times, may be unavoidable.
 But the tragic evil that comes with war,
 the slaughter of men, women, and children
 must rouse us to work for peace.

8.5.3 We protest against the world arms race
 that diminishes our ability to fight
 hunger, ignorance, poverty and disease.
 We fear nuclear war
 and the devastation it would bring.
 We affirm that God is at work when people are
 ashamed of the inhumanity of war
 and work for peace with justice.
 We pray for peace
 to him who is the Prince of Peace.

Chapter Nine – The Church Reaches Out

9.1 Our Mission

9.1.1 As God sent Christ to us,
 so Christ sends us into the world.
 We are here to proclaim Christ in word and deed.

9.1.2 선교는 복음 전도입니다.
 그것은 성령의 능력 안에서,
 그리스도를 믿음으로 얻는
 모든 사람을 향한 구원의 초청입니다.
 선교는 사람들이 자신의 죄를 회개하고,
 그리스도를 의지하며,
 세례를 받고,
 예수를 주로 섬기는 삶을 살도록 초청합니다.

9.1.3 선교는 봉사입니다.
 그것은 도움을 필요로 하는 자를 도우며,
 삶의 모든 영역을 하나님의 자비로 채우라는 부르심입니다.

9.2 우리의 선교와 타종교

9.2.1 우리가 만나는 어떤 이들은 다른 종교에 속해 있고
 이미 어떤 신앙을 가지고 있습니다.
 그들의 삶은 종종 헌신의 증거와
 생명에 대한 경외심을 보여줍니다.
 우리는 그들 안에 있는 진리와 선이
 모든 진리의 창조주이신 하나님의 영의 역사임을 인정합니다.
 우리는 우리가 그들보다 우월하다는 교만한 태도로
 그들을 대해서는 안 됩니다.
 오히려 우리는 마치 거지들이 다른 거지들에게
 음식이 어디 있는지 말해 주는 것처럼 겸손한 태도로
 그리스도 안의 삶을 가리켜야 합니다.

9.1.2 Mission is evangelism,
 the offer of salvation to all people
 in the power of the Holy Spirit,
 to be received through faith in Christ.
 It asks people to repent of their sins,
 to trust Christ,
 to be baptized,
 and to enter a life honouring Jesus as Lord.

9.1.3 Mission is service,
 a call to help people in need and
 to permeate all of life with the compassion of God.

9.2 Our Mission and Other Faiths

9.2.1 Some whom we encounter belong to other religions
 and already have a faith.
 Their lives often give evidence of devotion
 and reverence for life.
 We recognize that truth and goodness in them
 are the work of God's Spirit, the author of all truth.
 We should not address others in a spirit of arrogance
 implying that we are better than they.
 But rather, in the spirit of humility,
 as beggars telling others where food is to be found,
 we point to life in Christ.

9.2.2 우리는 길이요, 진리요, 생명이신
그리스도 안의 하나님을 증거 합니다.
그리고 다른 이들에게도 그를 통해
하나님의 용서하심을 받으라고 초청합니다.
우리는 이 좋은 소식을 나누지 않을 수 없습니다.

9.3 **우리의 선교와 불신앙**

9.3.1 오늘날 어떤 이들에게 “하나님”이란
그들이 의식적으로 알고 있는 어떤 실체와 아무 상관없는
빈 말에 불과합니다. 그들은 하나님이 계시다는 것을 믿지 않습니다.

9.3.2 수많은 사람들이 고통 받는 이 세상에서
사랑의 하나님을 믿는다는 것은 많은 이들에게 어려운 일입니다.
불신은 아무 것도 의미 없으며
이 세상 너머에는 아무 것도 없다는
허무감의 절망으로 많은 사람들을 위협합니다.

9.3.3 성경은 인간의 고통 깊숙이 들어오시는
그리스도 안의 하나님을 증거합니다.
우리는 십자가 위의 구주를 바라보며
우리를 향하신 하나님의 사랑을 확신합니다.
세상의 아픔과 고통에 부딪칠 때
오직 고난받으신 하나님만이 우리를 도우실 수 있습니다.
하나님은 우리의 고뇌 가운데 우리와 함께 계십니다.

9.2.2 We witness to God in Christ
as the Way, the Truth, the Life,
and invite others to accept from him
the forgiveness of God.
We are compelled to share this good news.

9.3 **Our Mission and Unbelief**

9.3.1 For some today “God” is an empty word
indicating no reality
they have ever consciously known.
They do not believe there is a God.

9.3.2 Many find it hard to believe in a loving God
in a world where so many suffer.
Unbelief threatens many with despair,
the feeling that nothing really matters
and that beyond this world is emptiness.

9.3.3 The Bible witnesses to God in Christ
entering deeply into human suffering.
As we behold our Saviour on the cross,
we are convinced of God’s love for us.
Faced with the pain and agony of the world,
only a suffering God can help.
God is with us in our anguish.

9.3.4 성경 속의 신실한 남녀들도
고통과 불안을 알았습니다.
그러나 그들은 하나님을 체험했고
삶 가운데 강력하게 역사하시는 하나님에 대해
증언하지 않을 수 없었습니다.
그리스도인의 신앙은 살피시는 하나님의 임재에
응답하는 것 입니다.
그리스도인의 믿음은 삶에 새로운 의미를 부여합니다.
왜냐하면 삶의 참 목적은
하나님을 영화롭게 하고 그분을 즐거워하는 것이기 때문입니다.

제10장 하나님 안에 있는 우리의 소망

10.1 하나님께서는 우리가 감히 상상할 수 없는 것들을
우리를 위하여 예비하셨습니다.
우리의 소망은 다시 새롭게 된 세상과
앞으로 올 세대의 충만한 삶에 있습니다.
예수께서 가르쳐 주신 것 같이
“당신(하나님)의 나라가 임하게 하옵소서” 하고 우리는 기도합니다.

9.3.4 Faithful men and women of the Bible
also knew pain and uncertainty.
Yet they experienced God and felt compelled
to speak of God moving powerfully in life.
Christian faith is a response
to the searching presence of God.
Christian belief brings new meaning
into one's life,
for life's true purpose
is to glorify and to enjoy God.

Chapter Ten – Our Hope in God

10.1 God has prepared for us
things beyond our imagining.
Our hope is for a renewed world
and for fullness of life in the age to come.
As Jesus taught us, we pray:
“Thy kingdom come.”

10.2 앞으로 오는 세대에서의 삶에 대해
 성경은 여러 방법으로 묘사하고 있습니다.
 영원한 나라,
 새 하늘과 땅,
 혼인 잔치,
 끝없는 날,
 아버지의 집,
 그리고 하나님의 임재 안의 기쁨입니다.
 하나님은 모든 저항과
 창조물을 붕괴시키는 모든 것을 이기시고 승리하실 것입니다.

10.3 우리 모두는 하나님의 최후의 심판대 앞에 서서
 우리의 삶에 대한 하나님의 심판을 받을 것입니다.
 비록 우리는 하나님으로부터 영원히 단절된 상태인
 지옥에 합당한 자들이나
 우리의 소망은 그리스도 안에서 우리에게 주어진 은혜를 통해
 천국, 즉 하나님과 함께 하는 영원한 삶에 있습니다.
 그리스도를 “부인”하는 것은 생명을 거부하는 것이며
 죽음을 택하는 것입니다.
 모든 인류의 결국은 하나님의 수중에 있고
 우리는 그 분의 자비와 공의를 믿습니다.

10.2 Life in the age to come
 is pictured in the Bible in different ways:
 an eternal kingdom,
 a new heaven and earth,
 a marriage feast,
 an unending day,
 the father’s house,
 and the joy of God’s presence.
 God will triumph over all opposition
 and everything that disrupts creation.

10.3 We shall all stand under the final judgment of God,
 as we receive the divine verdict on our lives.
 Worthy of hell, eternal separation from God,
 our hope is for heaven, eternal life with God
 through the grace bestowed on us in Christ.
 To say “no” to Christ is to refuse life
 and to embrace death.
 The destiny of all people
 is in the hands of God
 whose mercy and justice we trust.

- 10.4 영생이란 부활의 삶입니다.
 하나님께서 그리스도를 부활시키신 것과 같이
 우리도 하나님과 함께 하는 삶에
 합당한 상태로 부활하게 될 것 입니다.
 영생은 이 생에서 시작됩니다.
 하나님의 아들을 믿는 자는 이미 영생을 얻었습니다.
 믿음으로 우리는 세례를 받을 때에
 그리스도와 함께 죽고 다시 살아나며
 부활하신 주와 하나가 됩니다.
 죽을 때에
 우리는 우리의 장래를 확신으로 하나님께 맡깁니다.
- 10.5 생명은 하나님으로부터 시작되었습니다.
 하나님 안에서 삶은 완성될 것이고
 그 의미가 온전히 나타나게 될 것입니다.
 모든 창조물은 하나님 안에서 성취를 찾게 될 것입니다.
 그리스도는 다시 오실 것입니다.
 오직 하나님만이 주께서 언제 어떻게
 다시 오실지 알고 계십니다.
 지금은 우리가 부분적으로 알지만
 그 때엔 우리가 얼굴과 얼굴을 맞대어 볼 것입니다.
- 10.6 주 예수여, 오시옵소서!
- 10.7 소망의 하나님께서
 우리의 믿음에 기쁨과 평화로 채워주소서
 성령의 능력으로
 우리 안에 소망이 넘치게 하옵소서!

- 10.4 Eternal life is resurrection life.
 As God raised Christ,
 so shall we be raised
 into a condition fit for life with God.
 Eternal life begins in this life:
 whoever believes in the Son of God
 already has eternal life.
 In Baptism by faith we die and rise with Christ
 and so are one with the risen Lord.
 In death we commit our future confidently to God.

- 10.5 Life had its beginning in God.
 In God it will come to completion
 and its meaning be fully revealed.
 All creation will find fulfillment in God.
 Christ will come again.
 Only God knows when and how
 our Lord will return.
 Now we see in part.
 Then we shall see face to face.

10.6 Come, Lord Jesus!

- 10.7 May the God of hope
 fill us with joy and peace in believing
 so that by the power of the Holy Spirit
 we abound in hope!

SUPPLEMENTARY REPORT

The Long Range Planning Committee met on May 13, 2010, with members of the Emmaus Project Design Team to reflect on the conference, and possible next steps. It was agreed that the design team will remain in place at this time until November 2010. The design team will facilitate follow-up with the presbyteries which participated in the conference and will continue to communicate through the Emmaus Project website, and through correspondence with all presbyteries. It was agreed that all present will strive to be companions as they tell the story of Emmaus within The Presbyterian Church in Canada.

The following report tells of the event.

The Emmaus Project Conference was held at the Nottawasaga Inn, Alliston, Ontario, from Thursday April 29 to Sunday May 2, 2010. It brought together over 140 presbyters, representing 17 presbyteries from coast to coast.

There were three outstanding theme speakers – Bill Easum, Diana Butler-Bass and Don Posterski. They presented new approaches to experiencing Christ, accomplishing God's ministry and "being the church" in the 21st century.

The participants were joined by an incredibly competent group of Emmaus Project reflectors. Together they represented hundreds of years of ministry and leadership experience from our own Presbyterian tradition and also from the Anglican Church. These reflectors worked in small group sessions with the presbyteries in order to listen carefully, ask probing questions and reflect on the discussions in which they participated. When they met with the design team and representatives of the Long Range Planning Committee at the conclusion of the event they identified the following questions for further consideration:

"What are you discussing with each other as you walk along?"

- How do we walk with and talk to one another in ways that build trust and move toward transformational action?
- What do we really need to talk about?

"Were not our hearts burning within us?"

- What causes our hearts to burn?
- How does this change our practices?

"Then their eyes were opened and they recognized [Jesus]."

- Are our eyes open?
- How will we move from belief about Jesus to experience of Jesus?
- Where do we recognize Jesus?
- How will we repent from the divisive spirits and systemic brokenness in our presbyteries that destroy relationships?
- What are the unnamed issues and burdens in our presbyteries?
- How will we "see" and deal with them?

"We are witnesses of these things."

- Where possible, how can presbyteries model transformational mission?
- How can presbyteries be "grease" instead of glue?
- How can presbyteries be bearers of best practices?
- How can we share them?
- What are the next steps?
- Who will own this?

The Emmaus Project came about for three reasons:

1. to transform the ways in which presbyteries exist and operate;
2. to speak to The Presbyterian Church in Canada, giving advice as to where our church needs to be going, and how the national church can help make this happen; and
3. to have our eyes opened to the possibility of significant change, enabling the transformation of our church, so once again, grounded in our Presbyterian tradition, we may powerfully speak God's word.

The conference was well received by the delegates and many of the presbyteries in attendance were already beginning to make plans for enhancing and transforming the work of their presbyteries by the time the conference ended.

Here are some of the concerns and issues raised by the presbytery delegates:

- a sense that we are in trouble
- a concern that our presbyteries are not life-giving
- a desire for transformative action
- a feeling that our church structures and polity are not serving us well
- a longing for change and revitalization
- a concern that our decision-making structures are not effective in the 21st century
- wondering how we can make decisions decently and in good order, in ways that are responsive, nimble and quick

Here are some of the hopes expressed:

- attempt to find ways to fulfill our deep yearning for an authentic experience of Christ.
- encouraging the development of passionate spiritual practices which help people experience God in prayer, hospitality, testimony, healing and justice.
- a commitment to tell the story of what came out of the Emmaus Project and to continue the conversation personally, and through the Presbyterian Record, the Emmaus Page on the website of The Presbyterian Church in Canada, and the Emmaus Project Facebook page.
- to discover how we can be empowered for courageous Christian life and practice so we may become agents of transformation in building the Reign of God.
- that all Presbyterians would share in this transformative movement.
- a desire that presbyteries would become supportive, permission giving, cooperative communities of collegiality and trust.
- grow strong, effective, courageous leaders.

Following the conference, the Emmaus Project Design Team, the reflectors and the senior staff from the national church office, remained at the conference centre to reflect on the experience of the Emmaus Project. They remembered that in the closing worship service, 140 people were commissioned. New community was formed as presbyteries of different sizes, strengths and vitality, realized they were yearning for many of the same things – a longing for change, a longing for trust, cooperation and collegiality...a longing to move from knowing “about” Christ, to experiencing Christ in new and powerful ways. They wanted these things for our church across this country, within their presbytery teams, and with all those teaching and ruling elders who make up the body of Christ in their presbyteries back home.

Bert Vancook
Convener

Stephen Kendall
Secretary

THE PRESBYTERIAN CHURCH IN CANADA

2011 MINIMUM STIPEND AND ALLOWANCE SCHEDULE

Presbyteries can set their own minimums,
provided they exceed those set by the 136th General Assembly.

Categories: (See Note 1)

Basic Stipend 2010: (See Notes 2 & 3)
the increment has been adjusted and COLA of .6% has been applied to the minimum stipend grid (see Note 1)

	33,681	31,729	29,782
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Basic Stipend 2011: (See Notes 2 & 3)

	33,883	31,919	29,961
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Increment: (See Note 4)

	775	714	648
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MINIMUM STIPEND

Starting Stipend 2011	33,883	31,919	29,961
After 1st increment	34,657	32,633	30,608
After 2nd increment	35,432	33,347	31,256
After 3rd increment	36,206	34,063	31,905
After 4th increment	36,981	34,778	32,552
After 5th increment	37,755	35,492	33,199
After 6th increment	38,530	36,208	33,847
After 7th increment	39,305	36,921	34,495
After 8th increment	40,079	37,635	35,142

Appropriate Accommodation: (See Note 5) Applicable to each category.

Utilities - on voucher Applicable to each category.

Health & Dental Insurance: (See Note 6) Applicable to each category.
(working 50% or more of normal hours of work)

Continuing Education	600	600	600
	2 weeks	2 weeks	2 weeks

OTHER

Retired Minister: 100% of Category I basic stipend and increments, plus accommodation and utilities; pro-rated for part-time service based on 5 days per week.
(See A&P 1991, p. 344, re part-time ministries.)

Student on annual appointment: (See Note 7) \$25,073 per annum, plus manse and utilities.

Student on summer appointment: Rate is set at \$405 or \$305 plus housing per week (the choice to be made by the congregation) and travel to be paid as applicable.

Sunday Supply: \$150 per Sunday for both clergy and lay, plus accommodation and meals, as required, and travel expense reimbursed at the rate of \$0.40 per km.

Maximum Qualifying Income: (See Note 8) \$64,140 per annum effective January 1, 2011. Effective January 1, 2011 the members contribution level will be 6.0% percent of their "Maximum Qualifying Income" formerly "Pensionable Earnings" to the annual maximum.

(Please see next page for an explanation of the notes.)

NOTES:

1. Stipend Categories:

- Category I - ordained ministers, lay directors of institutions
- Category II - diaconal ministers, lay missionaries with special training
- Category III - lay missionaries

The 134th General Assembly defined as CPI (consumers price index) as per Statistics Canada average of the year on year increases from June to May.

2. **Basic Travel:** Changes to Revenue Canada's regulations re travel expenses necessitated a change to the Church's practice of annually setting a minimum travel allowance in addition to basic stipend. The result of the change is that the basic travel allowance is now included in the minimum basic stipend figure.

The individual worker has a choice of either:

1. including on his/her annual tax return as part of income all revenue received in respect to travel and then claiming as a deduction all business travel related expenses,

or

2. being reimbursed at a per kilometre rate as per Revenue Canada's 4 point provision as supplied to congregational treasurers for church workers. Basic stipend can be adjusted downward by the mutually agreed upon cost of the option.

3. **Multiple Point Charges:** A travel allowance is provided equal to the average number of kilometres travelled on a Sunday for church services, multiplied by \$41.00, to a maximum of \$4,920 (non taxable).

4. **Years of Service Increments:** The first year of service increment is payable on the first of the month following the completion of the first 12 months of service, counting from the date of the service of induction/recognition. Subsequent incremental increases become effective on the first of the month following the completion of further 12 month periods of service.

5. **Appropriate Accommodation:** All persons remunerated under one of the minimum stipend categories for church workers, regardless of their marital status, are to receive 100 percent of the fair rental value of appropriate accommodation. (See A&P 1992, p. 222.)

6. **Health & Dental Insurance:** Coverage under the Health & Dental Insurance plan will apply to the above three categories of professional church workers. (See also A&P 1986, p. 212, Item No. 6; and A&P 1988, Rec. No. 37, p. 227) As of July 1, 1998 we allow participation of non-clergy full-time and part-time staff with 20 hours or more, conditional upon participation of all such employees in a congregation and the congregation providing the required premiums. (See A&P 1998, Rec. No. 24, p. 219)

7. **Student on Annual Appointment:** Students on annual appointment do not receive increments, are expected to work full-time when their college is not in session (apart from one month's annual vacation) and must not enroll in summer programs; therefore the annual remuneration rate for such students in respect to their congregational responsibilities is 74 percent of the basic rate set annually by the General Assembly in respect to an ordained minister. (See A&P 1989, p. 212-213.)

8. **Maximum Qualifying Income:** is defined as the sum of the actual stipend and 60% (percent) of stipend (in respect of allowances) to the annual maximum.

THE PRESBYTERIAN CHURCH IN CANADA
Statement of Revenue, Expenses and Fund Balance for the Years as Indicated

	2008 ACTUAL \$	2009 ACTUAL \$	2010 BUDGET \$	2011 BUDGET \$
Revenue				
Contributions from – Congregations	8,585,554	8,452,456	8,415,000	8,515,000
– Individuals	47,006	41,412	50,000	50,000
Income from – Investments	362,772	402,029	410,000	415,000
– Estates	26,682	22,574	45,000	45,000
Women's Missionary Society	350,000	350,000	350,000	350,000
Atlantic Mission Society	50,000	90,000	70,000	70,000
Income from other sources	49,101	80,228	75,000	75,000
Bequests received for current use	701,264	589,696	650,000	650,000
Gifts received for current use	14,261	8,119	1,000	1,000
All other income	0	0	0	0
Total Revenue	10,186,640	10,036,514	10,066,000	10,171,000
Expenses				
General Assembly and its Council				
General Assembly	426,567	407,631	455,741	428,000
Assembly Council & its Committees	57,952	56,803	69,814	60,000
Secretary's Office	555,779	585,755	572,896	570,451
Archives	15,997	10,875	22,000	22,000
	1,056,295	1,061,064	1,120,451	1,080,451
Life and Mission Agency				
Program Support and Administration	1,903,018	2,150,827	2,395,888	2,155,687
Ministry & Church Vocations	56,429	50,046	72,675	70,850
EFD – Mission Education	92,127	78,833	98,001	95,659
EFD – Education for the Faith				
EFD – Youth and Young Adult Ministries				
EFD – Stewardship	65,129	66,624	66,333	64,748
EFD – Worship				
Vine Helpline	137,282	136,262	136,566	131,300
EFD – Evangelism				
Justice Ministries	25,739	36,776	36,000	37,900
Regional Staffing	630,171	643,466	663,366	681,399
Canada Ministries	2,057,217	1,969,130	1,918,150	1,904,512
International Ministries	1,628,669	1,620,401	1,357,936	1,352,936
Planned Giving	181,868	21,833	39,414	38,472
Communications	17,767	19,451	56,300	54,800
	6,795,416	6,793,649	6,840,629	6,588,263
Support Services				
Administration	895,648	1,009,106	923,971	856,971
Human Resources	5,949	3,789	1,400	1,400
Building Maintenance	326,188	308,794	330,000	330,000
Missionary Residence	65,720	60,776	50,000	50,000
Financial Services	151,865	134,631	141,000	141,000
RDC – Sales	53,702	48,652	53,900	53,900
RDC – Resource Distribution	6,264	7,057	6,000	5,000
RDC – Printing	45,627	57,908	46,000	46,000
	1,550,963	1,630,713	1,552,271	1,484,271
Other				
Contingencies	9,151	3,149	25,000	25,000
Grants to Colleges	1,256,099	1,007,002	1,011,647	991,608
Total Expense	10,667,924	10,495,577	10,549,998	10,169,593
Excess of Revenue over Expense for the Year	(481,284)	(459,063)	(483,998)	1,407
Net Transfer from (to) Restricted Fund	21,113	160,140	227,914	391,878
Capital Additions funded by Operating Fund	(109,446)		(15,000)	(15,000)
Operating Fund (Deficit) – Beginning of Year	1,401,493	831,876	208,229	261,870
Operating Fund (Deficit) – End of Year	831,876	532,954	261,870	640,155

Note: EFD = Education for Discipleship RDC = Resource Distribution Centre

Note: The above statement is extracted from the Audited Financial Statements for The Presbyterian Church in Canada. The Audited Financial Statements are available through the Church Office of The Presbyterian Church in Canada, 50 Wynford Drive, Toronto, Ontario, M3C 1J7.

**The Presbyterian Church in Canada
Financial Information Forecast
For the Years as Indicated**

	2012	Forecast 2013	2014
	\$	\$	\$
Revenue			
Contributions from congregations	8,565,000	8,565,000	8,565,000
– Women’s Missionary Society	350,000	350,000	350,000
– Atlantic Mission Society	70,000	70,000	70,000
Income from all other sources	586,000	591,000	596,000
	9,571,000	9,576,000	9,581,000
Bequests received	650,000	650,000	650,000
Total Revenues	10,221,000	10,226,000	10,231,000
 Expenditures			
 Grants			
Grants to Colleges and Residences	994,521	1,004,895	1,009,835
	994,521	1,004,895	1,009,835
 Operating Agencies			
GAO; LMA; Support Services	9,293,985	9,382,211	9,472,202
	9,293,985	9,382,211	9,472,202
Contingency Expenditures	25,000	25,000	25,000
	9,318,985	9,407,211	9,497,202
Total Expenditures	10,313,506	10,412,106	10,507,037
 Expenditure over Revenue (-), Revenue over Expenditure (+)			
– Normal Operations	(92,506)	(186,106)	(276,037)
– Interfund transfers	189,400	189,400	189,400
– Capital Additions	(50,000)	(50,000)	(50,000)
 Fund Balance – Beginning of Year	640,155	687,049	640,343
 Fund Balance – End of Year	687,049	640,343	503,706

Note: GAO = General Assembly Office
LMA = Life and Mission Agency

**THE PRESBYTERIAN CHURCH IN CANADA
CONDENSED FINANCIAL INFORMATION
AS AT DECEMBER 31, 2009**

NOTE: Statutory financial statements for the under noted entities, as reported on by independent auditors, are available through the Church Office of The Presbyterian Church in Canada, 50 Wynford Drive, Toronto, Ontario, M3C 1J7.

Anyone wishing to obtain a copy of the statutory financial statements or any information there from is requested to contact Mr. Stephen Roche at the above address or by telephone 1-800-619-7301 or 416-441-1111 or by fax 416-441-2825.

The Presbyterian Church in Canada (PCC)
J.B. Maclean Bequest Fund*
The Presbyterian Church in Canada – Pension Fund
The Presbyterian Church Building Corporation
Knox College, Toronto
The Presbyterian College, Montreal
St. Andrew's Hall, Vancouver
Presbyterian Record Inc.
Women's Missionary Society*

The following information has been extracted from the audited financial statements for each entity or a review engagement (*).

**The Presbyterian Church in Canada
Balance Sheet as at December 31, 2009**

	Operating Fund	Restricted Funds	Endowment Funds	2009 Total	2008 Total
	\$	\$	\$	\$	\$
Assets					
Current assets					
Cash and short term investments	228,494	2,242,322	4,589,493	7,060,309	4,791,486
Accounts receivable	508,153			508,153	811,502
Accrued interest	515,808			515,808	680,620
Prepaid expenses and deposits	195,619	127,815	11,186	334,620	228,427
Loans/mortgages receivable – current		368,286		368,286	260,407
Executive staff mortgages receivable current		87,347		87,347	115,356
	1,448,074	2,825,770	4,600,679	8,874,523	6,887,789
Investments		39,045,712	25,661,330	64,707,042	60,745,434
Loans/mortgages receivable		1,795,537		1,795,537	2,364,492
Executive staff mortgages receivable		772,311		772,311	968,300
Capital assets		1,391,331	573,903	1,965,234	2,112,833
Properties held for congregational use		2,949,286		2,949,286	2,775,964
Inter fund loan		(48,548)	48,548		
Other assets			12,000	12,000	12,000
		45,905,629	26,295,781	72,201,410	68,979,023
	1,448,074	48,731,399	30,896,460	81,075,933	75,866,821
Liabilities and Fund Balances					
Current liabilities					
Accounts payable and accruals	915,120	1,054,556	134,410	2,104,086	2,036,805
Gift annuities payable – current		184,728		184,728	192,636
	915,120	1,239,284	134,410	2,288,814	2,229,441
Gift annuities payable		1,871,776		1,871,776	1,919,021
	915,120	3,111,060	134,410	4,160,590	4,148,462
Fund balances	532,954	45,620,339	30,762,050	76,915,343	71,718,359
	1,448,074	48,731,399	30,896,460	81,075,933	75,866,821

The Presbyterian Church in Canada
Statement of Revenues and Expenses and Changes in Fund Balances
for the year ended December 31, 2009

	Operating Fund	Restricted Funds	Endowment Funds	2009 Total	2008 Total
	\$	\$	\$	\$	\$
Revenues					
Contributions					
Presbyterians Sharing – congregations	8,452,456			8,452,456	8,585,554
Presbyterians Sharing – individuals	41,412			41,412	47,006
Contributions for the work of L&M Agency					
Women's Missionary Society	350,000			350,000	507,409
Atlantic Mission Society	90,000			90,000	50,000
Presbyterian World Service & Development		3,026,794		3,026,794	3,570,225
Donations, bequests and gifts	620,389	2,257,354	164,860	3,042,603	4,546,486
	9,554,257	5,284,148	164,860	15,003,265	17,306,680
Other revenues					
Income from investments	402,029	2,483,155	59,278	2,944,462	2,680,989
Income from other sources	80,228	34,099	777,052	891,379	774,200
	10,036,514	7,801,402	1,001,190	18,839,106	20,761,869
Expenses					
Operating agencies					
General Assembly and its Council	1,061,064			1,061,064	1,056,295
Life & Mission Agency	6,983,649			6,983,649	6,952,825
Support Services	1,633,862			1,633,862	1,560,114
	9,678,575			9,678,575	9,569,233
Distributions and other					
Fund distributions		7,501,932	844,406	8,346,338	9,348,673
Grants to colleges	1,007,002			1,007,002	1,256,099
Amortization of capital assets		187,388	51,966	239,354	241,129
	10,685,577	7,689,320	896,372	19,271,269	20,415,135
Excess (deficiency) of revenues over expenses before net change in unrealized market value of investments	(649,063)	112,082	104,818	(432,163)	346,734
Net change in unrealized market value of investments		2,948,632	2,680,515	5,629,147	(8,026,563)
Excess (deficiency) of revenues over expenses for the year	(649,063)	3,060,714	2,785,333	5,196,984	(7,679,829)
Balance – Beginning of year					
As previously reported	831,877	42,957,394	27,929,088	71,718,359	79,398,188
Adjustment – Change in accounting policy					
As restated	831,877	42,957,394	27,929,088	71,718,359	79,398,188
Excess (deficiency) of revenues over expenses for the year	(649,063)	3,060,714	2,785,333	5,196,984	(7,679,829)
Capital Additions – funded by operating fund					
Inter fund transfers	350,140	(397,769)	47,629		
Balance – end of year	532,954	45,620,339	30,762,050	76,915,343	71,718,359

The Presbyterian Church in Canada – J.B. Maclean Bequest Fund
Balance Sheet as at December 31, 2009*

	Operating Fund	Board Restricted Funds	McTavish Fund	2009 Total	2008 Total
Assets	\$	\$	\$	\$	\$
Current Assets					
Cash and term deposit	146,379	118,645	39,880	304,904	237,344
Accounts receivable	8,759			8,759	6,361
Inventory	7,117			7,117	-
Prepaid insurance	4,068			4,068	2,449
	166,323	118,645	39,880	324,848	246,154
Portfolio Investments	1,602,993			1,602,993	1,453,467
Property and Equipment	523,980	49,923		573,903	559,146
	2,293,296	168,568	39,880	2,501,744	2,258,767
	Operating Fund	Board Restricted Funds	McTavish Fund	2009 Totals	2008 Total
Current Liabilities					
Accounts payable and accrued liabilities	33,914			33,914	34,731
Deferred revenue	85,043			85,043	59,282
	118,957			118,957	94,013
Fund balances	2,174,339	168,568	39,880	2,382,787	2,164,754
	2,293,296	168,568	39,880	2,501,744	2,258,767

The Presbyterian Church in Canada – J.B. Maclean Bequest Fund
Statement of Revenue, Expenditures and Fund Balance
for the year ended December 31, 2009

	Operating Fund	Board Restricted Funds	McTavish Fund	2009 Total	2008 Total
Revenue	\$	\$	\$	\$	\$
Revenue from Conference Centre	748,066			748,066	702,012
Investment Income	2,574	73,087		75,661	68,147
Unrealized gain (loss) in investment portfolio	142,536			142,536	(205,879)
Other revenues	36,336	135,177	1,289	172,802	73,124
	929,512	208,264	1,289	1,139,065	637,404
Expenditures					
Operating expenses	723,782	84,160		807,942	711,736
Other	41,057	20,067		61,124	133,986
	764,839	104,227		869,066	845,722
Excess (deficiency) of revenues over expenditures	164,673	104,037	1,289	269,999	(208,318)
Amortization/capitalization	51,966			51,966	45,241
Excess (deficiency) of revenues over expenditures	112,707	104,037	1,289	218,033	(253,559)
Inter-fund transfers	24,500	(24,500)			-
Fund balance, beginning of year	2,037,132	89,031	38,591	2,164,754	2,418,313
Fund balance, end of year	2,174,339	168,568	39,880	2,382,787	2,164,754

* Review Engagement

The Presbyterian Church in Canada – Pension Fund
Statement of Net Assets Available for Plan Benefits
as at December 31, 2009

	2009	2008
Assets	\$	\$
Investments, at market value		
Bonds and convertible debentures	82,023,275	74,828,654
Stocks	82,345,403	67,145,567
Mortgage	230,954	249,177
Short term notes, at cost which approximate market value	3,143,343	6,890,908
	<u>167,742,975</u>	<u>149,114,306</u>
Contributions receivable	675,344	1,038,467
Accrued interest and dividends receivable	599,670	595,034
Cash	1,542,815	958,086
	<u>170,560,804</u>	<u>151,705,893</u>
Liabilities		
Accounts payable and accrued liabilities	192,164	336,960
Net Assets Available for Plan Benefits	<u>170,368,640</u>	<u>151,368,933</u>

The Presbyterian Church in Canada – Pension Fund
Statement of Changes in Net Assets Available for Plan Benefits
for the year ended December 31, 2009

	2009	2008
Income and Receipts	\$	\$
Investment Income		
Interest and dividends	5,831,487	6,544,527
Net realized gain (loss) on investments	(12,739,465)	(676,200)
	<u>(6,907,978)</u>	<u>5,868,327</u>
Contributions		
Employers	3,843,799	3,784,738
Plan members	2,807,202	2,656,202
	<u>6,651,001</u>	<u>6,440,940</u>
Other Receipts		
Estate Income	14,816	17,261
Total Income and Receipts	<u>(242,161)</u>	<u>12,326,528</u>
Costs and Disbursements		
Benefits		
Termination refunds	260,062	790,417
Benefits to retirees	8,325,311	8,018,795
	<u>8,585,373</u>	<u>8,809,212</u>
Administrative Expenses		
Managers' administrative charges	717,139	781,110
Salaries	253,870	236,372
Actuarial	151,913	94,775
Other	518,536	160,922
	<u>1,641,458</u>	<u>1,273,179</u>
Total Costs and Disbursements	<u>10,226,831</u>	<u>10,082,391</u>
Excess of Income and Receipts Over Costs and Disbursements for the Year	(10,468,992)	2,244,137
Change in Market Value	29,468,699	(26,206,244)
Net Assets Available for Plan Benefits – Beginning of year	151,368,933	175,331,040
Net Assets Available for Plan Benefits – End of year	<u>170,368,640</u>	<u>151,368,933</u>

The Presbyterian Church Building Corporation
Balance Sheet
as at December 31, 2009

	2009	2008
	\$	\$
Assets		
Cash	107,468	249,799
Accrued interest and accounts receivable	16,332	13,651
Notes receivable	9,700	17,700
Mortgages receivable	22,324	58,405
Investments	4,217,673	3,803,964
Residential properties	390,689	390,689
	<u>4,764,186</u>	<u>4,534,208</u>
Liabilities and Equity		
Liabilities		
Accrued liabilities	42,065	45,365
Promissory notes payable	655,319	710,319
	<u>697,384</u>	<u>755,684</u>
Equity:		
Invested in residential properties	390,689	390,689
Restricted for endowment purposes	197,421	197,421
Internally restricted	727,044	747,324
Unrestricted	2,751,648	2,443,090
	<u>4,066,802</u>	<u>3,778,524</u>
	<u>4,764,186</u>	<u>4,534,208</u>
Contingent Liabilities		
Guarantees of bank loans to congregations	5,106,108	5,308,908

The Presbyterian Church Building Corporation
Statement of Revenue, Expenditure and Accumulated Excess of Revenue over Expenditure
for the year ended December 31, 2009

	2009	2008
	\$	\$
Revenue		
Interest and investment income	479,334	(166,085)
Rental income	23,100	23,225
Donations		5,037
Gain on sale of capital asset		27,959
	<u>502,434</u>	<u>(109,864)</u>
Expenditure		
Salaries and benefits	118,086	114,834
Housing expenses and rent subsidies	52,425	62,774
Interest on promissory notes	17,698	20,458
Professional fees	14,071	13,512
Office and other	4,288	7,966
Travel – directors	4,706	4,552
Annual Meeting	324	2,906
Travel – General Manager	2,558	763
	<u>214,156</u>	<u>227,765</u>
Excess of revenue over expenditure	<u>288,278</u>	<u>(337,629)</u>

**Colleges
Knox, Presbyterian and St Andrew's Hall
as at December 31, 2009**

	Knox College*	Presbyterian College	St. Andrew's Hall	2009 Totals	2008 Totals
	\$	\$	\$	\$	\$
Assets					
Current Assets	379,617	223,151	128,456	731,224	866,901
Investments	18,057,203	2,793,665	7,823,911	28,674,779	25,486,970
Capital Assets	261,865	448,989	4,299,994	5,010,848	5,270,194
Total Assets	18,698,685	3,465,805	12,252,361	34,416,851	31,624,065
Liabilities and Funds/Surplus Balances					
Liabilities	508,244	86,429	4,775,294	5,369,967	5,676,547
Funds/Surplus Balances	18,190,441	3,379,376	7,477,067	29,046,884	25,878,119
Total Liabilities and Fund/Surplus Balances	18,698,685	3,465,805	12,252,361	34,416,851	31,554,666
Note:					
Excess of Revenue over Expenses for the year	8,851	(118,681)	930,572	820,742	809,427

*The Acts and Proceedings of General Assembly of 1991 authorized the amalgamation of Knox and Ewart Colleges into an amalgamated college to be known as Knox College.
Knox College's fiscal year runs from May 1st to April 30th, the information noted here is unaudited information for the period January 1st to December 31st.

**Presbyterian Record Inc.
Balance Sheet
as at December 31, 2009**

	2009	2008
	\$	\$
Assets		
Cash	282,277	247,853
Accounts receivable & Other assets	120,238	125,000
Due from Presbyterian Church in Canada		
Investments	409,788	356,721
Other Assets	34,593	35,144
Capital Assets	26,949	31,613
	873,845	796,331
Liabilities and Surplus		
Liabilities		
Accounts Payable & Accruals	68,485	41,687
Due to Presbyterian Church in Canada		59,218
Subscriptions paid in advance	236,879	252,044
	305,364	352,949
Surplus	568,481	443,382
	873,845	796,331

**Presbyterian Record Inc.
Statement of Revenues, Expenditures and Surplus
for the year ended December 31, 2009**

	2009	2008
	\$	\$
Revenues	894,094	857,121
Expenditures		
Production	313,070	340,244
Operating	491,933	452,301
	805,003	792,545
Excess (Deficiency) of revenues over expenditures before net change in unrealized market value of investments	89,091	64,576
Net Change in unrealized market value of investments	36,008	(47,039)
Excess (Deficiency) of revenues over expenditures	125,099	17,537
Surplus – Beginning	443,382	425,845
Surplus – End of Year	568,481	443,382

**The Presbyterian Church in Canada
Women's Missionary Society
Balance Sheet
for the year ended December 31, 2009**

	2009 \$	2008 \$
Assets		
Cash	801,407	614,326
Pre-paids/receivables	6,201	715
Inventory of books	49,619	57,684
Investments	1,335,820	1,205,398
	<u>2,193,047</u>	<u>1,878,123</u>
Liabilities and Fund Balances		
General Fund		
Due to Trust Funds		
Accounts payable and accrued liabilities	77,544	49,858
Glad Tidings subscription paid in advance	40,840	43,209
	<u>118,384</u>	<u>93,067</u>
Trust Funds	<u>2,074,663</u>	<u>1,785,056</u>
	<u>2,193,017</u>	<u>1,878,123</u>

**The Presbyterian Church in Canada
Women's Missionary Society
Statement of General Fund's Revenues, Expenditures and Fund Balance
for the year ended December 31, 2009**

	2009 \$	2008 \$
Revenues		
Synodical Givings	556,871	589,423
Legacies received – unrestricted	336,287	329,649
Glad Tidings subscriptions	47,412	47,654
Individual gifts	13,334	11,388
Book Room sales	184,713	168,990
Life membership	2,157	1,561
Interest and other	16,438	13,706
	<u>1,157,212</u>	<u>1,162,371</u>
Expenditures		
Life and Mission Agency	350,000	507,408
Salaries and benefits	333,766	284,260
Administration	104,137	116,825
Glad Tidings expenses	47,743	46,825
Book Room	118,020	124,073
Council meeting	57,237	74,876
Grants	1,470	1,325
Annual report	7,649	5,918
	<u>1,020,022</u>	<u>1,161,510</u>
(Deficiency) excess of revenue over expenditures for the year	137,190	861
Transfer from (to) Internally Restricted and Endowment Fund	<u>(137,190)</u>	<u>(861)</u>
Fund balance – End of year	<u>-</u>	<u>-</u>

ATLANTIC MISSION SOCIETY

To the Venerable, the 136th General Assembly:

The Atlantic Mission Society gives God praise and thanksgiving for the past year of mission opportunities and service. We are grateful for the gifts God has given us as we grow in mission and awareness of the needs of the world near and far. We continue to be blessed with a fellowship of committed workers who serve and support mission with love and dedication.

MOTTO: THE WORLD FOR CHRIST

PURPOSE

The purpose of the Atlantic Mission Society is to glorify God and to support with prayer, study and service, mission endeavors through The Presbyterian Church in Canada, the Synod of the Atlantic Provinces, and the presbyteries within its bounds.

MEMBERSHIP

There are 91 auxiliaries in eight presbyteries with a total of 855 members. Twelve members are men. There are 434 associate members. Forty are men. There has been growth in men's membership and also in numbers of associate members.

THE 133RD ANNUAL MEETING

The 133rd Annual Meeting was held at First Church, New Glasgow, Nova Scotia, and Camp Geddie, September 18-20, 2009. It was hosted by the Pictou Presbyterial. The theme was "You are Chosen". The theme scripture was John 15:15-16 and the hymn was "Take these words to heart" (John Bell). The meeting was attended by over 100 delegates and visitors.

The special guest speaker was Mr. Ken Kim, Director of Presbyterian World Service and Development. His messages were both inspiring and disturbing. People are working toward a better world and through the PWS&D, the AMS has a part in it. He made it clear that PWS&D is "our" church in action. Together, we are working for a world where there is enough for all.

Special presentations were given on the 2009 AMS Mission Tour of Eastern Europe and Canada Youth 2009. An increase in offering was a response to the many needs presented by the speakers. The meeting offering was designated for our work in Eastern Europe.

The 134th Annual Meeting will be held at St. Andrew's Church, St. John's, Newfoundland, hosted by the Presbyterial of Newfoundland, September 17-19, 2010.

THE PRESBYTERIAN MESSAGE

The Presbyterian Message is published ten times a year. It is circulated to 1,483 subscribers. This mission magazine contains devotions, prayer requests, mission stories and resources for group study and projects. It is a vital communication link of the society for prayer, study and action. We are grateful for the capable direction of our editor, Ms. Joan Cho. Ms. Catherine Picco is the circulation manager. Subscriptions may be ordered by emailing catherine.picco@gmail.com.

EDUCATION

We use the mission study produced by The Presbyterian Church in Canada, "Making Connections: Staying Rooted in an Uprooted World", and the Learning Sharing Study, "Partners: Welcoming Refugee Friends to Canada".

Mission Awareness Sunday was observed the last Sunday in April.

Discovery Days, a weekend mission education event, was held May 1-3, 2009. The theme was "Together...Many Small Gifts Making a Marvelous Difference". The guest speaker was Mr. David Phillips of The Vine who shared his experiences as a teacher of English with Amity in China. Several workshops and mission projects were presented.

In June, six persons visited our Eastern European work on a mission study trip sponsored by the AMS. They were hosted by Dr. David Pandy-Szekeres.

CHILDREN AND YOUTH WORK

Synod camps are supported by the Society. Study material is given to children's groups in the Synod of the Atlantic Provinces. Vacation Bible Schools and Sunday Schools are supported with mission material. Funds and leadership were provided for Canada Youth 2009. Advent calendars were given to children's groups.

MEN'S PROJECT

Through the 2008-2010 Men's AMS Offering Project, a congregation in Northern Malawi will receive the much-needed funds to add a roof to their "under construction" church. Location of the church is 15 kilometres from Ekwendeni where The Rev. Mwawi Chilongozi is their pastor.

BURSARIES

Four bursaries of \$600 each have been given this year to students studying for the ministry.

AMS WEB SITE

We appreciate the work of our web master, Ms. Joan Cho. The web site is <http://ams.pccatlantic.ca>.

FINANCES

Total receipts were \$97,915.44 as of June 30, 2009, with total disbursements at \$78,430.48. Relief money was sent to Haiti through PWS&D. *Presbyterians Sharing...* receives \$70,000 during their financial year. Designated projects include Guatemala, Guyana Camp, Mayan Women, Malawi, Raise the Roof, and other projects from Something Extra. We continue to sell off Royal Bank Shares to support ongoing projects.

AUXILIARY DEVELOPMENT AND GROWTH

Auxiliaries hosted several mission interpreters this year including Ms. Lori Ransom, Ms. Mary Goromby, Ms. Linda Shaw and a delegation of women from Taiwan. Several auxiliaries will host guests on the Maritime Mission Tour, five days before General Assembly in Cape Breton. Groups will also assist the PAW (Pre-Assembly Workshops) pillow project for the Elders' Institute at General Assembly.

We continue to address the changes facing our small groups. Ideas for small group growth and ministries are being tried. Ways to increase mission awareness and involvement are being pursued.

WORK WITH THE WOMEN'S MISSIONARY SOCIETY

The AMS is assisting with the planning of the new event for Presbyterian Women in May 2011, "Look In, Shout Out" that will involve many forms of mission education and opportunities for growth.

We are grateful for the work of our regional staff people, Ms. Audrey Cameron and The Rev. Kenn Stright.

We also appreciate the resources and work of our national staff as they reach out in mission.

May God continue to guide us into new areas of mission in the building of the Kingdom.

Ann Taylor
President

COMMITTEE ON BUSINESS

To the Venerable, the 136th General Assembly:

The Committee on Business presents the following report.

Recommendation No. 1 (adopted, p. 13)

That with a view to having their attendance recorded, each commissioner, young adult and student representative be requested to register with the Assembly Office.

Recommendation No. 2 (adopted, p. 13)

That the sederunts of Assembly be on Tuesday from 9:30 am to 12:00 pm, Tuesday from 2:00 pm to 5:30 pm, Tuesday from 7:30 pm to 9:00 pm, Wednesday from 9:30 am to 12:30 pm, Thursday from 9:30 am to 12:00 pm, Thursday from 2:00 pm to 5:30 pm, Friday from 9:30 am to 12:00 pm, Friday 2:00 pm until the business of the Assembly is completed; morning worship will be at 8:30 am; all sederunts and morning worship to be held in the Sullivan Field House, Cape Breton University, Sydney, Nova Scotia.

Recommendation No. 3 (adopted, p. 13)

That the agenda for the first and second sederunts be approved as printed.

Recommendation No. 4 (adopted, p. 13)

That all announcements be given in writing to the Business Committee no later than 20 minutes prior to the end of each sederunt.

Recommendation No. 5 (adopted, p. 13)

That in order for the Assembly Office to prepare reports for projection, commissioners who have knowledge that they will be presenting additional motions or amendments prepare them in a preceding sederunt for presentation to the Business Committee.

CLERKS OF ASSEMBLY

Due to ill health, The Rev. Dr. Tony Plomp, Deputy Clerk of the General Assembly, is unable to attend this year's General Assembly. The Clerks, therefore, request the appointment of an interim Deputy Clerk to serve from the second sederunt to the close of the 136th General Assembly. The Rev. Shirley Murdock, clerk of the Presbytery of Cape Breton, has been approached and is willing to serve in this capacity.

Recommendation No. 6 (adopted, p. 13)

That The Rev. Shirley Murdock serve as interim Deputy Clerk for the duration of the 136th General Assembly.

COMMITTEES OF THIS ASSEMBLY

Recommendation No. 7 (adopted, p. 13)

That the committees of Assembly be constituted as follows:

Committee on Bills and Overtures

Convener: George S. Malcolm

Clerks of Assembly: Stephen Kendall, Don Muir, Shirley Murdock (interim clerk)

Ministers/Diaconal: Ruth N. Houtby

Elders: Sheila H. Limerick, Ann M. Friesen

Commissioners who are clerks of presbytery or synod: Jonathan Dent, Herbert E.

Hilder, P.A. (Sandy) McDonald, Ian A.R. McDonald, Maria Lallouet, Peter G.

Bush, Gavin L. Robertson

Student Representative: Leah Yoo

Committee on Business

Convener: Robert Lyle

Ministers/Diaconal: Wendy M. Adams, Sean J. Foster

Elder: Elaine E.G. Allen, Betty Trevenen

Young Adult Representatives: Jinyoung Hur, Andrew G. Campbell

Committee on Roll and Leave to Withdraw

Convener: C. Joyce Hodgson

Minister/Diaconal: Billy Park

Elder: Jennifer M.L. Whitfield, John C. MacLeod

Committee on Courtesies and Loyal Addresses

Convener: Janet E. Clapp

Minister/Diaconal: Dong Ha Kim, Thomas Billard

Elder: Marlene V. LaMontagne

Young Adult Representative: Will Newton

Committee to Confer with the Moderator

Convener: A. Harvey Self

Members: Vicki L. Homes, Alfred H.S. Lee, Clarabeth McIntosh, M. Helen Smith,
M. Wilma Welsh

A Clerk of the General Assembly

Committee on Remits

Convener: Charles J. Fensham

Minister/Diaconal: Jean E. Bryden

Elder: James Hutchison

Student Representative: Wendy MacWilliams

Committee to Nominate Standing Committees (Membership named by synods)

Convener: Kenneth O. Black

Secretary: Paul A. Paton

Ministers/Diaconal: Jonathan Dent, John Barry Forsyth, Alex N. MacLeod,
Daniel L. West, Joel A. Sherbino, Katherine A. Fraser, Yeon Wha Kim,
Thomas C. Brownlee

Elders: Marshall Smith, Sarah A. MacDonald, Sharon Maharaj, Alex B. Henderson,
Sandra Smith, William T. Strong, Ivy I. Veysey

Committee to Examine the Records

Supervisor: Andrew J.R. Johnston

Minutes of the 135th General Assembly:

Alfred H.S. Lee, Kimberly L. Barlow, Victor C. Gavino

Minutes of the Assembly Council:

Emily K. Bisset, Edward (Ted) C. Hicks, Barbara A. MacDonald

Synod of the Atlantic Provinces:

(examined by Commissioners from the Synod of Alberta and the Northwest)

Evelyn M. Onofryszyn, Leslie L. Walker, Robert J. Calder

Synod of Quebec and Eastern Ontario:

(examined by Commissioners from the Synod of British Columbia)

Irwin B. Cunningham, Kathy A. Ball, Joon C. Choe

Synod of Central, Northeastern Ontario and Bermuda:

(examined by Commissioners from the Synod of the Atlantic Provinces)

H. Kenneth Stright, Carol Smith, K. Sylvia Harris,

Synod of Southwestern Ontario:

(examined by Commissioners from the Synod of Quebec and Eastern Ontario)

Christina A. Ball, Douglas R. Johns, Moira Robson

Synod of Manitoba & Northwestern Ontario:

(examined by Commissioners from the Synod of Central, Northeastern Ontario and
Bermuda)

Deon L. Slabbert, Lynda R. Reid, Janet E. Brewer

Synod of Saskatchewan:

(examined by Commissioners from the Synod of Southwestern Ontario)

Brent B. Ellis, Robbin D. Congram, Charlotte L. Brown

Synod of Alberta and the Northwest:

(examined by Commissioners from the Synod of Manitoba and Northwestern
Ontario)

Matthew D. Brough, Ross Tomkins, Bonnie I. Zimmer,

Synod of British Columbia:

(examined by Commissioners from the Synod of Saskatchewan)

Robert D. Wilson, Robert M.A. (Sandy) Scott, Sharon S. Shynkaruk

LEAVE TO SIT

Recommendation No. 8 (adopted, p. 13)

That the Committee to Nominate, Assembly Council and the Life and Mission Agency's Ministry and Church Vocations' Committee on Education and Reception be granted leave to sit during the sederunts.

AGENDA DOCUMENTATION

The following have been distributed at registration:

1. Original reports: Business Committee.
2. Supplementary reports: Assembly Council, International Affairs Committee, Life and Mission Agency, Pension and Benefits Board.
3. Replacement pages: Roll of Assembly, Agenda, Committee to Advise with the Moderator, Assembly Council, Committee on Church Doctrine, Clerks of Assembly, Biographical Information re Ecumenical/Interfaith/International Guests, Committee on Theological Education.
4. General Information Sheet, Transportation Form.
5. Voting Cards with Summary of Motions: yellow for commissioners
6. Briefing Group sheet with choices marked in red.

Recommendation No. 9 (adopted, p. 13)

That permission be granted to distribute the report of the Committee to Nominate in the first sederunt, and the report of the Bills and Overtures Committee during the second sederunt.

Motion Papers

There are two copies of yellow motion sheets located at the end of the front section in each Book of Reports which are to be used for any motions such as amendments, procedural motions or additional motions. Commissioners are asked to print legibly and to submit these to the Business Committee. Additional sheets can be obtained from the Business Committee table.

CONVENERS OF COMMITTEES AND STAFF

Each year, many of the conveners of committees and staff members of committees and agencies of the church are not commissioners. In such cases, the General Assembly has granted permission for them to speak to issues during the presentation of their reports.

Recommendation No. 10 (adopted, p. 13)

That conveners and staff members of committees and agencies be given permission to speak during their reports.

YOUNG ADULT REPRESENTATIVES AND STUDENT REPRESENTATIVES

The 1997 General Assembly adopted a recommendation from the Clerks of Assembly requesting the Business Committee to ensure that a recommendation is presented to each successive General Assembly permitting young adult representatives and student representatives to participate in the debates of the Assembly but without vote. (A&P 1997, p. 261, 24)

In 2009, as the result of Overture No. 21, 2008 (A&P 2008, p. 539, 21) the Clerks of Assembly recommended a new practice whereby young adult representatives and student representatives would be granted an advisory vote on those decisions where they, the court, or the Moderator request their input (A&P 2009, p. 261-63, 17). This was facilitated by a simple procedure whereby voting cards of an alternate colour from those used by the commissioners were given to the representatives. When they wished to give an advisory vote, the Moderator asked first for the advisory votes, then for the votes from commissioners. A summary of the feedback on this trial practice can be found in the report of the Clerks of Assembly at p. 362. In view of this feedback, the following recommendation is made.

Recommendation No. 11 (adopted, p. 13)

That the young adult representatives and student representatives be permitted to participate in the debates of this General Assembly and be granted an advisory vote in the terms above.

CIRCULATION OF MATERIALS AT GENERAL ASSEMBLY

Any committee wishing to circulate material at the General Assembly must receive permission of the court. This is facilitated through the Business Committee.

OVERTURES

Referred Overtures

The referred overtures are those which are submitted by a presbytery or a session transmitted through the presbytery with a request that they be sent to one of the committees of the General Assembly. The following 15 overtures have been received by the Committee on Business and forwarded on to the referred committee (the first page reference is the overture and the second reference is where a committee has reported on it):

- No. 1 from the Session of Bethel Church, Sydney, Nova Scotia re using the term “elder emeritus”, (referred to Clerks of Assembly, p. 608, 372, 41)
- No. 2 from the Session of Westminster Church, Sault Ste. Marie, Ontario of re using technology to assist in providing communion, (referred to Church Doctrine Committee, p. 609, 356, 22)
- No. 3 from the Session of Boularderie Pastoral Charge, Big Bras D’Or, Nova Scotia of re guidelines for ministers sharing a common manse, (referred to Life and Mission Agency Committee – Ministry and Church Vocations, p. 609, 459, 39)
- No. 4 from the Synod of Central, Northeastern Ontario and Bermuda of re maintaining regional staff funding levels, (referred to Life and Mission Agency Committee, p. 610, 408, 30)
- No. 5 from the Session of Cornerstone Community Church, Kleinburg, Ontario of re educational requirements for candidates from other theological schools, (referred to Life and Mission Agency Committee – Ministry and Church Vocations; Committee on Education and Reception, p. 610, 454, 44)
- No. 6 from the Presbytery of Winnipeg re travel funding for regional staff, (referred to Life and Mission Agency Committee, p. 611, 410, 30)
- No. 7 from the Presbytery of East Toronto re removal of mandatory retirement age of ministers, (referred to Clerks of Assembly, p. 611, 372, 42)
- No. 8 from the Presbytery of Seaway-Glengarry re maintaining funding for regional staff, (referred to Life and Mission Agency Committee, p. 612, 408, 30)
- No. 9 from the Presbytery of Seaway-Glengarry re Assembly overtures on matters addressed within 5 years, (referred to Clerks of Assembly, p. 612, 373, 42)
- No. 10 from the Presbytery of Halifax and Lunenburg re determining the dollar base for congregations, (referred to Assembly Council, p. 613, 216, 46)
- No. 11 from the Presbytery of Halifax and Lunenburg re amalgamating the General Assembly Office and Financial Services, (referred to Assembly Council, p. 613, 217, 46)
- No. 12 from the Presbytery of Lindsay-Peterborough re cease reporting stipend of minister on statistical forms (referred to Assembly Council, p. 613, 217, 46)
- No. 13 from the Session of St. Andrew’s, Moncton, New Brunswick re educational requirements for candidates from other theological schools, (referred to Life and Mission Agency Committee – Ministry and Church Vocations, p. 614, 454, 44)
- No. 14 from the Session of St. Paul’s, Ingersoll, Ontario re eliminating synods and strengthening presbyteries and sessions, (referred to Clerks of Assembly, p. 615, 374, 42)

- No. 15 from the Session of Innerkip, Innerkip, Ontario re educational requirements for candidates from other theological schools, (referred to Life and Mission Agency Committee – Ministry and Church Vocations, p. 615, 454, 44)

Unreferred Overtures

Unreferred overtures are those which are submitted by a presbytery or a session transmitted through the presbytery to the General Assembly. These overtures are directed to the Committee on Bills and Overtures which recommends either the action to be taken at the General Assembly or the referral to a standing or special committee of the Assembly. (Book of Forms section 296.3) There are eight unreferred overtures and the text of these overtures are on pages 616-20.

Names to be placed on the Constituent Roll

There is no request for a name be placed on the constituent roll.

Overtures received after April 1st (Book of Forms section 296.3)

The 129th General Assembly adopted the practice for handling overtures received after the annual deadline of April 1st whereby they will be held by the Clerks of Assembly for next year's General Assembly. The originator of the overture be given an opportunity to request to which committee or agency it shall be referred for consideration in following year. At the time of preparing this report, two overtures were submitted to the Assembly Office in this category.

MEMORIALS, PETITIONS, REFERENCE AND APPEALS

There are no memorials, petitions or references.

There is one appeal (p. 620, 21):

- No. 1, 2010 – Peikang Dai re: Appeal against the verdict and censure of a commission of the Synod of Central Northeastern Ontario and Bermuda against Mr. Peikang Dai

Robert Lyle
Convener

COMMITTEE ON CHURCH DOCTRINE

To the Venerable, the 136th General Assembly:

The Committee on Church Doctrine has met three times since the last General Assembly, including once by conference call, and reports as follows.

PUBLICATIONS

All of these publications are now available either through the denominational website or in hard copy from the Bookroom: “Wisely and Fairly for the Good of All”, “A Catechism for Today” and “Confessing the Faith Today: The Nature and Function of Subordinate Standards”. The first is a Bible study highlighting many issues from “The Christian Gospel and the Market Economy” (A&P 1997, p. 235-54, 38); the second was adopted and commended as a teaching resource by the 130th General Assembly (A&P 2004, p. 252-89, 34); the third was approved by the 129th General Assembly (A&P 2003, p. 247-72, 25).

A History of the Church Doctrine Committee

The history of the committee remains a work in progress, but now is in need of some additional funding in order to bring the work to completion.

OVERTURE NO. 9, 2007 (A&P 2007, p. 522)

Re: Ministers ceasing to act as agents of the state re marriage

By March 15, 2010, the committee received several responses from presbyteries and sessions to the question whether “Presbyterian clergy should continue to sign marriage licenses” (A&P 2009, Rec. No. 6, p. 254, 41; the whole report can be found in A&P 2009, p. 243-54). When the committee has had the opportunity to tabulate these responses, it will make a report and complete its response to Overture No. 9, 2007.

OVERTURE NO. 11, 2007 (A&P 2007, p. 523, 19; A&P 2008, p. 214; A&P 2009, p. 223-24)
Re: Translation of Living Faith and the Book of Forms into Korean

In 1983 the General Assembly of The Presbyterian Church in Canada accepted Living Faith as a statement of Christian belief. The text was in English and was followed in 1986 by the approval of Foi Vivante, the French translation. In 1998 Living Faith and Foi Vivante were adopted under the Barrier Act as subordinate standards of the church. Many of our most vital congregations worship in other languages, with the two Han-Ca Presbyteries where work and worship are in Korean. In 2005 the Committee on Church Doctrine received a Korean version of Living Faith/산 믿음 from Seung B. Light Go, a student at Memorial University in St. John's, and his father The Rev. Hye Jong Go. In the report to the Assembly in 2006 the committee encouraged the Han-Ca Presbyteries "to overture the General Assembly to have their translation approved as the official text of our subordinate standard in the Korean language". At the request of the Presbytery of Western Han-Ca the secretary of the committee drafted a possible overture, and this was the basis of part of Overture No. 11, 2007 (A&P 2007, p. 523).

Several versions of Living Faith (산 믿음) had been produced by congregations and individuals within the Korean community, but it was concluded that none of them had the stature to become the official translation. In response to the overture the Assembly Council empowered a joint committee with Church Doctrine to provide a new document. The Rev. Cheol Soon Park gathered a group to undertake the work, and consulted scholars in Canada and in Korea. Inseob David Won, Byung Keunk Kim and Sunny Choi worked together and produced a document which was presented to the General Assembly in 2009. This was received and sent to presbyteries for study and report, and responses were invited from interested people.

Contributions were received from many sources and Cheol Soon Park, Wally Hong, Victor Kim and Eun-Ju Chung were named as a sub-committee to evaluate them. The current document is the result of their work and has been accepted by the Church Doctrine Committee for submission to the General Assembly in co-operation with the Assembly Council to be the official Korean text of Living Faith/Foi Vivante/산 믿음.

The text of the translation is printed in the report of the Assembly Council, with relevant recommendation, see p. 220-65 and 219.

BIENNIAL GENERAL ASSEMBLIES (A&P 2009, Assembly Council, Rec. No. 6, p. 213)

The Committee on Church Doctrine has been canvassed by the Assembly Council regarding its view of biennial General Assemblies. We believe that this issue is a matter of great importance since faith and order are intimately related. What we believe affects the way in which we order the life of the church, and the way in which we govern ourselves affects our doctrine. Therefore, we propose to make the following statement not only to Assembly Council but to the whole church.

One characteristic of Presbyterian Church government is that it is non-hierarchical and thoroughly egalitarian, giving each church officer an equal vote. To change from an annual to a biennial General Assembly may not affect the equality of ministers and elders in Presbyterian polity, but it would, however, diminish the voice of ministers and elders in the church by reducing by half the opportunities for ministers and ruling elders to participate in Assemblies. Any diminution of the involvement of ministers and elders in this way makes the church less democratic and goes against the essential nature of our Presbyterian polity.

Another significant quality of our form of polity is that it moves from bottom to top and then from top to bottom; that is, from the local congregation to General Assembly by a series of church courts and then from Assembly back down to the local congregation by way of synod, presbytery and session. This movement would be strongly and deleteriously affected by being slowed down virtually in half were we to adopt biennial Assemblies. It would take longer for overtures to be answered. Urgent issues would be delayed or measures would need to be introduced to enable the church to respond to pressing matters, adding to the bureaucracy which is already in place. This would tend to centralize power, moving further away from the "grass roots" of our church, making our system top-heavy, accentuating the movement from top to bottom at the expense of the movement from bottom to the top.

A great strength of the Presbyterian order of government is the fact that it is by definition conciliar. Regular and frequent meetings as a community are of the essence in what it means to be Presbyterian. We fulfill this indispensable aspect of our character as we “take counsel together” at session, presbytery and synod meetings. Surely to gather annually as the whole church is very valuable in keeping this conciliar spirit strong in our church, particularly in these days of creeping congregationalism within our denomination, and growing isolation and disconnectedness in the culture around us.

One important function of General Assembly is to be an expression of the church’s unity. The gathering of one sixth of the ministers and an equal number of representative elders, as well as the presence of young adult representatives and ecumenical visitors, contributes to the experience of the unity of our church whose membership is scattered across a huge country where there is great cultural diversity, and where little other opportunity is provided to experience the church as a whole. Annual General Assemblies allow us to gather from every part of the church to give voice and hear about issues, concerns and challenges that are sometimes regional but often common to all Presbyterians, and to work together to find solutions and strategize. Biennial Assemblies would reduce such occasions to recognize and strengthen our unity.

There are some dimensions of our General Assemblies where results cannot be measured statistically, but have a profound impact which the Church Doctrine Committee values in the life of the church. It has to do with the work of the Holy Spirit in and through the business meetings, prayer gatherings and worship services at the General Assembly. There is profound mystery in the operation of the Spirit in drawing Presbyterians together to meet in worship, prayer, conversation and to wrestle with the business of the church at our General Assemblies. It is in our face to face meetings where we learn truly to love one another and to love our church, and to understand what it means to be the Church of Jesus Christ in all its length and breadth. Many elders and young adult representatives speak of the deep inspiration they have received at the Assembly, and they take that home to share with presbyteries, congregations and fellow church members. The move to biennial Assemblies would hinder momentum and perhaps quench the Spirit’s vitality in those places where such influence is most needed.

The Assembly Council has stated, “We do not believe that financial reasons should be a primary cause for changing the present model of meeting annually”, and we agree. We also believe that the introduction of biennial Assemblies would be more costly to The Presbyterian Church in Canada in ways far greater than any money it may save, and that the investment and return on the current practice of annual Assemblies outweigh any perceived benefit to be had by Assemblies held every other year.

We believe the church, through this General Assembly, would be well served in withholding its decision on biennial Assemblies until the Committee on Church Doctrine has had opportunity to study the proposal more thoroughly in relation to its impact on our doctrine of the church and Presbyterian Church polity.

OVERTURE NO. 15, 2009 (A&P 2009, p. 526)

Re: Literal inerrancy of scripture

In recent confessional documents, The Presbyterian Church in Canada does not use the words “inerrant”, “literal inerrancy” or related terms such as “infallible” or “without error in the original autographs” with respect to the nature of the Bible. We recognize that all these terms are subject to considerable range of interpretation in an extensive body of literature.

The words used to describe the Bible, as Holy Scripture of the Church, in Living Faith and A Catechism for Today are “necessary”, “sufficient” and “reliable”. These terms are employed in continuity with Reformed confessional history on the nature and function of Holy Scripture. All three terms describe a property that accrues to the Bible because of God’s ongoing use of it in the life of the Christian Church. Each of them is crucial in our understanding of faithful and relevant biblical interpretation.

Holy Scripture is necessary because it is the means by which saving knowledge of Jesus Christ is received in the power of the Holy Spirit. In its totality the Bible is a record of revelation which points to the living Word of God. The origin of the Bible is found in the inspiration of God the Holy Spirit. The unique authority of the Bible is accredited by and interpretative

proWess is attributed to the inner work and witness of the same Spirit. As such the Bible is the standard by which “any word” (Living Faith, 5.1) which comes to the church must be evaluated. A “word” that comes to the church may be received, it may be rejected, it may be critically appropriated; but scripture empowered by the Holy Spirit is the senior partner in such negotiations. One of the ways in which the Reformed tradition has pointed to the ‘necessity’ of the Bible is found in the maxim: “the Church is reformed and always reforming [or better: always in need of reform] according to the Word of God.” Holy Scripture, as witness to the Word of God, Jesus Christ, is the word of God written (Living Faith, 5.2) and is of necessity implicated in this ongoing work of reforming the church, which tries to keep faith with God in the time in which it lives.

[T]o be reformed means that all worship, all doctrine, all practice, in short, the whole of life, are to be called into question and transformed in the light of the living and dynamic Word of God. Reform, in other words, is not in the service of a program of our own devising (retrieving, revisiting, etc.) but occurs as a gift of God’s own ongoing work in the world. To put it plainly, reform is an act of God.¹

At the most basic literary level, when we confess that scripture is sufficient, we mean that it is “good enough”²; that as a text it is determinative enough to tell us what it wants to say and to offer resistance to our attempts to make it say what it does not.

The scriptures are “sufficient...revealing Jesus Christ, the living Word” (Living Faith, 5.2). In A Catechism for Today, Question 63, the words “for our salvation” are added after the word “sufficient” indicating the ends for which scripture is sufficient. Scripture is not sufficient if the end is physics or chemistry or basketball. Scripture is sufficient in matters pertaining to salvation through Jesus Christ, the living Word of God. The Bible’s sufficiency and effectiveness in drawing those who read it into the reconciling work of Jesus Christ is rooted in the power of the Spirit. And so sufficiency is not only a literary property of the Bible. God works by means of the scriptural witness; it is sufficient because it is made so by the work of God through it. The relationship of the Spirit to scripture is dynamic and ongoing.

That’s why our tradition speaks of prayer and relying on the Holy Spirit when it talks about scripture reading. Interpreters rely on the illumination of the Spirit, who overcomes our self-love and idolatry so that scripture becomes sufficient and effective for faith and life. John Calvin tended to be less concerned with technical expertise than with our resistance to the Holy Spirit where it came to failing at scripture interpretation: a reminder than even if there was an “inerrant” text there are no inerrant interpreters. Human wilfulness, vanity, instability, sheer artfulness and love of novelty and unwillingness to trust God in acts of obedience (*Institutes of the Christian Religion*, I.iv.1; I.v.12, I.vi.1-3) must be overcome by the Spirit so that we hear what scripture says to us. Scripture interpretation is thus a spiritual discipline, the joyous act of disciples, which involves dying (mortification) and rising (vivification) with Christ as we hear what the Spirit is saying to the church.³

The sufficiency of scripture does not however relieve interpreters of hard work of biblical interpretation or of respectful listening to those who have gone before us. Scripture is a collection of literature from a variety of historical and cultural contexts not our own. Living Faith reminds us that “the writing of the Bible was conditioned by the language, thought and setting of its time” (Living Faith, 5.4). This means that research into historical and cultural context is valuable for biblical interpretation in our own time. We need to understand practices and customs and languages not our own if we are going to be responsible to the authoritative text of the Bible. “[I]nterpretation of the Bible requires human scholarship in order to establish the best text, to understand the original languages, and to interpret the influence of the historical and cultural context in which the divine message has come.”⁴

One of the checks against interpretative free-play is provided by linguistic and cultural study. The reformers of the sixteenth century borrowed from the literary and historical studies of the Renaissance to bring under textual control fanciful allegorical interpretation that was not tethered to the text. The plain or literal sense (historical-grammatical, literary and Christ-centered sense) was and still ought to be used to rein in excessive, self-interested and self-serving interpretation of the Bible. Scripture ought to be read for its obvious and natural linguistic and historical sense and in the light of Christ who is the scope (target) of the overall narrative of the Bible.⁵

Study involves comparing passages in the Bible, interpreting one passage in conversation with another and relating the two testaments to each other (Living Faith, 5.4). In the Reformed tradition, scripture interprets scripture; the more difficult and obscure passages are interpreted in the light of the less difficult and more clear.⁶ The Bible as a whole is read as a single story connected by typology and figuration and centered in the person of Jesus Christ.⁷ It ought to be said that none of these reading strategies and not even all of them together provides anything like a sure and certain interpretation and application of every passage. However, listening to the plural voices of the Bible (in their discord and unity) guards against ideological interpretation, which attempts to “house-break” the Bible and thus the Gospel; that is, to make it captive to an ego or ethnocentric cause or movement. In addition, listening to the voices of readers from difference contexts and experiences can enrich Christ-centered understandings of scripture.

Reformed biblical interpretation also practices an interpretative fellowship of the saints, humbly learning from those who have gone before us and from those whom God has gifted as scripture interpreters and scripture teachers of the Church. Most people do not gain their knowledge of the content of the Bible, at least initially, by means of the Bible. Church School teachers and parents and preachers are often the means by which the story of salvation is heard. However, all of these means of sharing the good news of reconciliation are rooted in the scriptural witness. The creeds and confessions of the church, while not infallible guides, do function to guide reading – like our mothers and fathers in the faith – and so ought to be honoured in the task of scripture interpretation. Living Faith asserts: “Those who seek to understand the Bible need to stand within the church and listen to its teaching.” The sufficiency of the scriptures includes then not only (1) the Spirit’s regenerating work by means of the Bible, (2) a Christ centered canonical reading of the Bible and (3) critical historical and literary study but also (4) participation in an interdependent community where scripture is read, heard, interpreted and inhabited together with a teachable spirit.

When we confess that scripture is “reliable” we do so in keeping with what we have already said about the humanity of the Bible. The Bible was “written with human hands” (Living Faith, 5.2) and so its writing is “conditioned” (Living Faith, 5.4). When we say scripture is reliable, we do not deny that the Bible is a human and historical document written in specific times and places and that it reflects ancient cosmologies, for example, that we no longer espouse.

While we confess that the Bible is reliable, we want to be careful to avoid biblical docetism; that the Bible only seems human. A number of Reformed theologians make the point that when we push reliability too far, we risk denying the real humanity of the scriptural witness. What’s more this move tends toward overriding the variety of the kinds of literature that make up the Bible. Poetry and wisdom and even parts of the Gospel accounts, for example, dissolve in our hands when we press them to deliver a scientific brand of ‘facticity’ with which the texts themselves aren’t concerned. As interpreters we need to reckon with the material at hand – What kind of literature is it? Does the text claim to report ‘facts’ so that what it means is tied up with the accuracy of events it reports? Now and again the Bible does this: “if Christ is not raised our faith is in vain”; but too often readers of the Bible simply impress on a given text our very modern preoccupation with ‘facticity.’⁸ The meaning and truth of a given passage of the Bible are not always tied up with strict historical reporting. It seems wise to let the nature of the literature and what the text actually says decide when this is important.

Reliability, as we ascribe this quality to the Bible, is reliability as the scriptures reveal Jesus Christ, the living Word. Like every witness, or every group of witnesses, we can through a variety of voices hear enough about an event to make sense of it. Reformed theologian Emil Brunner, says that listening to the scriptural witness for the “Master’s voice” is something like listening to a recording of uneven quality in which the voice of the Master Vocalist can be heard.⁹ Scripture, we might say, is reliable enough to point us to God’s covenantal work of reconciliation in Christ.

Reliability is related, however, most directly to the Spirit’s ongoing work by means of scripture. Sometimes when reliability is made simply into a literary property of the Bible, the role of the Spirit is marginalized. Interpreters can make scripture interpretation into a rational enterprise of sorting out what the text says by any relatively enlightened one-dimensional interpreter. Our confessional standards and liturgical practices reinforce again and again the importance of the Spirit to the reliability of scripture. “Listen to what the Spirit is saying to the church” is not

rhetorical extravagance but a critical moment in the life of the people who would hear scripture as the Word of God. This is why Martin Luther King Jr. could say, “Sometimes Aunt Jane on her knees can get more truth than the philosopher on his tiptoes.”¹⁰ Typically, assuming a posture of mastery through technique is less promising than the posture of dependence, which is prayer for the Holy Spirit, where it comes to scripture interpretation.

A Catechism for Today, Question 67

Q. Should Christians read the Bible?

A. Yes. The regular reading and study of scripture, together with the hearing of the word in public worship, are some of the richest joys of Christian commitment.

1. William Stacey Johnson, “Theology and the Church’s Mission: Catholic, Orthodox, Evangelical, and Reformed”, in *Reformed Theology: Identity and Ecumenicity*, Grand Rapids, 2003, p. 65-66.
2. The phrase is Frank Kermode’s cited in Hans Frei, *Types of Christian Theology*, New Haven, 1992, p. 86-87.
3. See John Webster, *Holy Scripture: A Doctrinal Sketch*, Cambridge, 2003, p. 86-106.
4. *Biblical Authority and Interpretation*, New York: Advisory Council on Discipleship and Worship, The United Presbyterian Church in the United States of America, 1982, p. 11.
5. See Calvin, Sermon 15 on Ephesians, CO 51: 427C, Sermon, 217 and Morna Hooker, “Where is Wisdom to be Found? Colossians 1:15-20 (1)”, in *Reading Texts, Seeking Wisdom*, edited by David F. Ford and Graham Stanton, London, 2003, p. 126-128.
6. See Jan Rohls, “Reformed Confessions: Theology from Zurich to Barmen”, *Columbia Series in Reformed Theology*, translated by John F. Hoffmeyer, Louisville, 1998, p. 41.
7. See for example, George Lindbeck, “Scripture, Consensus and Community”, in *Biblical Interpretation in Crisis*, Eerdmans, 1989, p. 76ff, and “The Story Shaped Church: Critical Exegesis and Theological Interpretation” in *Scriptural Authority and Narrative Interpretation*, Fortress, 1987, p. 161-78.
8. See Hans Frei, *The Eclipse of Biblical Narrative: A Study in Eighteenth and Nineteenth Century Hermeneutics*, New Haven, 1974, p. 1-16.
9. Emil Brunner, *Our Faith*, New York, 1936, p. 10.
10. “The American Dream” in *A Knock at Midnight: Inspiration from the Great Sermons of Reverend Martin Luther King, Jr.*, New York, 2000, p. 94.

Recommendation No. 1 (adopted, p. 21)

That the above be the response to Overture No. 15, 2009.

SUPERSESSIONISM (A&P 2004, p. 289-90; A&P 2005, p. 268; A&P 2006, p. 237; A&P 2007, p. 245; A&P 2008, p. 245, A&P 2009, p. 243)

The 2009 General Assembly granted permission to the Church Doctrine Committee to distribute electronically the supersessionism study to and through presbyteries when complete. This has now been done, in order to allow commissioners and others the opportunity to read the study in advance of receiving the book of reports from the General Assembly Office. The following report is the hard copy version of this study.

Appended to this study document is a “Canadian Presbyterian Statement on our Relationship with the Jewish People”, which the committee commends to the church for study and report by January 15, 2011. Taking into account the responses from the church, the committee intends to present the “Canadian Presbyterian Statement on our Relationship with the Jewish People” to the 2011 General Assembly for adoption as a statement of The Presbyterian Church in Canada.

The committee acknowledges with thanks the following members of the sub-committee, who drafted the study paper and the series of statements: Karla Wubbenhorst, William Klempa, John Vissers, Sydney McDonald, Peter Bush and Nancy Calvert-Koyzis, with substantial submissions from: Charles Fensham (who was originally on the sub-committee), Huda Kandalaft, Paul Brown, Patricia Dutcher-Walls, Dorcas Gordon and Victor Shepherd.

ONE COVENANT OF GRACE: A CONTEMPORARY THEOLOGY OF ENGAGEMENT WITH THE JEWISH PEOPLE

Introduction: The procedural history

In 2003 the Presbytery of Niagara overtured the General Assembly regarding outreach and evangelism to the Jewish people (Overture No. 12, 2003, A&P 2003, p. 578-79). The overture wished to see Christian evangelism to Jews reaffirmed and supported, with resources and with prayer, in a time when some sensed a preference for dialogue replacing evangelism. This overture was remitted to the Ecumenical Relations Committee to consult with the Church Doctrine Committee. The following year the Ecumenical Relations Committee brought in its report, and Assembly adopted its recommendation “that the Committee on Church Doctrine be granted permission to undertake a study of theological issues related to [this overture], including the issue of supersessionism [sic], with particular reference to Christianity and its relationships with Judaism and Islam” (A&P 2004, p. 303-304). The Ecumenical Relations Committee report highlighted our current participation in the Canadian Christian Jewish Consultation and felt that it would be strange to single out the Jewish people as a target of evangelism when our call is to share the gospel with all people.

Supersessionism: A definition

In the years it has spent examining this very involved topic, the Church Doctrine Committee has been grateful for the interest shown through correspondence and at the General Assembly briefing groups in our work. In trying to explain just what it is that we are doing, we have sometimes spoken of “a supersessionism study” and sometimes of “clarifying the relationship between Christians and Jews”. The former usually results in perplexity while the latter elicits nods of understanding: “Oh, you are looking at interfaith relations”. While it is true that the pluralistic culture as our context for modern ministry has been very much to the fore in our thinking, we have always felt it necessary to explain that, in our view, the relationship of the church with the Jewish people is a particular one. There are the Jews, and then there are those of the other religions. This is the case not just because of the particular history that exists between Jews and Christians, but because of the unique place which the Jewish people occupy in our *theological* understanding. So while “a supersessionism study” may be a more forbidding moniker, it is probably a more helpful cue to what has lain at the centre of our reflections. ‘Supersessionism’ in its most extreme form is a theology of displacement, a ‘view that the church has replaced Israel as the covenant people of God’. Jewish scholar, David Novak¹ distinguishes between this “hard” form of supersessionism and softer forms, where the term can refer to ‘fulfillment or continuation of that covenant God originally made with the Jews, now with Christian people’. The ethical consequence of hard supersessionism – the belief that God’s election has been removed from the Jewish people and placed upon Christians – is that Jews are an anachronism in the modern world; a people whose theological and physical right to exist can be called into question. Hard supersessionist theology moves through a number of steps: from affirming that God removed the covenant promise from the Jews and bestowed it on the church, to a conviction that God did this because God rejected the Jews for their obstinate sin of rejecting the Christ, to a reconstruction of Christian theology without reference to Israel.

The scope of our project

This journey we are about to take, from the Bible, through the annals of our tradition, to the experience of encounter with Jews in our own day, is not going to be an entirely comfortable or pleasant one. No discussion of the relationship between the Jewish people and Christians can avoid the profound pain, suffering and persecution that past practices in Christian communities caused Jewish people through the centuries. These practices involve blaming Jewish people for the crucifixion of Jesus and using this theory as an excuse for Jewish oppression. This oppression has taken direct forms such as forcing Jewish people into ghettos and excluding them from participating in various parts of society within Christian dominated contexts, and persecuting, torturing and killing staggering numbers of Jewish neighbours during the Crusades.² This oppression has also led to or influenced further actions of hatred and violence such as pogroms,³ and the *Shoah* (Holocaust),⁴ as well as still harbouring ongoing anti-Semitism. We are deeply ashamed of our association with such practices in the past and of Christians who still engage in such practices. For ourselves as The Presbyterian Church in Canada we can only

repent from such actions and history and watch diligently that we do not continue any of these practices either in our actions or thought.

The origins of anti-Judaism in the church have been traced back to the ‘Biblical Texts’ themselves. While it is clear when reading the Newer Testament how supersessionist theology might have arisen, we believe and will argue that the biblical witness, as a whole, reserves a special place for the Jewish people in the plan of God. For the Reformed tradition that “special place” may not be the same as is envisioned by dispensationalism,⁵ the theology which underpins so much of the Christian Zionism that can be found among some American evangelicals, but certainly, for us, Jews hold an enduring place as God’s original, covenant people. A decision has been taken in this paper to refer to the Two Testaments of Christian Scripture as the “Older” and the “Newer”. This is to avoid a (supersessionistic) interpretation of what is “old” as what is inferior, and, with the coming of the “new”, rendered obsolete. “Older”, as opposed to “old” simply dates the writing of the Hebrew Scriptures⁶ before the writing of those we commonly call “the New Testament”.

The ‘Reformed tradition’ has always emphasized “covenant” as an organizing principle in the reading of scripture. For this reason it has recognised, more than some other traditions, the need to affirm God’s faithfulness to *both* his covenant with Abraham *and* his new covenant in Christ. Equally, the Reformed tradition has always affirmed a *single* covenant of grace, not two separate and parallel covenants, one for the Jew, one for the Gentile, the so-called “two covenant theory” alluded to in the additional motion brought to the Assembly floor in 2008 by The Rev. Dr. Barry Mack.⁷ This emphasis on unity with the Jews in one covenant of grace may have fostered a more hospitable view toward the Jewish people in lands where the Reformed faith prevailed. It is probably not a coincidence that Jews living in Scotland, unlike those in England, never suffered a pogrom, that Jews found staunch allies among those in the Dutch resistance and among French Reformed Christians⁸ during the Second World War, and that the US, a country in which Calvinist Puritans played a foundational role, remains for Jews, perhaps the world’s most hospitable nation.

It seems clear to us that theological ideas, some of them with a long history, have very ‘Contemporary Implications’ for us, both as public citizens and as neighbours in a pluralistic world. Two of the most freighted issues, which affect our commitments as Christians in today’s world concern a) our degree of investment in “the land” and b) the issue of Christian evangelism to Jews. For some Christians, “the land” is entirely spiritualised, and so there is minimal investment in the political fate of Jews in the modern world. For others, the reign of Christ over “all Israel” is entirely literalised, leading to quite considerable investment in how modern history unfolds in the Middle East. Involved here is the vexed question of how exactly biblical Israel and political Israel are related. While The Presbyterian Church in Canada has never officially espoused dispensationalism, this theological product of the nineteenth century must be acknowledged as a “step-child” of our federal theology.⁹ Dispensationalism has a strong motive for evangelizing the Jews, for from this perspective, the end of the world will not come for Christians until the Jews are “gathered in” (i.e. converted to Christ). From the perspective of hard supersessionist Christianity also, the attempt to convert Jews through Christian evangelism is a logical implication. In this view, it is only by “jumping ship” that Jews will find themselves again aboard *The Covenant*. But are these the only motives by which a uni-ethnic mission to the Jews might be contemplated? Certainly the history of The Presbyterian Church in Canada has included intentional uni-ethnic mission toward the Jews. If we were to do so again, what would a non-supersessionistic, non-dispensational evangelism to the Jews look like? And what would be the pastoral dimensions of bearing witness to a people one has historically wronged? One thing that has changed greatly between our current situation and the historical periods under consideration is our consciousness of being witnesses of Christ within a pluralistic reality. What wisdom can guide us as we seek to find the balance between sensitivity to others, and faithful witness to the one we have come to know as both Lord and Messiah?

As we look, then, at the Bible, at our Reformed theology, and at the contemporary implications of the way we have inhabited that tradition, it is our desire that this paper would indicate a clear way forward – a definite position – for our church. This paper is to be regarded as a document for study, and the shorter statement we append to it in the hopes of being adopted at Assembly, is intended to be understood in the light of what is said here. In the course of defining our position, other positions current in our day will have to be evaluated and, for various reasons,

discarded. The parameters which are guiding that evaluation might be set out as follows: (A) We can allow no position that would impugn the faithfulness of God to the one covenant of grace. (B) We can allow no position that would impugn the uniqueness, finality, and salvific relevance of Jesus Christ for all people.

Us and Islam within the scope of this project

The Assembly granted us permission “to undertake a study of theological issues...including the issue of supersessionism [sic], with particular reference to Christianity and its relationships with Judaism *and Islam*” (emphasis added). Clearly we cannot talk about the Abrahamic covenant, or the practical, political and pastoral issues involved in meeting the religiously “other” in our communities without speaking also of Islam. However, the only kind of theology we can do is theology based on our own revealed texts and interpretative history, which is to say, *Christian* theology. Christians, for much of their history have taken the hard supersessionist view that the church has replaced Israel as the people of God. We want to show Presbyterian Christians, that a Christian understanding of the biblical witness and that Christian theology need not, and should not, understand our relationship with the Jewish people in this way. Muslims are also supersessionists. They believe that Islam has superseded Christianity. They believe in Muhammed’s finality as the Prophet, even as we believe in Christ’s finality as the Saviour. If they should come to a non-supersessionistic view of us, (and we would welcome that!) then they must do so upon their own conviction, and from within their own theology, using the Qu’ran, and their own interpretive history. We cannot transfer our convictions based in Christian authorities to them. This again underlines the unique relationship in which we stand with the Jewish people. We have related to the Jews historically as the superseders. We are related to the Muslims as the superseded. Other religious groups such as the Mormons and the Ba’hai share the view that they supersede us. What is striking to us, however, is that all these traditions revolve around a righteousness axis. Christianity alone revolves around an axis of faith reckoned as righteousness. While this should not give us basis for pride or for the claim that we supersede anybody, it is clear that something very new entered the world with Christianity. It is as we better understand the grace which has been shown to us, that we are able to approach others in a gracious way.

PART I: THE BIBLICAL TEXTS

The Older Testament presents the Jewish people as God’s “chosen”

The understanding of the Jewish people as a theologically significant entity, begins in the scriptures of the Older Testament, where Jews and Christians agree that the Jews are presented as a people “chosen”, distinguished by the particular terms of their covenant with God.

The Bible begins with the story of God’s creation of the heavens and the earth and of a universal human ancestor called Adam. In his dealings with Adam, God is interested in obedience from the first. However, humans rebelled, preferring their own will over the original harmony with God’s purposes. Thus from the beginning, this is a story in which human free will interacts with God’s imposition of consequences. Within ten generations from the first disobedient act, human sin and violence are so rampant that God resolves to cleanse his creation radically by sending an all-destroying flood. God elects one survivor, Noah, a man distinguished by his righteousness.¹⁰ God preserves Noah and his family, making them the seminal family of his renewed creation. It is in the context of the Noah story that the word “berith” (covenant) is first used.¹¹ Although the covenant might be understood simply as God’s unilateral promise to Noah, his seed, and to all things living, never again to destroy the earth by flood (Genesis 9:8-13), covenant theologians translate all that God says to Noah after the flood into “terms of the covenant”, namely:

1. God’s blessing and creation mandate (i.e. dominion and fruitful multiplication) reinscribed upon Noah and his descendants.
2. The forbidding of murder and the eating of meat with the blood still in it.
3. The command that murder, by human or animal, be avenged by the taking of that life.
4. God’s undertaking never again to destroy the earth by flood, and furthermore to provide for earth’s stability by a regular succession of seasons.
5. The establishment of the rainbow as a sign of this covenant. These and additional terms forbidding idol worship and fornication, which derive from the Book of Jubilees, an inter-Testamental book written in the second century BC¹² form the basis for what some Jews think is expected by God of “Noachides” (literally “the sons of Noah” i.e. humanity in

general) in distinction from those duties of the law later enjoined upon the Semites (the sons of Shem¹³) in particular. The content of the Noachic covenant is also reflected in those minimal demands which the Jerusalem Council agreed should be binding upon Gentile converts to early Christianity (Acts 15:29).

Ten generations after Noah, Genesis speaks of another covenant made by God with Abram and his seed. The content of that covenant is that (1) God will make of the childless Abram, a great nation, (2) through whom all the nations of the earth will be blessed, (3) God will bless those who bless Abram and curse those who curse him.¹⁴ God's promise to give (4) the land of Canaan to Abram and his descendants is also part of the covenant (see Genesis 12:7, 13:15-17 and 15:18-21). God unilaterally imposes this covenant, but Abram, for his part, receives it in faith. Genesis 15:6 says: "Abram believed God and he credited to him as righteousness." This verse has been important for Christian interpreters from Paul to our forerunners in the Reformed tradition, as it defines the "righteousness" by which humans stand in covenant relationship with God not in terms of works – the fulfillment of any legal demand – but of faith, in response to God's graciousness. When in Genesis 17 the covenant is restated in a way that seems bilateral – "As for me..." (v. 4) "as for you..." (v. 9) – it may seem that circumcision is added to faith as the righteousness whereby Abraham and his descendants stand in the covenant, but verse 11 makes clear that circumcision is only the sign or seal of the covenant. In other words it functions like a sacrament, a visible declarer and mediator of an invisible reality, rather than as "a work".

Now the author of Genesis clearly presents Isaac as fathering that branch of Abraham's family, which will become the protagonist in the rest of God's story. This is not to say that Isaac is alone in God's blessing. Ishmael, too, bears the covenant sign of circumcision. He, too, will be made into a great nation and dare we say it, his inheritance includes the land also, for the land is given to Abraham *and his seed* (undifferentiated). But Genesis 17:19-21 and 21:12 declare God's election of Isaac, in other words Isaac is the one to watch: "Then God said, 'Yes but your wife Sarah will bear you a son, and you will call him Isaac. I will establish my covenant with him...And as for Ishmael...I will surely bless him...But my covenant I will establish with Isaac.'" (Genesis 17:19-21) "But God said to him [Abraham], 'Do not be distressed about the boy [Ishmael] and your maidservant [Hagar]. Listen to whatever Sarah tells you (i.e. "get rid of that slave woman and her son" (v. 10)), because it is through Isaac that your offspring will be reckoned" (Genesis 21:12). Later in chapter 22 which recounts the binding of Isaac, the words "your son, your only son" are repeated three times (v. 2, 12 and 16). For the Christian, the prime purpose of these words is not to discount Ishmael as a son of Abraham, but to keep the focus on the one, fragile thread by which the covenant hangs, so magnifying Abraham's dilemma, when asked to sacrifice the child of promise. It has also been used by Christians to bear a Christological meaning, foreshadowing *God's* son, his *only* son, who was not spared, but given up for us all (John 3:16, Romans 8:32).

This statement that Isaac is the elected one among Abraham's children, is highly objectionable to Muslims who have a different account of the story. Muslims believe that Genesis 17:21 and 21:12 were inserted by a Jewish author or redactor to serve his own nationalistic interests. As they tell the story, God instructed Abraham to take Hagar and her *infant* son (they date this event to *before* the birth of Isaac) to the wilderness of Arabia (specifically Mecca, not Beer-sheba) for purposes of his own. He also miraculously saved mother and child, causing a spring to gush forth from beneath Ishmael's feet, because his purpose was to shift true prophethood from the Israelites to the Ishmaelites after the rejection of the last Israelite prophet, Jesus. According to the Qu'ran, Abraham maintains a relationship with his first-born (Qu'ran 37:102-111). It is Ishmael, again *before* the birth of Isaac (and hence the reference to "your son, your *only* son"), who is bound for sacrifice, and Ishmael who is with Abraham when monotheistic worship is inaugurated at the Ka'aba, "As Abraham raised the foundations of the shrine, together with Ishmael (they prayed): "Our Lord, accept this from us. You are the Hearer, the Omniscient, O Lord, make us submitters to You, and from our descendants let there be a community of submitters to You. Teach us the rites of our religion and redeem us. You are the Redeemer, Most Merciful" (Qu'ran 2:127-128). It is noteworthy that Islam regards both Ishmael and Isaac as prophets (nabi)¹⁵ and does not base covenant inclusion upon biological descendency. While traditionally, Islam has traced the genealogy of Muhammed back to Ishmael,¹⁶ whom both Jews and Muslims identify as the father of the Arab people, what is theologically important for Muslims is that Muhammed was a *submitter* like Abraham, Ishmael and Isaac. This emphasis

on covenant inclusion *by faith* rather than by biological ancestry concurs with the Christian emphasis (see Matthew 15:21-28, Romans 4:16), and, we believe, with the emphasis in rabbinic Judaism, if not in the Judaism espoused by Jesus' interlocutors in John 8.

As stated above, Christians concur in the Jewish understanding that God's election rests upon Isaac rather than Ishmael – that it is “through Isaac that [Abraham's] offspring will be reckoned”, and down through Isaac's line that the story of salvation history will unfold. This is because the Older Testament, which presents the case thus, is Christian scripture too,¹⁷ whereas the alternative account presented in Muslim scripture is not authoritative for us. In our view, election speaks to appointment for a purpose, not to intrinsic value. The elect are set apart from the non-elect because they have a particular vocation from the Lord, not because they are dearer in God's eyes, or more worthy. The Noachic covenant makes it clear that the blood of every child of Noah (i.e. the whole human race) is sacred. The Abrahamic covenant makes it clear that Abraham, through the line of Isaac and Jacob (aka Israel) in particular, is where we need to be looking to see God's purpose with humankind played out.

God's election then, flows through the line of Abraham, Isaac and Jacob. Jacob has 12 sons, the favourite of which, Joseph, is sold into slavery in Egypt by his brothers. Through the events narrated in Genesis 35-50, the whole family migrates to Egypt and over a period of several generations,¹⁸ grows to become a significant Hebrew minority there. Fearing a popular uprising, the Egyptians enslave them.¹⁹ The book of Exodus tells the story of Moses, the child of a Hebrew slave woman, raised in Pharaoh's palace, called by God at the age of 80 to become the liberator of his people. By God's power and direction, Moses leads the people out of Egypt and they escape Pharaoh's armies though God's act of power at the sea. At the mountain of God, Moses mediates the covenant between God and the people of Israel (Jacob's descendants), which will distinguish them as a nation among nations, and provide them with a charter for life in their promised homeland. For Jews, the first five books of the Bible, traditionally called “the books of Moses”, are “the law” (Torah or “instruction”) in distinction from the other parts of Jewish scripture, the prophets (Nevi'im) and the Writings (Ketuvim). The 613 specific commandments (mitzvot) which the rabbis have discerned in the Torah, together with their interpretation by the rabbis (halakah) define Jewish religious observance.

The structure of the covenant as expressed in various passages in the Older Testament mirrors that of covenants and treaties among the nations of the ancient Near East.²⁰ A *preamble or short historical review* sets out the identity of the first covenant partner, the one making the covenant, and states the action or reason why that one can establish the pact; then follows a *listing of the stipulations or laws* that the second partner to the covenant must keep in light of the prior action of the first partner; *provisions for the periodic public display and reading* of covenant ensure that the second partner remains within the agreement; *an oath and a listing of witnesses* to the making of the covenant assure its legitimacy; *a listing of curses* that follow if the covenant is broken and *a listing of blessings* that follow in the keeping of the covenant ensure that the covenant will be kept.²¹ This structure has profound theological implications for our understanding of God's action in initiating the covenant. God in all cases of covenant making in the Older Testament initiates an action of deliverance and grace by which people are called into relationship with God. The covenant making is then a response to God's prior action of grace and the means by which grace is lived out. The purpose of the law in the covenant is to state the actions by which the covenant partner can respond to the graciousness that God has expressed by creating the relationship.

In the Older Testament, one keeps the law not in order to earn God's approval or to justify oneself before God. Rather, one keeps the law in response to God's prior graciousness expressed first in God's action of deliverance and grace, which becomes the basis of the covenant. This fundamental move *from grace to obedience* is visible in the first two verses of the Ten Commandments: “I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before me.” (Exodus 20:2-3) The law does not save or justify; only God saves and the result of that salvation from the human point of view is the response of living faithfully – striving to obey the law. The human partners to the covenant are called to live the grace they have already received; grace cannot be earned. For all of the differences between them, both of the major covenantal theologies in the Older Testament witness to this same move from grace to obedience. In the priestly theological tradition we read, “You shall be holy to me; for I the Lord am holy.” (Leviticus 20:26) And in the Deuteronomic

theology we hear, “You shall not deprive a resident alien or an orphan of justice. Remember that you were a slave in Egypt and the Lord God redeemed you from there; therefore I command you to do this.” (Deuteronomy 24:17-18)

One consistent theme of the Older Testament is God’s unfailing covenant faithfulness. Repeatedly we hear that God’s steadfast love endures forever (for example, Psalm 136). This “steadfast love” is best translated, “covenant loyalty” and the assertion witnesses to the trust of God’s people in God’s utter faithfulness. However faithfully the covenant is held by God, it can and, in the story of God’s people, often is broken by humans when they turn away from the ways of grace which are embodied in the law.

The purpose of the law, as it is stated in Exodus 19, seems to be to separate out Israel as God’s “treasured possession” (v. 5), and to make of Israel “a royal priesthood” (v. 6). The renewal of this covenant on the threshold of Israel’s entry into the land of promise, emphasizes that insofar as Israel keeps the law, the law will keep Israel. It will keep Israel in life and in blessing (Deuteronomy 30:15-20). There are thus three dimensions of Israel’s election:

1. a God-ward dimension (whereby Israel’s obedience is something God himself treasures),
2. an outward dimension (whereby Israel’s obedience fulfills a priestly or mediatorial calling in presenting the other nations of the earth to God), and
3. an in-ward dimension (whereby Israel’s obedience blesses and keeps Israel itself).

The Mosaic covenant, or covenant of the law is sovereignly imposed – it is a unilateral covenant – but it is also ratified by the people (Exodus 19:8, Joshua 24:21, 24). According to Jewish tradition, not only the generation of Jews alive in the time of Moses, but every Jewish soul was existentially present at Sinai to concur in the ratification of this covenant (see Yad, Yesodei Ha Torah 8.1). Another rabbinic story (midrash) tells of how God approached every other nation before the Jews in search of one that would accept the law and be his “treasured possession”. The Jews also wished to evade this “honour” but God dangled the mountain over their heads until they capitulated and “chose life”. These stories convey the Jewish sense that being God’s elect nation is more about responsibility than about special status or privilege.

The law continues to reappear at pivotal moments in the history of Israel. It was placed in the ark and formed the centrepiece of both the tabernacle and the first temple. It went before the people of Israel into the midst of the river Jordan, and stemmed the waters there while the people crossed on dry land (Joshua 3:15-17). It was to be read to the people and the covenant renewed every seven years (Deuteronomy 31:10-13). It was to be copied out in full by the kings of Israel at their coronation and studied by them all the days of their life (Deuteronomy 17:18-19). While these customs were *not* observed for most of Israel’s history as recorded in scripture, glad moments of reconsecration do happen, such as under Josiah in 2 Kings 23 and in Nehemiah 8, when the exiles return to Jerusalem in the reign of Cyrus.

Covenant breaking invokes no lesser penalty than death. This is clear within the biblical accounts themselves where *death* is either explicitly mentioned as the curse entailed in the covenant (Genesis 2:17, Deuteronomy 30:15) or pictorially implied in the rite of covenant sealing or “cutting”²² (Genesis 15:9-20, 17:9-14, Jeremiah 34:18-20). This is also clear on a comparison of the biblical covenants with other covenants from the Ancient Near East.²³ The testimony of the prophets is equally clear that the Mosaic covenant does in fact stand broken, by the disobedience of God’s people (Jeremiah 11:10, 31:32, Ezekiel 16:59, 44:7, Hosea 6:7, 8:1). By 920 BC, “God’s people” have divided into two distinct entities: Judah (the Southern Kingdom, comprised of the tribes of Judah and Benjamin) and Israel (the Northern Kingdom, comprised of the other ten tribes).²⁴ Judah (the tribe of David and of Jesus) has stood under a special blessing and vocation from the beginning: “The scepter will not depart from Judah...” declared his father, Jacob (Genesis 49:10). It is Judah’s destiny to rule. God confirms this ruling destiny through a covenant with David: “Your house and your kingdom will endure forever before me; your throne will be established forever” (2 Samuel 7:16 cf. v. 8-16). However, God makes it clear that to enjoy the blessings of this royal covenant, David’s descendants must continue in God’s ways: “When he [the Davidic king] does wrong, I will punish him with the rod of men, with floggings inflicted by men. But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you.” (2 Samuel 7:14-15) The warning is not vain. The prophet announces that *both* kingdoms, Israel and Judah, have broken the covenant of the law (Jeremiah 31:31-32), and both kingdoms, in fact,

are captured and taken away in exile. The Northern Kingdom is absorbed by Assyria in 721 BC (2 Kings 17:3-6), and the Southern Kingdom falls to the Babylonians in 586 BC (2 Kings 25:1-9). The Babylonians destroy the temple in Jerusalem together with the ark of the covenant and its contents, underlining symbolically that the relationship of God with his people by means of the Mosaic covenant is shattered.

Prophets such as Isaiah, Jeremiah and Ezekiel put these political events in a theistic perspective. Two new ideas emerge: First, the breaking of the covenant accounts for the change in God's posture from one who fights for his people, to one who wields their enemies like a sword to chasten his people (Isaiah 42:24, Jeremiah 12:7, 15:14 and 17:14, 19:7, 20:4-5, Ezekiel 39:23). This perspective is actually a proclamation of the Lord's sovereignty "I am the Lord and there is no other...I bring prosperity and create disaster" (Isaiah 45:5-7), and in that, God's people are right both to feel terror and to find hope. If their enemies are merely an instrument God is using to punish them, their position is at once far more serious (because they are contending not against mortals but against God) and far more hopeful (because their punisher is not forgetful of his covenant with them, even if *they* have forgotten it; thus, their chastening will stop short of annihilation). Secondly, the people of God begin to understand their divine election in terms of being a witness to the Gentiles, "a light to the nations". There was always this "outward" dimension to election through the covenant (see above), but what is new is that this witnessing is connected with suffering – it interprets the present trials and other trials that are to come. The four "servant songs" in Isaiah (Isaiah 42:1-4, 49:1-6, 50:4-9 and 52:13-53:12) see the identity of the Lord's servant develop from one who will witness righteousness to the Gentiles (Isaiah 42:6), to one who will engage the Gentiles in the Lord's salvation (Isaiah 49:6), to one who will do this, not apart from, but in and through, his own suffering (Isaiah 50:6, 52:14, 53:3-5, 7).

In the context of the brokenness of exile, the prophets also originate the hope of a *new covenant*: "'The time is coming', declares the LORD, 'when I will make a new covenant with the house of Israel and with the house of Judah'" (Jeremiah 31:31). The description of what will happen in that new covenant (v. 33-34) is reiterated by the prophets in various other places, for example, Isaiah 59:20-21, Jeremiah 50:4-5, Ezekiel 34:25-30 and 37:21-28 and especially in Ezekiel 36:24ff. We must consider this new covenant very carefully to see what is continuous and discontinuous with the covenants we have already seen, for in certain Christian interpretations this "new covenant" is the one made with *us*, and it becomes the basis for claiming a Christian displacement of the Jews. But this new covenant is clearly made with "the house of Israel and the house of Judah". In the face of the crisis that the exiles have brought against Israel and Judah's nationhood, the prophets offer a very specific hope of restoration to nationhood (Jeremiah 31:35-36) – a *unified* nationhood (Ezekiel 37:22) – and restoration to the national homeland (Jeremiah 50:17-19, Ezekiel 36:28, 37:21-22). Where the other nations are mentioned, it is only to make the point that God must redeem his chosen people in order to vindicate his choice of them before the eyes of the Gentiles (Ezekiel 36:22-23, 37:28). It is not a covenant cast in terms that are *other* than those of the original covenant. Rather it promises the *restoration* of true piety and observance of the law among the descendants of Jacob (Jeremiah 31:6, 33-34, Ezekiel 36:27, 37:24). Having said that, when the biblical writer speaks of a salvation hope for "*all* Israel", this is often misconstrued to mean "each and every ethnic Israelite". While these passages are clear that in God's promised restoration, it is important that *all* the clans of Israel be gathered back in and represented (Jeremiah 31:1), they are equally clear that the re-gathered ones will be but a *remnant* (Jeremiah 31:7, 50:20) out of Israel's totality.

The thing that makes this covenant "new" is that it restores a covenant which has been broken. It is not a negotiation within the terms of the old relationship whereby God's people are restored to grace by their own repentance, (though repentance will be a fruit of the new covenant, see Jeremiah 31:9, Ezekiel 36:31, Jeremiah 50:4). The people have lost their power to negotiate, because that old relationship is broken through their fault – so God, on *God's own* initiative, offers them this new relationship, in which *God* undertakes to cleanse them and remember their sins no more (Ezekiel 36:29, Jeremiah 50:20, Ezekiel 37:23). Like the original covenant, the new covenant emphasises *God's* initiative, and *God's* sovereign *fulfillment* of everything planned for the people. Not only does God tender the covenant promises and the covenant expectations, but now God also fulfills the covenant obedience within the people. This is how God can assure the people that this new covenant will be the final covenant. God knows that they will never fall away from this covenant because they will be kept upright in it by God's own power. How? By moving the law from outside to inside them, by the gift of a new spirit –

God's Spirit: "I will put my law within them, and I will write it on their hearts...No longer shall they teach one another, or say... 'Know the Lord', for they shall all know me, from the least of them to the greatest." (Jeremiah 31:33-34); "I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws". (Ezekiel 36:26-27)

New, too, is the suggestion that God's Spirit will be poured out generally. In the earlier parts of the Bible, God's Spirit is poured out on those anointed for theocratic office, but there is always the hope of a more general or democratic outpouring. Moses said he "wish[ed] that all the Lord's people were prophets and that the Lord would put his Spirit on them" (Numbers 11:29). Among the later prophets, expectation of this general outpouring of God's Spirit increases. It can be heard, in the context of the new covenant discussion, in that verse "they will all know me from the least of them to the greatest" (Jeremiah 31:34). Joel 2:28-29 says: "And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women, I will pour out my Spirit in those days." Zechariah prophesies a day when "'Holy-to-the-Lord' will be inscribed on the bells of the horses [and] every pot in Jerusalem and Judah will be holy to the LORD Almighty" (Zechariah 14:20-21). In other words, there will be no division between what is consecrated and what is common – God's Holy Spirit will sanctify it all.

While the prophet Joel probably never envisioned an outpouring of God's Spirit so general that it would go beyond the boundaries of Israel, who is to say that God cannot work outside our expectations? That is certainly part of the message of the book of Jonah, and it was the astonished but undeniable experience of the early Christians that "the gift of the Holy Spirit had been poured out even on the Gentiles" (Acts 10:25). This suggestion that "the new covenant" is with those who have the Spirit (i.e. a quite general group), coupled with the suggestion that the new covenant is not with "all Israel" but merely a remnant (the true Israel) has been used by hard supersessionists to identify Christians as the new covenant people of God, and "true Israel" as that fraction of the Jewish people who have converted to Christianity. In our view this interpretation does not give enough weight to the national particularity of God's covenant partner. While the general outpouring of the Spirit and the restrictive implications of the remnant theology may unsettle the identification of spiritual Israel with racial Israel sufficiently to let others *in*, the intent of the prophetic passages concerning the new covenant is certainly not to cut the literal descendants of Jacob *out*. The recognisability of the Israelites as a distinct people among the nations, remains very important in the new covenant, and is an integral part of God's promise.

The Newer Testament and the Jewish People

Christians sometimes mistakenly understand the Newer Testament as "our Bible," echoing the view of the heretic Marcion (85-160 AD), who believed the God of the Newer Testament is superior to and different from the God of the Older Testament, particularly in view of God's love and compassion. Reformed interpretation of scripture maintains that the Newer Testament cannot be rightly understood in isolation from the Older. The one God pursues one covenantal interest across both Testaments. Moreover, if as Christians today, we wish to understand ourselves in continuity with the early church, we do well to remember that the "scriptures" of early Christians were primarily in the form of the Septuagint, or the Older Testament in Greek. The Older Testament was, in other words, the original "Christian Bible". Ultimately then, notions of "our Bible" (i.e. the Christian Bible / the Newer Testament) and "their Bible" (i.e. the Jewish Bible / the Older Testament) cannot be maintained from a Christian theological perspective. We need to renew our understanding of what the Newer Testament does and is.

The Newer Testament presents us with the stories and theological understanding of people who were convinced of God's hand in what Jesus said and did. The followers of Jesus were loyal Jews, the majority of whom faithfully observed the food and purity laws. These believers evolved into a reforming movement within Judaism, indeed they formed a number of separate groups each understanding God's action in slightly different ways. This is similar to other groups within Judaism, especially the various sects of Pharisees, who were also reforming movements. Paul presented one of the greatest challenges to the Jesus Movement when he admitted Gentile Christians without conversion to Judaism. This decision was hotly debated within the early church movement.

Judaism in the first century was not monolithic. It included numerous sects, including the Essenes, the Sadducees and the Sicarii. Among these, the sects of the Pharisees and the sects of the Jesus Movement were the most similar in their understanding of what Judaism needed to do to be faithful to the covenant. There were differences too, most significantly between Pharisees and Christ-followers on the authority of the oral law. But the similarity needs to be remembered as the common Christian tendency, influenced by the fact that some of the sharpest controversies in the Newer Testament are fraternal ones between Jesus and the Pharisees, is simply to caricature the Pharisees as evil and hypocritical. After the destruction of Jerusalem, the principal groups to survive were the Jesus Movement and the Pharisees. Subsequently, conflict arose over which of the groups had the right to interpret the Older Testament and which had the correct interpretation. All still coexisted within Judaism until eventually they parted ways and began to develop into two religions: Rabbinic Judaism and Christianity, each with its own texts, beliefs and cultic practices.

The Newer Testament is thus the result of Jews, within a pluralistic Judaism, trying to come to terms with a) God's vindication of Jesus, and b) God's Spirit poured out on *all* flesh, even the uncircumcised, from within a framework of *Jewish* covenantal theology and eschatology that they never abandoned. Again, during the first century when the apostles were occupied with this reformulation of Judaism into the movement later called "Christianity", Jewish rabbis were also involved in a reformulation of Judaism, into the movement later called "Rabbinic Judaism", prompted by the destruction of the temple in 70 AD. The nature of "the crisis" – for the apostles, Jesus' resurrection and the conversion of the Gentiles; for the rabbis, the destruction of the temple – shapes the distinctive nature of the emergent religion. For the apostles the resurrection of Jesus led to a conclusion that all of what Jesus had taught, including the claims about his own identity with God, and his ultimate mission from God for the world's salvation, had received a divine vindication. The ingrafting of the Gentiles (those not marked by Abraham or Mosaic righteousness²⁵) into the covenant meant that for the apostles, the criterion of covenant inclusion for all would become faith alone, not righteousness in association with the law.²⁶

These conclusions developed slowly and out of a context of heated debate. There was a tremendous battle within the early church communities as to whether the law (and circumcision and obedience to the food laws in particular) was to be a criterion for admission. It was not resolved until after the death of the earliest apostles. Only in a second-generation text such as Ephesians does it become clear that the conflict may have been resolved. It may have been resolved because what Paul agonized over in Romans 9-11 (see p. 308 ff) became the reality, i.e., the number of Gentiles far surpassed the Jews who converted to this new religion. As time went on, claims such as the divinity of Christ and the indispensability of faith in Christ for salvation apart from adherence to Jewish law marked Christianity as distinctive from Judaism. These beliefs still mark Christianity as different from Judaism and Islam today, particularly in their understandings of monotheism (since Christians believe in the Trinity), and in the place of righteousness (adherence to Jewish law or the five pillars of Islam).

Do these distinctives also lead inevitably to the belief that Christianity has superseded Judaism as the religion of "God's people"? For Radford-Ruether,²⁷ Sandmel²⁸ and Williamson²⁹ supersessionism, leading to anti-Semitism, is inherent in the Christian scriptures, and in the Christian theology that has been accurately built upon them. Therefore, to remove supersessionism and anti-Semitism from the church, requires a renunciation of some Newer Testament texts and a reformulation of Christian belief, either along the lines of a two-covenant theory³⁰ or in some other way to relativise Christ and embrace pluralism. For others such as Jeffrey Siker,³¹ Richard Hays,³² Ruth Edwards,³³ and the proponents of the New Perspective on Paul,³⁴ the earliest church was not as univocally anti-Jewish as the Christian tradition afterwards became. Therefore, hard supersessionism and anti-Semitism can be addressed within Christianity by a better understanding of, or a new approach to, its authoritative texts.

That hard supersessionism, anti-Judaism and anti-Semitism have often stemmed from readings of the Newer Testament texts is undeniable in our view. Based upon misformed understandings of biblical texts, Christians have characterized Jews as obdurate, Satanic resisters of Christ and falsifiers of the truth, while they have also characterized them as the genetically inhuman archetype of degeneracy and reprobation who are destroyers of civilization.³⁵

Approaching the texts

This section attempts to orient the Presbyterian reader to some of that content within the Newer Testament which has been used to foster anti-Judaism, and ultimately, to that dialectic which exists *within* the Newer Testament canon, on the place of the Jews within an ongoing covenant theology. For some Newer Testament writers, “continuing Jews” seemingly have *no place* (or at least *no positive place*) within the ongoing covenantal purpose of God. For others, however, a more positive purpose is discerned, even for that portion of Israel, which, at the present time, rejects Jesus.

This is the place in our paper to be explicit about some of the interpretive principles at work in this presentation: the Committee on Church Doctrine is looking for a *theology* to emerge from these texts that can guide the church in its perspective on “continuing Jews”. We believe a theology of covenant emerges from the text that attests to the mystery of God’s providence working beyond and above the observable historical phenomena. Although the disciplines of “Hebrew Bible” and “New Testament” are often taught as separate entities, we, as the Church Doctrine Committee affirm that there is such a thing as a biblical-theological tradition in which writers *from both Testaments* stand, consciously at times, at other times unconsciously. Reflection on themes such as covenant and the providence of God are central to this trans-Testamental tradition. To reiterate a point already made, the first Christian Scriptures were the texts of the Older Testament, and the writers of the Newer Testament understood themselves as heirs to the same theological tradition in which Moses and the prophets stood.

In short, we aim to blend the integrity of the first century context with a need to believe, as our confessions say, that scripture is nonetheless the coherent voice of God who speaks to us through the voices of first century writers who were, in turn, speaking to their respective communities. The texts included here are an illustrative sampling, not an exhaustive collection. We are interested in discerning what the Newer Testament writers have to say about both supersessionism and anti-Judaism with the hope that it is instructive to our denomination on the question of the relationship between Canadian Presbyterians and Jews. Views of both Newer Testament exegetes and Newer Testament theologians are included. (There is a range of scholarship on this topic. As a committee, we don’t necessarily agree with every detail of the work of the scholars we discuss. Still, we would like to present examples of some of the ways scholars have been wrestling with these texts.)

The Synoptic Tradition

Matthew, Mark and Luke are known as the Synoptic Gospels. All three of the evangelists used traditions about Jesus that were passed down within early Christian communities. Each of them shaped and arranged these traditions to suit the communities to which they wrote and to illustrate different theological perspectives. All of these communities were Jewish communities (with Gentile converts) who were followers of Jesus Christ. Some of the communities were in conflict with other Jewish communities and this conflict is apparent in anti-Jewish statements that are made in the gospels. Here, we are using the term “anti-Jewish” to mean the “religious polemic exercised especially by early Christians who thought rejecting Jesus as Messiah was abandoning God’s covenant with Israel.”³⁶ Generally, anti-Judaism can refer to anything from the condemnation of Jewish leaders and scorn for Jewish practices, to the view that the Jews were responsible for Jesus’ death.³⁷ The term anti-Semitic generally refers to prejudice against Jews as a race or ethnic group rather than prejudice against Jewish theological views.³⁸ Because most Newer Testament scholars believe that Mark was written first and Matthew and Luke added to and shaped that gospel for their own purposes, we will begin with Mark.

Mark

The Gospel according to Mark was probably written just after the destruction of the Temple in 70 AD. The exact circumstances of the community to which he wrote to are unknown, although many scholars believe the author was writing in Rome and that most of the recipients were not Jews themselves.³⁹ Mark speaks specifically of the Jewish leadership groups (e.g. Pharisees and Sadducees) rather than Jewish individuals in general and characterizes them in the same ways that he characterizes Jesus’ Jewish disciples (e.g. blind, faithless, obsessed with externals and position).

The gospel does reveal areas of conflict between those who are followers of Jesus and those who are not. For example, controversies occur about Jesus' status as the son of David and as the Messiah (12:35-37), his disciples' failure to observe Jewish traditions (7:1-23) and Jesus' ability to grant forgiveness of sin (2:6-7).⁴⁰ Mark's accounts of these conflicts might reveal tensions that existed between Jews in his own community. Jesus' death in Mark is the result of Jewish leadership (Mark 3:6), and Mark emphasises with the three passion predictions that this is not just coincidentally so – rather it is the express plan of God that the Son of Man be rejected by and handed over to the “elders, chief priests and teachers of the law” (8:31, cf. Mark 9:31; 10:33) who plot his death (11:18, 27; 14:1, 43, 53; 15:1, 31). Whether the reader believes that the leaders represent the Jews or that they act separately of their own accord makes a difference to an understanding of the anti-Jewish nature of the text. Amy-Jill Levine states:

Whether and to what degree this account is anti-Jewish depends in part on our reading of the Jewish crowd's role in the tragedy. If we view them as complicit with the leaders' agenda, then Mark's Gospel has substantial anti-Jewish potential, particularly because the crowds may stand in for the Jews in Mark's own time. If the crowds are seen as innocent, or as manipulated by the leaders, the anti-Jewish implications of the text are reduced.⁴¹

Matthew

Most New Testament scholars believe that Matthew used Mark as he wrote his gospel during the late first century (80s-90s AD), perhaps from Syria or Galilee. In comparison with Mark, Matthew exhibits more tendencies that have often been viewed as anti-Jewish,⁴² although not all scholars agree.⁴³ According to J. Andrew Overman, Matthew tends to bring negative stories about Pharisees into his gospel because of real conflict that is thought to have existed between the leaders in Matthew's community and the community of local Pharisees. Matthew may have felt under attack, which would account for his added scenes of conflict between Jesus and the Pharisees.⁴⁴ While many passages could be included here,⁴⁵ we have included those that are generally perceived to be the most anti-Judaistic.

In Matthew 10:16-23, the evangelist includes words of Jesus in which he describes the coming persecution of Christians (the sheep) by Jews (the wolves). According to this text, Christians will also be flogged in Jewish synagogues, and betrayed by members of their own families (compare Mark 13:9-13 and Luke 21:12-19). Later, God will have more mercy for Sodom and Gomorrah than for those (Jewish) towns that reject the gospel (Matthew 10:15; see Genesis 18-19). One example of Matthew's polemical use of language is that he is the only one who speaks of *their* synagogues (10:17) while parallel passages in Mark and Luke do not include “their” (e.g. Luke 21:12 and Mark 13:9). In Matthew, the synagogue becomes a place where the “hypocrites give alms, pray, and get the best seats in order to appear pious.”⁴⁶ Because the synagogues become “their” synagogues, Matthew is trying to disassociate himself from the synagogue and “hypocritical” Jews as a whole, while he uses the term *ekklesia*, or church, as an alternative (cf. Matthew 18:17). Thus, in Matthew, the relationship between Jews who follow Jesus and those who do not becomes clear: it is a relationship of opposition, and is anti-Judaistic in its negative stereotyping of the Jews.

In Matthew chapters 21 and 22, the evangelist recounts Jesus' parables of the wicked tenants (21:33-44), the cursing of the fig tree (21:18-22) and the wedding banquet (22:1-14). Jesus tells the story of the wicked tenants in which the tenants of the vineyard beat and kill members of two groups of slaves whom the owner sends to collect the produce. When the owner's son arrives, they seize him, throw him out of the vineyard and kill him. The owner responds by killing the tenants and reclaiming the vineyard that he will lease to other tenants “who will give him the produce at harvest time” (21:41). Speaking to the chief priests, Pharisees and Elders (21:23; 45), Jesus sums up the story in this way: “Therefore I tell you that the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom” (Matthew 21:43). Whether this parable is meant for the Jewish leaders alone or for the Jewish people that they also represent makes a difference as to how one understands the anti-Judaism in this passage. If one believes that the Jewish leaders represent all Jews, a hard supersessionist interpretation here is obvious: the Jews are the wicked tenants who are displaced, while the Christians are the new tenants who will bear the kingdom's fruit. The implications are even more troubling if this parable is connected back to the cursing of the fig tree where the penalty of not bearing fruit is to be instantly withered and cut off from any future possibility of redemption by the curse of Jesus:

“May you never bear fruit again!” In chapter 22, Matthew includes his version of the wedding banquet (22:1-14). In Luke’s version of this parable (Luke 14:15-24), the originally invited guests simply refuse to come, so the master’s servants are told to invite others. Matthew’s version, however, is more violent. The invitation is not only refused, but its bearers are killed. The king responds by sending his army to destroy the murderers and burn their city (Matthew 22:7). On this interpretation the sacking of Jerusalem is no more than the Jews deserve for their refusal to come to the banquet of Jesus’ followers and for the murder of Jesus.

One of the most obviously anti-Judaistic statements in Matthew’s gospel occurs in the Passion narrative, in Matthew 27:25 when the Jews state, “his blood be upon us and on our children.” The statement is uttered just after Pilate washes his hands of the guilt for Jesus’ crucifixion, and signifies that they willingly accept that guilt both for themselves and for their descendants. This statement of Jewish complicity is found only in Matthew’s gospel. Christians who were hostile to Judaism used this text in particular through the centuries to justify the abuse of the Jews who were seen as Christ killers.⁴⁷ Again, when reading a severely anti-Judaistic statement like this, one must remember that Matthew was writing for a community in conflict with the Jewish leadership of a synagogue community and that these words may not faithfully represent the sentiments of Jews who attended the events leading to Jesus’ crucifixion.

Yet, theologically, Matthew provides an overview of the fulfillment that Christ brings. For example, in Matthew 5:17-20, Jesus says that he came “not to abolish the law but to fulfill it.” This statement is characteristic of the burden Matthew feels throughout his Gospel to tie Jesus in with Judaism – to make sense of him in light of Jewish prophecy and present him as the Jewish Messiah. The Jewish law is not abrogated, but Jesus does demand even higher standards of righteousness than the scribes and Pharisees (Matthew 5:20) and, on his own authority, strengthens the teaching of Moses. The formula, “You’ve heard it said...but I say to you” repeated six times in Matthew 5:21-48 means that Jesus is the Jewish teacher *par excellence*, who does away with the need for any other. Matthew, in a way reminiscent of Paul writing in Romans, is careful not to disparage the law itself. It’s just that without Jesus as teacher and saviour, the Jews cannot penetrate to the true intent of the law. Brice L. Martin writes,

Jesus does not leave the law as it is, nor does he correct the law. He brings out the real meaning of the law but also brings something new, which is not in the law. As God incarnate, and as the eschatological messenger of God, he does not in any way detract from the law or downgrade the law, he brings the law into full being, he fills the law full, he brings the law to eschatological fullness.⁴⁸

Luke-Acts

Luke

It is most likely that a Gentile believer who lived outside of Palestine wrote Luke about the same time as Matthew was written. The author’s excellent command of Greek and his use of prologues addressed to Theophilus to begin Luke (1:1-4) and Acts (1:1-2) suggest his Hellenistic background. According to other New Testament documents, he was a companion of Paul on his missionary journeys, and a physician. Some scholars suggest that Luke may have been written in Rome or Greece and that he used earlier sources about Jesus to assist Christian readers/hearers in their own self-understanding.

While Luke probably also used Mark to write his gospel, the presentation of the Jews in Luke’s gospel is more nuanced than that found in Matthew. Luke includes images of good Jews, such as Elizabeth and Mary (Luke 1-2) Simon Peter (5:1-11) and Zacchaeus (19:1-10). As was shown above, a large number of the gospels’ negative portrayal of Jews is found in the characterization of Jewish leaders who oppose Jesus. One of the most startlingly negative examples of a Jewish leader occurs in Luke 13:10-17, where the leader of the synagogue questions Jesus’ right to heal a crippled woman on the Sabbath based on scriptural injunctions (Exodus 20:9-10). Jesus’ response to the synagogue leader is to call him a “hypocrite” (13:15) because, although the leader did not agree with healing on the Sabbath, he would untie his animals and give them water, and the woman ought to also be freed from her bondage (13:16). Luke concludes this account by noting that Jesus opponents were shamed, and the entire crowd, presumably Jews, were rejoicing at what Jesus had done (13:17). Thus, while the Jewish leaders are characterized as shameful hypocrites, it would seem, at least in this account, that the Jewish leaders do not represent all Jews contemporary with Jesus. Of course the story of the Pharisee

and the tax collector (Luke 18) in which the humble tax collector is esteemed better than the prideful Pharisee adds to this negative picture of Jewish leadership, as does Luke 20:19-20, which places the blame for the cross squarely on the “scribes and chief priests” who “watched [Jesus] and sent spies who pretended to be honest, in order to trap him by what he said, so as to hand him over to the jurisdiction and authority of the governor (20:19-20).

Acts

Good Jews appear in Acts, such as Peter, Apollos, Paul and Barnabas, those who are converted and those who assist Paul in his ministry. Yet Acts also contains persistent strains of anti-Judaism. Luke uses the term “the Jews” 74 times in Luke-Acts. The term only occurs eight times, in a neutral and practical sense, before the martyrdom of Stephen in Acts 6:8-8:1. After the martyrdom of Stephen, “with increasing frequency the term is used in a decidedly negative sense which identifies the term with the enemies of Paul.”⁴⁹ “The Jews” are portrayed negatively as jealous (13:34; 17:5), liars (18:12; 24:9; 25:7), treacherous (14:2; 23:12, 20), clamorous (17:5), inciters of riots (13:50; 14:2; 17:5, 13; 21:27), and plotters of violence and murder (13:50; 17:5; 21:11; 23:30).⁵⁰

One of the most troubling portrayals of the Jews in Acts is their culpability for the death of Jesus. No longer is Jesus’ death described as primarily the fault of Jewish leadership, but as the fault of Jews in general. For example, Peter is portrayed as speaking to Jews of every nation when he states that they “crucified and killed [Jesus] by the hands of those outside the law” (Acts 2:23) and to Jews on the temple mount when he accuses them of “handing over” and “rejecting” Jesus, though “Pilate had decided to release him” while “ask[ing] to have a murderer” given to them before they “killed the Author of life, whom God raised from the dead” (3:13-15). In Acts 7:52, in Stephen’s speech to members of Jewish leadership and other Jews, they “have become his [Jesus’] betrayers and murderers.” Peter later attests that the people of Israel “put [Jesus] to death by hanging him on a tree” (10:39), and in Paul’s speech, he speaks of the “residents of Jerusalem and their leaders” as having asked Pilate to have Jesus killed even though they “found no cause for a sentence of death” (13:28).

Another troubling theme is the hostility of the Jews in Acts, especially towards Paul. For example, while Paul and Silas are in Thessalonica, Jews become jealous of Paul’s conversions of Jews and Greeks, and, garnering assistance from “ruffians” form a mob and attack a home and drag believers before the city magistrates, accusing them of treason (17:4-9). Other scenes of Jewish hostility towards Paul’s mission occur, for example, in Beroea (17:13), Corinth (18:12), Greece (20:3) and Jerusalem (20:27-36). Although Paul and Barnabas have not gone to a synagogue, preached the gospel or converted anyone in Acts 13, Jews still follow them to Lystra from Antioch and Iconium, and “having won over the crowds”, they stone Paul and drag him out of the city, leaving him for dead (Acts 13:19). Thus, although this may be the way it happened, according to Jack T. Sanders, Luke records it this way to keep the consistency of Jewish hostility before our eyes.⁵¹

This negative portrayal of the Jews most probably has to do with the struggle among early Christians for identity over against other Jews who had not embraced Jesus as Messiah. This portrayal of the Jews in Acts “carries an inherent bias that was born of the increasingly heated struggle for credibility between [these] two strains of first century Judaism[.]”⁵²

Yet within Luke-Acts, Luke alludes at times to salvation history, which is “a fundamental divine ‘plan’ for the salvation of human beings which is being realized in the activity of Jesus.” We find this expressed in Luke 7:30, where he refers to “God’s design” and in Acts 2:23, where Peter refers to God’s definite plan and foreknowledge realized in Jesus (cf. Luke 22:42; Acts 4:28; 13:36; 20:27).⁵³ The three phases of salvation history begin with the period of Israel that begins with creation. This is based on Jesus’ saying in Luke 16:16 that “up until John it was the law and the prophets; from that time on the kingdom of God is being preached.” Evidence of the second phase, or the period of Jesus, is found in Luke 4:21, where Jesus in the synagogue of Nazareth interprets Isaiah 61:1-2 showing the fulfillment of the promises made by God to Israel in the ministry that Jesus is beginning. The third period of salvation history is that of the Church after Jesus’ ascension. Evidence for this is found in Jesus’ instructions to the disciples at the Last Supper where he charges his disciples to continue his ministry (Luke 23:35-37; 10:4).

Since Rosemary Ruether's *Faith and Fratricide* the Gospel of John has been seen as the nadir of anti-Jewish or anti-Semitic sentiment in the Newer Testament Scriptures.⁵⁴ Ruether claimed that John sets up a dualism between the Christ who is from above, and the Jews who are associated with everything dark, false, apostate, and God-alien in "the world" and the cosmos. This stark antithesis can be seen in the language of John, which opposes Jesus and "the Jews". John used the term "the Jews" 67 times (compared to Mark's six times and Matthew and Luke's five times). In over half of these, the context is invective-free, but in the remaining usages, "the Jews" is used simply to denote the enemies of Jesus. In almost half of these hostile instances, "the Jews" can be shown to mean specifically "the Jewish leadership", as where people, themselves Jewish, are described as being afraid of "the Jews" (7:13; 9:22). To muddy the clear association of "the Jews" with the "fallen universe of darkness" further, John presents some Jewish individuals, and indeed, whole groups of Jews (John 10:42; 11:45; 12:11, 42) as believers in Jesus.⁵⁵

The Gospel of John, probably written in its final form in 90-100 AD from Asia Minor, appears to have been composed with knowledge of traditions about Jesus that Mark, and to a lesser degree Luke, used in writing their gospels. Most scholars believe that John was written in stages, beginning with a man who had known Jesus in his ministry and later expanded by someone else, who is commonly called the "evangelist".⁵⁶ At the stage when the evangelist is writing, persecution is acute, and church and synagogue are more distinct than they have been in some of the earlier parts of the Newer Testament. John's perspective and system of imagery is very Jewish, but he is writing to a church where a preponderance of Gentiles is now the norm.

Many Newer Testament scholars, following an influential thesis advanced by J. Louis Martyn in 1968, and later expanded upon by Raymond E. Brown in 1979, believe that the gospel should be read in view of the conflict between church and synagogue of the late first century.⁵⁷ In this view, anti-Jewish words, for example, are put into the mouth of Jesus, that make little sense if read as a literal account of what Jesus said to his Jewish compatriots. This contextual reading is a viable option, among others, for the reader wishing to come to terms with John today.

John 8 is perhaps the most anti-Judaistic chapter in the Gospel. Richard Hays states that the account "makes no sense as a realistic account of an event in the life of Jesus; it can only be read as the Johannine community's frustrated and angry response to Jewish interlocutors who have refused to 'continue' in accepting the community's extraordinary claims about Jesus".⁵⁸ Within this chapter, the most vitriolic statements occur in John 8:43-58.

The John 8:43-58 passage is part of an extended confrontational dialogue between Jesus and "the Jews" that occurs in John 8:12-59. In fact, in the gospel as an entirety, chapters five to ten are largely given over to such confrontations. But something new is said to "the Jews" in John 8:43-44, when Jesus states, "Why do you not understand what I say? It is because you cannot accept my word. You are from your father the devil, and you choose to do your father's desires". It is not just that the present company has *chosen* not to accept Jesus,⁵⁹ it is that Jesus tells them they are actually "unable to hear". Their blindness is accounted for not in terms of a choice that they might later reverse, but in terms of a fixed, innate nature. Richard Hays calls this John's "fateful theological step: from the empirical fact of the unbelief of the Jews, [John] infers an ontological dualism. The Jews who do not believe must be children of the devil. The reason that they do not believe is that they cannot."⁶⁰ Stephen Motyer disagrees.⁶¹ He believes that Jesus' dialogue with the Jews here mimics a literary form common in the prophets called a *rib*,⁶² where God harangues his people for forsaking his truth or his way. Motyer cites examples elsewhere in "Jewish literature where a sharp contrast between God and the...devil is used to urge ethical conduct and religious loyalty, insisting that...in John 8:44 ["the Jews"] are being criticized for their conduct rather than for their inherent nature."⁶³ Ruth Edwards thinks it "unlikely that John's Jewish contemporaries would have perceived John 8 as constituting uniquely bitter invective."⁶⁴ Her reason for this assertion is that she believes our ears are tuned to modern rhetoric, which is much more polite, and that we can never really hear these texts without hearing the back-beat of Luther's *On the Jews and their Lies* and Hitler's *Mein Kampf*.

Motyer, Hays and Edwards reveal the crux of the issue. If Hays is right and the Jews do not hear because they cannot, then a new and particularly dangerous idea appears in John – the closest we have yet come to true anti-Semitism – the enlarging of how certain Jews behaved in the time of Jesus into "evil race" characteristics that apply then, now and forever. If Motyer and Edwards

are right, however, then the conflict depicted does not suggest something innately evil about the Jews; but it does, in its context, bear evidence of the community in which the conflict was written. Not only were Christians in conflict with Jews, but also the Jews had shut Christians out of the synagogues (see John 9:22; 12:42; 16:2) and had added a “blessing of heretics” to the synagogue prayers. This “blessing” which is actually a curse beseeches God to “let the Christians and the heretics perish in a moment. Let them be blotted out of the book of life and let them not be written with the righteous.”⁶⁵ We do not believe that in his gospel John is talking about the innate natures or the racial characteristics of the Jews, but is possibly looking back at the ministry of Jesus through the lens of the conflict in which his community is embroiled.

In John 8:44 Jesus states, “You belong to your father, the devil, and you want to carry out your father’s desire. He was a murderer from the beginning.” Later in the same chapter, Jesus states, “Very truly, I tell you, before Abraham was, I am,” after which the Jews pick up stones to throw at him (8:58-59). From these texts, John tells the reader that the devil is not only a stranger to the truth, but also a murderer, and John implies that “the Jews” emulate Satan in both respects.

They are “not merely dull-witted in this unbelief...What [‘the Jews’] do recognize is that in Christ their false principle of existence has been unmasked...So whenever the light breaks through in their presence, they immediately seek to ‘kill him.’ In this murderousness...they show that they are not ‘of God,’ but ‘of the Devil’.”⁶⁶

The determination of the Jewish leaders to kill Jesus, as we have seen, appears early in Mark’s gospel too, but it is a pronounced feature in the gospel of John. When we get to the passion narrative itself “the Jews” are involved at every stage of the proceedings – the arrest, the very irregular night-time trial at the high priest’s house, the manipulation of Pilate so that if he does not punish Jesus he appears to be no friend of Caesar, the choosing of Barabbas, the attempted editing of the sign over Jesus’ head, and the request to have his legs broken. Beside the dispassionate justice of Rome, the Jewish leaders appear cowardly, ingratiating and treacherous, and in comparison with the gospel of Mark, John seems to be exaggerating their spite. Is the charge, sometimes leveled, that John imputes deicide (the killing of God) to the Jews justified? To us, the reaction of the Jewish crowd in John 8:58 to Jesus’ words “before Abraham was, I am,” in which he identifies himself with the holy name of God, is a result of the acrimonious circumstances in which the gospel was written. Obviously there is also a clash of monotheisms – and John, of all the gospels, is most determined to show that Jesus is divine.

Recently much attention has focused on the figure of Judas, whose name means “the Jew”.⁶⁷ As early as John 6, Jesus intimates to Judas and the other disciples that “one of you is a devil” (John 6:70). Later in the account of the last supper, John twice allies Judas with Satan (John 13:2, 27, 30). Attempts to rehabilitate Judas as a way of addressing concerns about anti-Judaism in John’s Gospel assume that John treats him, because of his name, somewhat allegorically, and offers his close association with Satan as a proof of what Jesus has said about “the Jews” in John 8:44. Clearly John sees Judas as a satanic figure. But whether or not John meant to use Judas to represent all Jews is not clear. Since Luke 22:3 also says that “Satan entered Judas”, John’s association of Judas with the devil is not unique. Also, Judas was a very popular Hebrew name in the time of Jesus; there were even two disciples named Judas. Thus, whether John used Judas to represent all Jews is not clear from the text.

While the author of John is concerned to contemplate Christology in a major way, the theology of salvation history also finds a place in John’s gospel.⁶⁸ The prologue to the gospel (1:1-18), “which describes the descent of the Word into human flesh, does not ignore salvation history which begins with creation. If the coming of Jesus represents the era of the dominance of Spirit over flesh, so that all men [sic] worship the Spirit, Jewish history has been the preparation for this climactic era.”⁶⁹ John the Baptist is sent from God to testify to Jesus and prepare for his coming (1:3, 19-34), the Samaritan woman is aware that once the Messiah comes, he will disclose all things to all men [sic] (4:25).⁷⁰ The hour that John mentions so often (2:4; 8:20; 12:23; etc.), is the hour of Jesus’ passion, death, resurrection and ascension which “is the culminating hour in the long history of God’s dealing” with people. Jewish customs, feasts and religious institutions find their fulfillment in Jesus.⁷¹ And, as for the church, it is already in existence, including its missionary activity (4:35-38; 20:21), and is gathered into a flock to be shepherded (6:52; 10:16; 21:15-17). Of course, the Book of Revelation, as we shall see, is primarily concerned with eschatological salvation that is to come.⁷²

Conclusions from the Gospels

What conclusions can Presbyterians draw from the material above? As we saw, Mark includes narratives of conflict between Jesus and Jewish leaders. Matthew is the most anti-Judaistic of the Synoptic Gospels, particularly as Jews in the passion narrative implicate themselves and their descendants for Jesus' death, or when the sacking of Jerusalem in 70 AD is blamed on the Jews who have not believed in Jesus. In Matthew as in Mark, whether one assumes that the Jewish leaders represent all Jews bears upon the amount of anti-Judaism one perceives in the text. Luke's presentation of the Jews is more nuanced in his gospel, and many times Jewish leaders were to be blamed. But in Acts he includes references to the Jews in general as being Jesus' murderers. John, of course, includes statements about Jews being murderous children of Satan.

Yet, through a comparison of the gospels, one is able to see how different authors adapted some of the traditions about Jesus' ministry to suit their particular communities. We should not infer from this that we do not have a good idea of what Jesus' life and ministry was about, but that the evangelists (the gospel writers) shaped their narratives to speak to readers and hearers in their specific circumstances. We would not want to echo Lucan beliefs, for example, that Jews are hypocrites, liars, treacherous, or plotters of murders. Neither would we want to echo Matthew's statement that implies all Jews are culpable for Jesus' death in perpetuity, or that they are somehow children of Satan, in the language of John.

Yet, this is exactly what Christians have done in previous centuries. For example, Amy-Jill Levine, who is Jewish, writes of being accused by fellow Christian students of killing Jesus on her way to school.⁷³ David G. Burke, who had written about anti-Judaism in the Newer Testament, states,

"the Jews," particularly in the form with the definite article in English, carries for modern readers a wide-sweeping, all-embrasive connotation that suggests that somehow all Jews were acting monolithically in these events (or worse, that all Jews of all time are somehow implicated). While such leaps of logic may seem to stretch credibility, to know personally a contemporary Jew who has been beaten up because he was said to be a Christ-killer is all it takes to realize that such improbable leaps continue to be made with fearful (and even fatal) consequences.⁷⁴

Thus it is important for Christian readers of the gospels to know something about the context in which they were written, including the conflicts between Jews of movements that were progressively identifying themselves over against the other.

At the same time, however, Presbyterians should not forget the biblical theology that is inherent in the gospels. As we have seen, one important theme in the gospels is salvation history: that God has acted throughout history through his promises and covenant to bring salvation through Jesus Christ. This salvation history began with Creation, continued through the people of Israel, to the work of John the Baptist, through the ministry of Jesus, and will extend through the era of the Church (the era we are now in), until the return of Christ. As Presbyterians, we want to affirm Jesus' work and fulfillment of the covenant on our behalf, yet we do not want to fall into a hard supersessionism in which the new covenant in Christ is a replacement for the old. Rather, what David Novak calls a "soft supersessionism" may be in view:

Soft supersessionism does not assert that God terminated the covenant of Exodus-Sinai with the Jewish people. Rather, it asserts that Jesus came to fulfill the promise of the old covenant, first for those Jews *already* initiated into the covenant, who *then* accepted his messiahhood as that covenant's fulfillment. And it asserts that Jesus came to both initiate and fulfill the promise of the covenant for those Gentiles whose sole connection to the covenant is through him. Hence, in this kind of supersessionism, those Jews who do not accept Jesus' messiahhood are still part of the covenant in the sense of "what God has joined together let no one put asunder."⁷⁵

The Pauline Epistles

Paul is credited as author of the greatest part of the Newer Testament, thirteen letters in all. We will begin with the letters that are agreed upon by scholars to be authentically from the hand of Paul. These epistles are generally dated earlier than the gospels, which means they belong to that time when the apostles were still hopeful about re-centering Jewish religion around Jesus

the Christ, and when Christian exclusion by the synagogue was not yet entrenched. Still, Christians in Jerusalem seem to have believed that Paul's preaching did not emphasise Torah observance enough. Paul was concerned particularly for his Gentile converts, who were being told that the Mosaic law would continue to identify those who were the people of God in Christ, when he preached righteousness by faith alone.⁷⁶

Galatians

From where Paul wrote his letter to the Galatians is disputed, as is the date that he wrote it. Some believe that he was writing just after his first missionary journey, around 48-50 AD. Others believe he was writing after his second missionary journey, around 57 AD. For the purposes of this paper, we will assume the earlier date, and that it was possibly written from Antioch.

In any case, the letter is obviously written to settle a conflict in the community of believers in Galatia (1:6-7; 3:1; 5:7-8) that Paul had visited on one of his missionary journeys. Paul perceives some of these believers to be his opponents (Galatians 1:6-9,10; 5:7-12). It is apparent that these "opponents" were undermining Paul's credentials as an apostle and promoting adherence to Mosaic law, particularly circumcision (6:12-13, 15, 5:2-6) and perhaps calendrical (4:8-10) and food laws (2:11-14). It is apparent from the letter that the Gentile mission to which Paul was called was now threatened (1:15-16). Those Gentiles who became followers of Christ under Paul's preaching did so believing that they did not need to become Jewish first by taking on aspects of Mosaic Law. But now they appear to have been confused by a different kind of preaching in which they were encouraged in particular to become circumcised. Paul's major theological argument in the letter occurs in Galatians 3 and 4, to which we will now turn.

Paul's treatment of Abraham in Galatians 3-4

The figure of Abraham is central to Paul's theological argument because he was not only the ethnic ancestor of the Jews, but also was the recipient of God's grace through a covenant that God established with him in Genesis (for example, see Genesis 15) and the ancestor that God first commanded to practice circumcision (Genesis 17). Paul begins his argument by reminding the Galatians that they received the Spirit, the sign of their authentic status as God's people in Christ, through their faith and not through any "works of the law" (3:1-5). Paul then argues that in a similar way, Abraham not only received righteousness before God by virtue of his faith, but that all Gentiles who also believe will also be blessed just as Abraham was, in fulfillment of the promise that Abraham would be a blessing to all the nations (3:6-9). Paul also argues that the promise made to Abraham through his offspring refers to one person, that is Christ (3:16), and that the law did not annul the original covenant made to Abraham, but was given as a kind of guardian or disciplinarian until the coming of Christ (3:23-24). All of those, then, who believe in Christ are one, and are members of Abraham's offspring – Gentiles and Jews alike (3:23-29). In fact, as Paul argues a little later, those who are encouraging the Galatians to continue in obedience to aspects of Mosaic law are behaving according to a covenant of slavery and will be excluded from the inheritance that belongs to those who are free who belong to the covenant of promise that is fulfilled in Christ (4:21-31).

Of course, scholars argue over whether these "opponents" who were confusing the Galatians were Gentiles or Jews. If they were Jews, one might perceive Galatians 4:21-31 as espousing hard supersessionism, in which some Jews are now excluded from the covenant because they are not followers of Jesus Christ. However, one has to remember the context of Paul's argument. In the way that Paul handles the text, it is probable that this is not his choice of text. It is likely that Paul is responding to teaching on the part of the opponents in which Abraham and his progeny were shown to be obedient to the law. In this case, the opponents would probably have said that since Abraham and his son Isaac were obedient to the law, the people of God are those who observe the law, particularly circumcision (cf. Genesis 17:9-14, 23-27; 21:4).⁷⁷ It may be that the opponents argued for circumcision "on the grounds that entrance in to the elect spiritual community demanded prior admission into Abraham's covenant through circumcision."⁷⁸ Through heated rhetoric, Paul is responding to the opponents to show them that believers' "attraction to circumcision will achieve the very opposite of their intentions"⁷⁹ – exclusion from the covenant – and that they should actually get rid of those who confuse them, just as Hagar and Ishmael were driven out (Genesis 21:9-12; Galatians 4:30).

To those in Galatia, then, Paul asserts that it is not circumcision that is the mark of a child of Abraham, but the Spirit, which by faith they all have. Gentile believers are now members of Abraham's covenant community in fulfillment of the promise to Abraham that he would be a blessing to all nations, and the law functioned as a "guardian" until Christ came. The general sense of these chapters is that Abraham's covenant is continuous, and that it is fulfilled in Jesus Christ. Those opponents who attempt to convince Gentiles who were converted by Paul's preaching that they must obey the law in order to be members of God's covenant community are thereby in error, and Paul's mission to the Gentiles in Galatia has been saved.

Paul's Treatment of Abraham in Romans 3-4

In his epistle to the Romans, Paul is writing to Christian communities in Rome whom he did not evangelize, although it appears that he does know individuals there (Romans 16). Some of the Jewish believers in Rome had only recently returned to Rome after being expelled by Emperor Claudius in 49 AD, and the Christian communities in Rome were still accommodating themselves to this return. Some scholars believe that the conflict between the "weak" and the "strong" (Romans 14-15) is due to Jews returning to Rome who had been influenced by Paul's law-free preaching, such as Priscilla and Aquila (Romans 16:3-5; Acts 18:1-6).⁸⁰ On the other hand, there is evidence that the believers in Rome had originally been converted by Jews from Jerusalem, and they were loyal to its customs, although many Gentiles may not have taken on the entirety of the law.⁸¹

In Romans 3-4, Paul is using Abraham as an example to speak to this conflict. He has argued earlier in Romans 3 that both Jews and Gentiles are under sin, and that righteousness comes only through faith in Jesus Christ (3:22-26). Boasting in the law is thereby excluded, because both Jews and Gentiles are saved by faith because God is one (3:27-31). He begins Romans 4 by talking about Abraham who could not boast in the law, but who was made righteous by faith, as attested to in Genesis 15:6. To add evidence to his argument, Paul shows that Abraham was not reckoned righteous after he was circumcised, but before he was circumcised, so that he could be "the ancestor of all who believe without being circumcised and who thus have righteousness reckoned to them," and likewise the ancestor of the circumcised who follow the example of Abraham's faith (4:9-12). Paul further implies that the covenant of Abraham takes priority over that with Moses – the promise to Abraham that he would inherit the world does not depend on law, but circumvents it (4:13-15). In fact, the promise depends upon faith, Paul states, "that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law, but also to those who share the faith of Abraham" (4:16). Thus, Paul is telling the believers in Rome that neither those who are obedient to aspects of Jewish law, nor those who are not are without guilt: both are dependent upon God's grace found in Jesus Christ. Neither the circumcised nor uncircumcised can claim superiority because Abraham is the father of both, and they are all members of the covenant that began with Abraham by virtue of their faith. Yet Paul has more to say about the relationship between Jews and Gentiles in Romans 9-11.

Romans 9-11

In Romans 9-11, Paul mentions how deeply it affects him to see his fellow Jews reject Christ, saying, "I wish that I myself were accursed and cut off from Christ for [their] sake" (9:3). For the remainder of chapter nine, Paul offers an explanation for the minimal Jewish response to the gospel. Even if no more were to respond than were responding now, God could not be charged with injustice, for he was saving *some* – and he *owed* mercy to none. Inclusion with God was never automatic, never something humans could control, as Paul states, "it depends not on human will or exertion but on God, who has mercy" (v. 16). Paul believed that God was distributing his favour to both divisions of humans – Jews and Gentiles – and the Jews had no grounds for complaint in that. At this point, Paul's only answer to Jewish rejection is the non-answer that comes to Job out of the whirlwind: there is no reason which God must give to mortals.

Yet next Paul tries to establish a reason. It seems ironic that "Gentiles who did not pursue righteousness have attained it, a righteousness that is by faith," but that "Israel who pursued a law of righteousness has not attained it." (9:31). Why? Because, according to Paul, they did not pursue righteousness by faith, but righteousness based on works of the law. They stumbled over the stumbling stone," that is, Christ (9:30-32). Paul says of the Jews at the beginning of chapter ten that "they have a zeal for God, but not according to knowledge" (10.2). This does away with

any idea that their blindness is a willful blindness. But how *can* they be blind at all, given that they have heard the apostolic preaching? These questions cause Paul to probe for a deeper reason for Israel's rejection of Christ in the providence of God.

Has God rejected his people? Is that the explanation? Paul is emphatic "By no means!" (11:1). He espouses remnant theology by giving God credit for those he has saved – perhaps more than are apparent. Paul himself is a part of that remnant, an Israelite according to the flesh and now also a member of "the Israel of God", a member of the fulfilled covenant of promise made with Abraham. Yet, what of those who are members of Israel who have not believed? Paul states, "The elect obtained it, but the rest were hardened." So what about the "rest"? God has hardened them, but is that hardening final? "Did they stumble in order that they might fall?" In answer to this, Paul again states, "By no means!" while concluding, "Through their trespass, salvation has come to the Gentiles, so as to make Israel jealous" (11:11).

Next Paul addresses the Gentiles and reminds those who have come to Christ ahead of the Jews not to boast in their covenant standing: "But if some of the branches were broken off, and you, a wild olive shoot, were grafted in their place to share the rich root of the olive tree, do not boast over the branches. If you do boast, remember that it is not you who support the root, but the root that supports you" (11:17-18). Gentiles are to see that they were grafted into the rich root of Judaism in the place of branches that were broken off (v. 19), referring to those Jews who do not believe. Yet, the Gentiles, too, are in danger of being broken off, if they do not believe (11:21-22), while those Jews who do not persist in unbelief will be grafted in (11:23). And, ultimately, Israel will be hardened "until the full number of the Gentiles has come in" after which, Israel will be saved (11:25-26). Thus, Paul envisions a plan of God in which the "partial hardening" of Israel allows time for Gentile inclusion in the covenant people. And, in Paul's view, the election of the Jews is not at stake. In accord with God's providence, Israel remains God's beloved, "for the sake of their ancestors: for the gifts and the calling of God are irrevocable" (v. 28-29).

Thus, in the context of Romans 9-11, Paul encourages the Gentile believers in particular not to think too highly of themselves because they are beholden to Israel for their ingrafting into the covenant. He works out his agony over Israel's unbelief by arguing that it is through the unbelief of some of Israel that Gentiles may be grafted into the covenant, after which all Israel will be saved. Yet, it is clear that God's promises to Israel, in God's providence, remain.

Yet, what of anti-Judaism and supersessionism? There are anti-Jewish statements in Romans: Jews "have zeal that is not according to knowledge", they are "blind", they are "broken off" the root of Israel and those who do not believe are "hardened". It is clear that faith in Jesus Christ is the only way to belong to Paul's covenant community in Christ. Yet Jesus also came to fulfill the promise of the old covenant, particularly the covenant with Abraham, and to make both Gentiles and Jews members of the new covenant by virtue of their faith in Christ. Paul ultimately ends up sounding like David Novak's definition of a soft supersessionist (p. 291) who sees Jesus as fulfilling the promise of the old covenant for Jews and Gentiles, while yet attesting to God's faithfulness to his original promises to Israel: "what God has joined together let no one put asunder."⁸²

Anti-Judaism in 2 Corinthians

Because of its anti-Jewish statements, 2 Corinthians 3:1-4:6 also deserves mention here. Many scholars believe that Paul is writing 2 Corinthians near 57 AD from Macedonia, and that in the epistle, two to five of Paul's have been combined. In these letters, it appears that Paul is dealing with great conflict within the congregation and with himself. After Paul wrote 1 Corinthians, his colleague Timothy went to Corinth (Acts 19:21-22; 1 Corinthians 4:17-19; 16:10-11) where he found a bad situation, due, at least in part, to the arrival of false apostles who were hostile to Paul (2 Corinthians 11:12-15). Paul then made a "painful visit" to Corinth (2 Corinthians 2:1), which was a failure since he was seen as timid and ineffective in person (2 Corinthians 10:1, 10b), and "someone affronted him publicly and undermined his authority."⁸³ Paul left Corinth, and later wrote a tearful letter (2:3-4), which was carried by Titus to the Corinthian community, and later brought Paul the joyful news that the Corinthians had repented in response to the letter and were anxious to prove themselves innocent to him (7:7-13). Paul wrote 2 Corinthians in reply to their response and to raise money that was to be taken to Jerusalem (8:6, 16-24).

2 Corinthians 3:1-4:6 occurs in the section of the letter in which Paul speaks of his own ministry to the Corinthian crisis. In this passage, Paul's "argument takes its orientation from the activity of the would-be apostles at Corinth and their attacks on Paul."⁸⁴ In 2 Corinthians 3:7-11, Paul uses accounts from the Older Testament to compare the covenant under Moses with the new covenant that he preaches. Here he is in dialogue with two places in the Older Testament: Exodus 34 where Moses comes down from the mountain after speaking with God, and has to veil his face before speaking with the people, and the passages in Jeremiah 31 and Ezekiel 36 which speak about the new covenant as something no longer written on tablets of stone but written on the heart through the Spirit. Paul considers himself a minister of this new covenant (2 Corinthians 3:6). He speaks of the contrasting Mosaic covenant as "the ministry of death, carved in letters of stone...the ministry of condemnation" (v. 7 and 9) and a ministry that he considers provisional (v.11) compared to his ministry, the "ministry of righteousness", which is permanent and which he can pursue with far greater boldness. Both ministries have glory, but his ministry has far more. In 2 Corinthians 3:10 he says "Indeed in this case, what once had glory has come to have no glory at all, because of the glory that surpasses it."

In verse 12, Paul suggests a novel reason, which is not indicated in the original story in Exodus 34, for why Moses had to wear a veil. It was "so that the Israelites might not gaze at the outcome of what was being brought to an end" (ESV) or "to keep the Israelites from gazing at it while the radiance was fading away" (NIV). If we follow the NIV then Paul is suggesting that the veil was there to cover not the brilliance but the fact that the brilliance was transitory. If we follow the ESV then the veil was there to cover the revelation of the future God had in mind (i.e. Christ), perhaps to prevent the Israelites comparing the lesser glory of their covenant through Moses with the greater glory of that covenant to come. This latter interpretation makes much more sense in terms of what is said later about that veil *still* being before the eyes of the Jews when they hear Christ preached. They hear the scriptures they received in the time of Moses, but they *still* cannot see Christ in them (v. 14-15). Here Paul sounds rather like John in his suggestion that Satan is at work keeping the Jews from believing in Christ. As in John, he attributes this unbelief to the agency of Satan ("the god of this world") (4:4), though *that* verse (v. 4) may apply to *all* who hear and don't believe – all those who are "perishing" (v. 3) – whereas 3:14, the verse that speaks about the old covenant still being veiled, refers specifically to *Jewish* unbelief.

The one ray of hope in what is a very pessimistic take on the Jewish mission is verse 16, "but when one turns to the Lord, the veil is removed." Paul seems to allow this possibility even for the Jews (i.e. they are not so compromised by the Satanic forces at work upon them that they are *unable* to turn to the Lord; turning to the Lord is still an available choice). It is also hopeful that Paul puts no limits on how long the Jews have to respond. Some "are perishing" (continuous present) but they haven't yet perished. This passage does not mention Abraham, because it is concentrating on the Mosaic covenant. Paul sees the covenant with Abraham as the everlasting covenant and the one to which God is eternally faithful. Still, if he is true to his source passages in Jeremiah 31 and Ezekiel 36, Paul will have to admit that it is the *same content* that is inscribed on stone as in flesh. The letter kills not because it is "the letter of the law" but because the people cannot keep it until it is inscribed on their hearts by the Spirit and brought to life.

The anti-Judaistic remarks in this section are almost palpable. Satan is behind their unbelief, their ministry is one of "death" and "condemnation", they are not able to truly understand their own scriptures because they are "veiled", and as a result they are perishing. In response to 2 Corinthians 3:12-16, Amy-Jill Levine states, "Christians have argued, and some still do, that they have the 'right' interpretation of the shared materials [common scripture], and that the synagogue never did understand its own Bible."⁸⁵ Some scholars believe that Paul is not speaking of the Jews' total incapacity to read, but of their inability to read it in the light of Christ. But, according to Levine, "Paul may well have been telling his gentle Christian readers that the Jews never did understand the meaning of their own scriptures, 'to this present day.'"⁸⁶

Some conclusions from Paul's epistles

As we have seen, Paul does use anti-Jewish statements in his epistles, particularly when speaking to the Galatians about slavery under the old covenant as represented by Hagar and in 2 Corinthians about the veiling of Moses' face and the influence of the "gods of this world" over the Jews. Yet, in other passages, such as Romans 9-11, Paul agonises over Jews who do not see Jesus as Messiah, and confesses to the continuation of their election and God's faithfulness to

his promises to them. What exactly are we to make of this? Considering that both Galatians and 2 Corinthians were written to communities with which he was in great conflict, it may be that in the passages that cause the greatest offense to Jews, Paul is writing under great duress and using rhetorical ploys in order to save his Gentile mission. This does not mean that we condone some of his statements – that Jews are blind to the meaning of their own religious texts, or that they are under the control of Satan – but that we understand the situations to which he was writing. As was mentioned above, rhetoric in Paul's time could be heated and sharp, and hyperbole was a tool used to make a point. Understanding the texts within their context is very important, so that Presbyterians understand that the harsh language was used in a context different from our own, and that it is not to be perceived as evidence for hatred aimed at Jews, as has often been the case in the past.

Yet, we can also see Paul's theological points. He labours to convince the Jews of the Gentiles' equal right to enjoy God's covenant favour – not that it is a matter of right, but of grace all around – so there is no distinction, since *both* Jews and Gentiles are included. But he also agonises over the future of his compatriots who do not recognise Jesus as the Messiah. In Romans 9-11, he outlines his theology in which he states unequivocally that God is faithful to his original promises to the Jews and they remain God's beloved. Gentiles are to be grateful to the Jews for their inclusion in the covenant, as they are grafted into the rich root of Judaism. And so with Presbyterians: we, too, are those who have been grafted into the covenant with Abraham, and should be grateful for our inclusion in the community of God's beloved.

The Epistle to the Hebrews

Although precisely when Hebrews was written is unknown, the most probable range of dates within which it was composed is 60-100 AD.⁸⁷ It is not known exactly who wrote it – someone, in any case, whose spirituality was profoundly shaped by the worship-life of the temple, since the author's whole reflection upon Jesus is in terms of the priesthood, the sacrificial system and the temple. This is a Jew writing mainly to Jewish believers in Christ (the Hebrews) who are tempted to revert to their old form of religious observance now that persecution has come against the followers of Christ. His burden is to convince them that they cannot go back. The form of religion which served them so well for the time before Christ has now reached fulfillment or completion in Christ as God always intended it should (see Hebrews 9:10 where the present worship of the temple is described as “deal[ing] only with regulations for the body imposed *until the time comes to set things right*”). The letter to the Hebrews thus conceives of the worship-life of the temple as belonging to a temporary era that with Christ has come to an end. “In speaking of a ‘new covenant’ [God] has made the first one obsolete and what is obsolete and growing old will soon disappear” (Hebrews 8:13). Hebrews, then, together with the Gospel of Matthew, appears to reflect hard supersessionism because it offers no *continuing* place or validity to the Mosaic covenant, now that the perfect has arrived.

The perfect priesthood of Christ has brought to its eschatological goal, the provisional Levitical priesthood and all other aspects of Jewish religious life. “Jesus has made the present temple and all that go with it redundant.”⁸⁸ The fulfillment of the new covenant promise, which the Older Testament held out both in word (Jeremiah 31) and through the “sketches and shadows” (Hebrews 8:5; 10:1) of its rites, in Hebrews is not even *being accomplished* in a progressive sense. It is a *fait accompli*. Christ came, established the new covenant in his blood, then went and “sat down (completed action in the past) at the right hand of God (Hebrews 10:12). Yet the letter to the Hebrews, much in the same way as Matthew on the law, does not disparage the law. It is this very law, or in Hebrews, this very covenant whose substance has been realized. The substance of both covenants is the same, the old covenant forms pointing forward to forgiveness in Christ and the Older Testament faithful standing in the covenant through a parallel faith to the believers in Christ under the new covenant dispensation (Hebrews 11-12:2). The old covenant only appears lesser, relative to the greater. According to N.T. Wright,

The word ‘better’...occurs more times in Hebrews than in the whole of the rest of the New Testament put together. That tells us something about the way the writer thinks. He is constantly contrasting, not something bad with something good, but something good with something better. He is not saying that the ancient Israelite system was a bad thing, with its Temple, its law and its Levitical priesthood. What he is saying is that the new dispensation which has arrived in and through Jesus is *even better* than what went before. Now at last perfection is in sight, and Jesus has achieved it for us.⁸⁹

In addition, Hebrews 7:25 describes Christ as “hold[ing] the priesthood permanently, because he continues forever” and therefore being “able for all time to save those who approach God through him.” Likewise the sacrifice of Christ is unrepeatable (“once for all”, Hebrews 9:26), because it is also final and perfect and unsurpassed. For this reason the author of Hebrews is at a loss when he tries to think of what more God may do to reconcile those, like some of those he is addressing, who have embraced Christ and then fallen away (see Hebrews 10:26-29).⁹⁰

Wright, commenting on Hebrews 10:1-10 summarises the message of the letter here in language that reveals how central a theology of replacement is to the message of this book:

Again as [the author] has been emphasizing all through and will shortly draw to a head...readers would be mad to think of going back, as though for safety, to the old system. It might get them out of a little local difficulty in their immediate situation. But it would be like running for safety into a house which was about to fall down. The old system itself pointed forward to the new, declaring itself ultimately redundant. There is [not] anything wrong with the Old Testament, or the system it put in place. That system itself declared itself to be temporary. Now that the proper replacement has come, nobody in their right mind would stay with the temporary one, let alone go back to it having once experienced the new and permanent dispensation which has come to birth.⁹¹

The letter to the Hebrews, then, is one of the most obvious seedbeds in all of the Newer Testament for a hard form of supersessionist theology. Hebrews speaks openly about Mosaic covenant inferiority and obsolescence. As we have already seen in other parts of the canon, Hebrews also has this sense of completed action on the part of God, rather than a more attenuated sense of what is not yet, and the letter thinks very much in terms of discrete eras in God's economy. Yet we must remember that Hebrews is not primarily a tract developed for the evangelisation of the Jews. It is a sermon preached to a Jewish congregation that had already believed in Christ, and then become somewhat less sure. Its most pointed application is toward backsliding *Christians* who have lost their zeal for the gospel, rather than toward those Jews who have never embraced that gospel at all.

Revelation

As we saw above, in John 8, the author associated Satan and the Jews. However, John does not stand alone among the Johannine writings in making the association between the devil and the Jews explicit. Newer Testament scholars generally believe that Revelation was written in the same community as the Gospel of John. To the churches in Smyrna and in Philadelphia John records these words of Christ: “I know the slander of those who say they are Jews and are not, but are a *synagogue of Satan*. Do not be afraid of what you are about to suffer. I tell you, the devil will put some of you in prison to test you...Be faithful, even to the point of death, and I will give you the crown of life (Revelation 2.9-10). “These are the words of him who is holy and true, who holds the key of David. What he opens no one can shut, and what he shuts no one can open.... I know that you have little strength, yet you have kept my word and have not denied my name. I will make those who are of *the synagogue of Satan*, who claim to be Jews though they are not, but are liars – I will make them come and fall down at your feet and acknowledge that I have loved you” (Revelation 3.7-9). The “synagogue of Satan” in these verses does refer to the Jewish synagogue in these cities, and what John says of them is typical of the fulfillment motif found elsewhere in John and in the gospels: Jesus has taken up all of true Israel into himself without remainder, bringing it to fulfillment. So that Israel which remains outside of Christ is necessarily a false Israel, those “who claim to be Jews, though they are not, but are liars.”

The extremity of the language is the first thing that strikes us in these texts, but also there is the consciousness of real persecution. These words are calls to Christians to keep the faith at a time when they were facing a “shut” door in terms of social and economic opportunity, “slander” and “lies”, imprisonment, “even to the point of death”. Now every kind of fascism has used “victim-speak” – Hitler blamed the Jews for conspiring systematically to poison European culture and pollute the Aryan blood-stock, so that ordinary Germans could feel themselves under threat, and view his aggression as national defense – so we have to ask here whether things for the Christians really were as bad as John is portraying them. The weight of historical evidence suggests that they were. For a brief window of time, the Jews were powerful⁹² and the

Christians powerless. This balance of power soon swung the other way, which is something that should never be forgotten by churches reading the book of Revelation at the end of a 1,600 year run of Christendom. *These words were not written to people like us.* From the perspective of a persecuted minority, on the outside looking in, Christ's promise to make the synagogue "fall down at your (the church's) feet, and acknowledge that I have loved you" feels like assurance of Christian *inclusion* in God's covenant of love, to a people who never suspected that Jewish *exclusion* would later become the point at issue.

Newer Testament Conclusion

In the texts that have been surveyed in this section, from Mark to Revelation, it is obvious that anti-Jewish texts are found in the Newer Testament. Matthew in particular includes anti-Jewish statements, particularly in Jesus' conflict with religious leaders, and in the announced culpability of the Jews for Jesus' death in the passion narrative. Luke portrays the Jews as hostile Christ-killers who are enemies of Paul and in league with Satan. John sees religious leaders in particular as Satanic and in opposition to God who is embodied in Jesus. Paul condemns them in Galatians 4 and 2 Corinthians 3, while the authors of Hebrews and Revelation respectively see the Jewish covenant as obsolete and the synagogues in alliance with Satan. Yet, as we have seen above, understanding the context of the Newer Testament documents is of great importance. The Newer Testament is more aimed at speaking to emergent circumstances than it is systematic, so depending on the particularity of the situation and the audience being addressed, the apostle or evangelist can sound severe in his or her rhetoric.

Our position is that the problem of anti-Judaism can be addressed by dealing with the problem texts rather than ignoring or diminishing them. We fundamentally agree with Siker, that the burden of the Newer Testament argument is that Gentiles may be included in the covenant and that somewhere along the line, this argument for Gentile inclusion became an argument for Jewish exclusion.⁹³ We also agree that the way back should not consist so much in finding a way out of Christianity's exclusivist claims about Christ, as in finding the opportunities to sing of the inclusivist mercy of God, and the faithfulness of God, regardless of human acceptance or rejection.⁹⁴ We believe Christians are compelled to address the problem of anti-Judaism (which embraces some forms of supersessionism) in their reading of the scriptures out of true repentance for the horrific history that lies between us and in order to affirm the Christian belief that the God of Israel does not break his promises. As David Novak puts it: "In the present state of the world...Christian spiritual survival...is just as precarious as Jewish survival has always been. Learning how God has not abandoned us (the Jews) to oblivion can greatly help you (Christians) appreciate how God has not abandoned you to oblivion either."⁹⁵

Additional Theological Trajectories from the Newer Testament

The Newer Testament writers, as theologians in a Jewish context, are constantly considering the place of "the Jews," as they reformulate areas of doctrine such as covenant and election, God and salvation, in the light of Christ. Across the Newer Testament canon, theological themes emerge such as (i) fulfillment in Christ, (ii) a *kairos* moment precipitated by Christ, and a foreshortened eschatological horizon, (iii) an occult reason lying behind the Jewish rejection of Christ, and (iv) one covenant of grace, and they have been interpreted as encouraging hard supersessionism. We would argue, however, that in each case there is a dialectic within the Newer Testament canon itself, modifying the hard-edged texts, and quite frequently pointing in another direction entirely.

The motif of fulfillment

That Christ is the one who fulfils God's revelation, given to the Jews in the law and the prophets, and brings to completion God's salvation plan for Jews and all others, is a confession which is found across the New Testament canon. This defining characteristic of the Christian faith, logically writes a question mark over the place for a continuing Jewish witness outside of Christ. Hard supersessionism is one answer to that question, and we find shades of it in the Gospel of Matthew and the Book of Revelation, where Jews who follow Jesus are regarded as the true Jews, and Jews who stay in separate Jewish communities are dismissed as false Jews. Soft supersessionism, however, is another kind of answer. It insists on fulfillment in Christ, but also on the inalienable faithfulness of God to the covenant. Paul is our best example within the Newer Testament canon, of a theologian who holds those two instances together, and thus discerns a purpose for the continuation of a Jewish witness in the world, even outside of Christ.

The idea of the “kairos moment” and the “eschatological horizon”

Both the gospel writers and Paul tend to see Christ's first coming⁹⁶ as an apocalyptic event, presenting an hour of decision to Israel and the world. With the first coming of Christ, the kingdom of God has broken into the world, and for as long as this “end time” (eschaton) should run, the door is open for the world to receive Christ and enter his kingdom (i.e. come under his reign). Certainly for the author of Hebrews and Hays would argue, for Matthew and John as well, the eschatological horizon (end of the eschaton) is very near or has already passed, meaning that Jews have failed the test, lost their chance, and are now and forever shut out of the kingdom of God. Other voices in the canon (e.g. Luke to some extent, and Paul), however, take a different view. They see the eschatological horizon as much longer (i.e. the eschaton is still running, the door is still open, for Jews and for others to repent and receive Christ).

The idea that occult forces lie behind the Jewish rejection of Christ

Some Newer Testament writers, while acknowledging that the Jews' rejection of Jesus is a choice, lodged in the human will, discern superhuman wills (satanic and divine) to be involved also. John develops his infamous association between Jews and the devil, yet Paul also seeks for a deeper explanation for the Jewish resistance he finds so intractable. And this is what leads him to the conclusion that deep in the mystery of God's providence and predestining will, there is a positive reason for the present obduracy of the Jews (Gentile inclusion) and a positive outcome in store for “all Israel”.

The theology of one covenant of grace

Paul, goes some distance beyond any of the other Newer Testament writers in developing a theology of covenant for a new people of God that included both Jews and Gentiles. Key texts in his letters to the Romans, the Galatians and the Corinthians see Paul reflecting on the figures of Abraham and Moses – both mediators of the covenant between God and God's people. Paul lifts up the Older Testament ideas that it is but *one covenant* which is mediated by these two men, and that it is, from start to finish a covenant *of grace*. In an effort to convince his fellow-Jews that the covenant is large enough to include Gentiles – indeed was always aimed at their inclusion – and that they need not observe all the particulars of the Mosaic law in order to be included, Paul suggests that the covenant with Abraham – father of all the nations, father of all the faithful – is the eternal one, and that the covenant which came through Moses is provisional. Paul is concerned about any “circumcision made with hands” – any principle of justification which we can secure for ourselves – as opposed to the righteousness that comes from faith. And so in talking with Jews in particular, he emphasizes the *common* basis of justification they have with Gentile believers in Christ – the *faith*, which God reckons as righteousness. But Paul's statements addressed to Jews about “works of the law” should not be read in an anti-Jewish way, as if Judaism is an inferior religion because it is irremediably tied to legalism. We need to take Paul's positive statements about the law also into account. Especially in Romans, and especially whenever he addresses Gentiles, Paul is very careful to exalt the covenant that came through Moses also, which has so consecrated Jews as a witness to God in the world, that the Gentiles ought to “stand in awe” of them.

Paul is most often that voice in the canon, which counters notions that the Jews are rejected or that their religion is a stranger to the concept of grace. We may want to move beyond Paul – to speak positively about the place of Jews and of Jewish religion in our world, and to say something to Christians using the anti-Jewish texts, instead of just passing over them in silence. If that is our desire, then Paul also offers us a few constructive theological openings which we can take further.

Paul opens the door for us to speculate about what a Judaism might look like that continues the observance of the specific commands of the Mosaic law, yet which is dependent upon faith in Christ alone as the principle of covenant inclusion and justification. In fact many Messianic Jews do continue to observe food and purity laws, while believing that their faith in Christ is what makes them children of Abraham, included in the covenant promises, together with others who share that faith. Why do they continue to observe the Mosaic law? Practically speaking, because in many cases, it makes meals with non-Messianic family members easier, but there are more theological reasons: If Jews do not remain distinguishable by the particular ways in which they observe the Torah, how will the restoration, toward which the new covenant announced in Jeremiah and Ezekiel looks, be objectively verifiable? How will the fulfillment of Paul's

prophecy that “all Israel” will be saved, be verifiable? Theologian Bruce Marshall takes very seriously the value in Jews remaining a distinguishable people, by their observance of the law.⁹⁷ As Presbyterian Christians, we believe that the Mosaic law continues to show us what holiness looks like – that those who choose it, continue to choose the way of life. Moses did not seal the whole of God’s law upon us – according to Jewish thought, we, as Noahides, are responsible for a more general obedience – but are we prepared to say there is no value to a Jewish witness which continues to live with God after the pattern revealed at Sinai?

Paul helps us to construct a responsible hermeneutic for contextual preaching. Paul reminds us, as the gospel writers also do, that one speaks most sharply when addressing one’s own. Depending on whom he is addressing, Paul can sound very different. His word to Jewish believers in Christ is: “don’t look down on and exclude people who have the self-same gospel-faith and basis of justification as you – be gracious!” His word to Gentiles is: “stand in awe; this is a Jewish story, Gentile inclusion is a subplot – be grateful!” Since Jesus, Paul and most of the other Newer Testament writers were themselves Jewish, they tend to speak to their Jewish audiences in very direct, unvarnished terms (e.g. Matthew 23, John 8, Romans 3, Galatians 5), but Christians ought not to seize upon critical language aimed at Jews and say: “you see, it’s right there in the Bible! The Jews are of all people, the worst!” A better way to read the anti-Jewish passages of the Newer Testament is for Christians to hear *themselves* addressed, when Jews are indicted for unbelief or for treachery which opposes Christ in the gospels, or when Paul indicts Jews and Judaizers of focusing on the wrong things, and undermining the gospel of grace. Paul’s description of himself in 1 Corinthians 9:20-22⁹⁸ as a man who is able to be “all things to all people,” and the stories in Acts that show his ministry among Greeks and among Jews, confirm our picture of Paul as a man able to speak in the idiom of various cultures and always *for the sake of* “winning” as many as possible. Thus Paul’s example encourages us in preaching and in evangelism to know our audience, and to figure out which face of the message particularly applies to them. If we follow the example of Jesus, Paul and other preachers we encounter in the Newer Testament, we will reserve the most challenging parts of the message – its sharpest rebukes – for ourselves and those like us.

The history of contention between Christians and Jews, which we have seen reflected in the Newer Testament writings, and which intensified after the end of the first century, has been long and entrenched. Yet we believe that the desire for Jews and Christians to live as friends, helping one another toward a full understanding of what it means to live with God in the one covenant of grace, is a holy desire. Jews sometimes speak of “havruta” – a dialectical method of learning, used in Torah study, in which study pairs “sharpen”⁹⁹ one another through exigent discussion of a text. The word for “havruta” is derived from the word “friend”. This may seem strange if our idea of a friend’s virtue consists in qualities like instinctive sympathy and affection, common views and interests, because the virtue of this study “friend” lies rather in his or her ability to challenge us. The “friendship” between Jewish study pairs is about a solidarity in the desire to learn – about the help that one can give to the other in becoming the best lover of God that he or she can be. Karl Barth’s reading of Romans 9-11 certainly emphasises the dialectical relationship between “the two forms of the community”¹⁰⁰ of God’s people – Israel and the Church. What if God has given Jews and Gentile believers in Jesus to one another in this kind of dialectical friendship described by “havruta”? What if the purpose of this dialectical friendship between Christians and Jews is not merely edification but redemption – as Paul says: “if the Jews’ trespass means riches for the Gentiles, how much more will their full inclusion mean!” (Romans 11:12)? In those rare and beautiful places of history where there has been genuine love between Christians and Jews, it is because Christians have come to recognize Jews as among the best friends their souls have.

PART II: HISTORICAL OVERVIEW OF THE REFORMED TRADITION

Supersessionism in the Patristic Era

The previous section explored how both the Older and Newer Testaments present the Jews as God’s chosen people and understand their crucial role in God’s economy of salvation. Before we look at the Reformed tradition’s unique emphasis on the one covenant of grace, which both Jews and Christians share, it may prove helpful to delineate briefly how the early Church used the idea of the covenant and thereby related or failed to relate itself to Judaism.

Christianity's Roots

Christianity was nurtured in the cradle of the Jewish faith. Jesus was a Jew as were also the first Christians and the Book of Acts and the Pauline letters make clear that they continued to follow the scriptures, worship and many of the observances of the Jewish religion (Acts 2:42; 2 Timothy 3:15-17). Yet Christians were conscious of something decisively new in the incarnation, life, death and resurrection of Jesus Christ. Jaroslav Pelikan, the historian of doctrine, has expressed this in a finely balanced way: "Clearly, they recognized that something new had come – not something brand-new, but something newly restored and fulfilled."¹⁰¹

The Older and Newer Testaments

This conviction of continuity and the notion of newness are evident in the early Christian community's appropriation of the Older Testament scriptures. For almost the first hundred years of its history the Church's scriptures were primarily the Older Testament.¹⁰² The gospels and epistles that later became known as the Newer Testament had not yet attained the status of canonical scripture. Even when the Newer Testament writings came to be recognized as inspired scripture, Christians continued to accept the Older Testament as the Word of God. The first Christian theologian to speak unequivocally of a "New" Testament, parallel to the "Old" Testament, was Irenaeus (c.130-c.200) in his lengthy work, *Against Heresies (Adversus omnes Haereses)*.¹⁰³ By his time, there was a general consensus that there were four gospels, the Acts of the Apostles and letters that had the status of scripture. Shortly after his time, the fully scriptural character of these Christian writings was recognised¹⁰⁴ and following Paul's designation of Jewish scriptures as "the old covenant" (2 Corinthians 3:14), the Christian writings were called the "New Testament". Tertullian (c.160-c.225) associated the "evangelical and apostolic writings" with the "law and the prophets" and he recognised this twofold collection (Older and Newer Testament books) as of equal authority.¹⁰⁵ Well before the end of the fourth century the twenty-seven books of the Newer Testament were received as Holy Scripture and they were seen as being in theological unity with the thirty-nine books of the Older Testament.

Tertullian defended the unity of the Older and Newer Testaments against Marcion (d.c.160) who rejected the Older Testament, maintaining that the Creator God depicted therein had nothing in common with the God of love revealed by Jesus. Marcion proposed an alternative canon consisting of ten of Paul's letters, some of which were edited, and an edited version of Luke's gospel. The Church declared Marcionism a heresy. It was a hard version of supersessionism, which totally rejected the Older Testament and retained only an edited version of the Newer. This wrong-headed attempt to shake off or suppress the Jewish Older Testament foundations and to purify Christianity of all Jewish accretions and misunderstandings, has made its re-appearance in the history of the Church in some of the Anabaptists, the Socinians, in Friedrich Schleiermacher, Adolf von Harnack and in the German Christians during the Nazi era who called for the elimination of the Older Testament from the Christian scriptures. Over against the idea of a generalised Jesus, a truly evangelical faith must insist on the fact that Jesus Christ was born, lived and died a Jew.

The Concept of the Covenant

The question of the relation between the two covenants, outlined above in terms of two Testaments, came to dominate the discussion between Christians and Jews. With this in mind, we will now look at how the three theologians, mentioned above, spoke of God's covenant.

1. Justin Martyr (c.100-c.165)

In his Dialogue with Trypho, an educated Jew, Justin argued that Christians share with Jews the fundamental belief that God is Creator and Redeemer:

There will be no other God...but He who made and disposed all this universe. Nor do we think that there is one God for us, another for you, but that He alone is God who led your fathers out from Egypt with a strong hand and a high arm. Nor have we trusted in any other...but in Him in whom you also have trusted, the God of Abraham, and of Isaac and of Jacob.¹⁰⁶

Justin then proceeded to demonstrate that this same God acted in Jesus Christ, the Crucified. Jesus Christ is the new law and the new covenant. This covenant is trustworthy and universal, having been given to all humankind. In response to Trypho's charge that Christians despise the

covenant and reject its duties, Justin answered that Christians have retained whatever in the law of Moses, was “naturally good, and pious, and righteous...”¹⁰⁷ Justin also argued that one of the differences between the old and new covenants is that the Older Testament priesthood was an announcement of “the things to be accomplished by our Priest, who is God, and Christ, the Son of God the Father of all”...“And by the word of His calling, we are the true high priestly race of God...”¹⁰⁸ Justin construed Israel as a phenomenon of the past and spoke of the Church as “the true spiritual Israel”. Yet he believed in a future millennium with a thousand year reign in Jerusalem and presumably in the conversion of the Jews at the end of time.

2. Irenaeus (c.130-c.200)

Irenaeus is significant for his defence of Christian orthodoxy against gnostic teaching. In his major work, *Against Heresies*, he countered the gnostic view that the Father of Jesus Christ is not the God of the Jews. Like Justin Martyr, Irenaeus affirmed the identity of God, the Creator and Redeemer: “He who formed the world...is the God of Abraham, and the God of Isaac, and the God of Jacob, above whom there is no other God, nor initial principle, nor power, nor pleroma, – He is the Father of our Lord Jesus Christ...”¹⁰⁹ This one God, Irenaeus held, had established four covenants with the human race: “one,...under Adam; the second,...under Noah; the third, the giving of the law, under Moses; the fourth that which renovates man, and sums up all things in itself by means of the Gospel...”¹¹⁰ The covenants develop in the economy of salvation until they are “recapitulated” in the covenant established in the blood of Jesus Christ. It can be safely assumed that each of the covenants does not abolish the previous one, but all are held together in a unity of the different ways God deals with humanity in the various stages of salvation history. The biblical narrative testifies to a single economy of salvation from Adam to Christ. Although the newer covenant is greater, the words “greater” and “less” are always used in the case of things of the same substance which possess properties in common though they may differ in detail.¹¹¹ Irenaeus’s teaching of two covenants, one in substance but different in accidents became determinative for subsequent Christian and in particular, Reformed theology. Irenaeus also engaged in millennial speculation holding that during the millennium the centre of the restored earth would be Jerusalem. In 431, the Third Ecumenical Council of Ephesus condemned belief in a literal future millennium as superstition.

3. Tertullian (c.160-c.225)

As already noted, Tertullian defended the unity of the Older and Newer Testaments against Marcion. Known as the father of Latin theology he was the first Christian theologian to translate the Greek word for covenant *diathēkē* into Latin as *testamentum*. He argued that, contrary to Marcion, harmony exists between law and gospel and “the God of both law and gospel [is] none other than the Creator...”¹¹² If there is a difference between law and gospel, it does not arise from any opposition between them. The difference is explained “by reformation, by amplification, by progress; just as the fruit is separated from the seed, although the fruit comes from the seed. So likewise the gospel is separated from the law, whilst it advances from the law – a different thing from it, but not an alien one; diverse, but not contrary.”¹¹³ Neither opposition nor displacement of the old by the new, but amplification and renewal lie at the heart of Tertullian’s teaching.

Augustine’s Teaching

This early Christian teaching about the correspondence between the old and new covenants culminated in the theology of Augustine of Hippo (354-430) who formulated the classic statement: “In the Old Testament the New is concealed, in the New the Old is revealed.”¹¹⁴ Augustine based this formulation on his hermeneutic of flesh and spirit, literal and spiritual, law and grace. There are two covenants, two stages in the divine economy, two conditions of the people of God: Israel and the Church, one of the flesh and the other of the Spirit.

Augustine’s second important legacy was his doctrine of the Jews as a “witness people”. He developed Paul’s teaching that “all Israel will be saved” (Romans 11:25) into a doctrine of the continuing role of the Jewish people in the divine plan for salvation. This involved the continuing validity of the law, which points to Christ, who is its fulfilment. The majority of the Jews did not believe in Christ. Their temple was destroyed and the Jews were punished with exile and subjugation for the murder of Jesus Christ (not decide, for they did not recognize Jesus Christ as God). Like Cain, who killed his brother, Abel, they bear the mark of their shame and, like Cain, by God’s grace their survival is ensured. Their dispersion among the nations

means that they serve as witnesses to the prophecies which were promulgated before the coming of Christ. Augustine spoke of the Jews as a librarian bearing the Law and the Prophets, testifying to the doctrine of the Church and validating the Christian faith.¹¹⁵

Augustine's teaching of the continuity of Older and Newer Testament revelation, and his doctrine of a "witness people" had a wide influence from the Medieval period into the sixteenth century Reformation and to more recent times. His emphasis on the continuity of the old and new covenants shaped the one covenant of grace theology of the Swiss and Rhineland reformers and more recently the theology of Karl Barth. Augustine's doctrine of witness, with its emphasis on both the protection and humiliation of the Jews, influenced Medieval theology and legal theory, Martin Luther, Johannes Reuchlin and others in the sixteenth century, and also the English and Dutch Restorationists of the seventeenth and eighteenth century.¹¹⁶ Karl Barth's theology of Israel, with its dialectical emphasis on election and God's covenant with the Jews and the stubborn nature of Jewish unbelief, is greatly indebted to Augustine's witness doctrine.¹¹⁷

Supersessionism in the Reformation Era

Martin Luther

On the eve of the Reformation, the condition of Jews in Europe can be accurately described by the word "miserable".¹¹⁸ Jews were seen not only as rejected by God for crucifying and denying Jesus, but were also blamed for plagues, accused of the ritual murder of Christian children, charged with desecrating the eucharistic host and were generally resented for economic reasons. Christian persecution of the Jews began with the First Crusade when a series of murderous attacks were perpetrated against them in what has been called "the first holocaust". The German Church opposed this torrent of racial and religious intolerance for canon law did not condone the victimization of the Jews and prohibited forced conversions, but for the most part, it simply looked on and did little.¹¹⁹ Jews were expelled from England in 1290, from France in 1306, from Spain in 1492 and from Portugal in 1497. Many found asylum in the Netherlands and in Turkish lands.

Jewish hopes were aroused and then dashed by Martin Luther's initial break with the medieval anti-Jewish legacy. As a biblical scholar, Luther placed a high value on the Older Testament scriptures and in his lectures on the Psalms (1513-1515) he laid the exegetical foundations for a Christological interpretation of the Older Testament. In 1523, he published his tract, *That Jesus Christ was born a Jew*, in which he argued that the Jews are blood-relatives of Christ. "We are aliens and in-laws", Luther wrote, "[they] are actually nearer to Christ than we are." They ought therefore, to be treated in a kindly manner.¹²⁰ This was a rare exhibition of philo-Semitism for an age in which there were few friends of the Jews,¹²¹ but alas, it did not last. When Jews failed to convert to Christianity, which was always Luther's hope and his main motive for Christian friendship, he turned against them in his virulent tract, *On the Jews and Their Lies* (1543).¹²² In it he called for the destruction of their homes, synagogues and books as well as the abrogation of any civil rights they still had. In his later years, Luther was feverishly focussed on the apocalyptic struggle with the Anti-Christ, and Jews along with the pope, the Turks, and false Christians represented what we would call today "the four axes of evil". It has been said in Luther's defence that his animus toward the Jews was theological and not racist. Yet Luther cannot be let off the hook so easily. His anti-Judaism became in fact anti-Semitism by virtue of the harsh measures he demanded for the state to enact. It was a pre-figurement of Hitler's "final solution" – the Shoah,¹²³ and the Nazis did not hesitate to use Luther's hateful tracts¹²⁴ for their evil purposes. Rabbi Josel of Rosheim, Luther's friend, Philip Melanchthon and his Nuremberg disciple, Andreas Osiander, expressed their deep shock, but Luther ignored them. He continued his venomous tirade against the Jews to the end of his life in 1546.

A Hopeful Turn of Events: The Swiss Reformation

The sixteenth century Protestant Reformation was not famous for proclaiming political freedom, religious toleration and civil and human rights. Philo-Semitism was rare and though most reformers would not have condoned Luther's outbursts against the Jews, they were generally agreed that unconverted Jews threatened the common good of the *corpus christianum*. It is now conventional wisdom that a straight line runs from Renaissance humanism to the vanguard of Locke, Hume and Voltaire, and then to the breakthrough of toleration during the Enlightenment.¹²⁵ This wisdom is questionable on two counts: first, its rosy view of humanism.

Erasmus, we know, showed not only a religious but also a social and political hostility to the Jews and rejoiced that they had been expelled from France. He feared that with the renaissance of classical letters, paganism and Judaism would be strengthened and the rediscovery of Hebrew would bring this threat closer.¹²⁶ Even Johannes Reuchlin, the Christian humanist and Hebraist, though he made a case for civil rights for Jews, never doubted their collective guilt and the utility of mass expulsions.¹²⁷ Secondly, the theory that the toleration which broke through at the Enlightenment was descended in a direct line from Renaissance humanism ignores the heritage of the Reformation, especially the Swiss Reformation and its aftermath, which, in spite of many negative elements regarding the Jews, also had positive ones. Its most positive feature was an emphasis on the one covenant of grace with two modes of administration, old and new.

It will be argued that the trajectory to the toleration of the Enlightenment also runs through the Swiss Reformation, for in it seeds were sown that came to fruition decades later. The principal seed was the idea of the one covenant of grace which Jews and Christians share. In contrast to Lutherans with their sharp distinction between law and gospel, and Anabaptists with their almost exclusive focus on the Newer Testament, the Swiss reformers spoke of the old and new covenants as being one in substance, differing only in two modes of administration. Almost without exception, the Swiss reformers were versed in Hebrew as well as in Greek.¹²⁸ In their teaching and preaching they instilled a deep respect for and love of the Older Testament scriptures in Reformed church communities that could not but result in a new and more favourable attitude to Jews. It is also no mere coincidence that during the Nazi persecution and massacre of the Jews, many Reformed church communities in Holland, France, Germany and Hungary sheltered and assisted Jews. But our attention now will focus on the one covenant of grace.

Rhineland Reformers

Johannes Oecolampadius (1482-1531), Wolfgang Capito (1478-1541) and Martin Bucer were among the first reformers to emphasize biblical teaching on the covenant. Oecolampadius held that God had established an eternal covenant with humanity. Central to it was the law of love which was inscribed on the human heart at creation, was later expounded by the written law and then fulfilled in Jesus Christ.¹²⁹

Huldrych Zwingli (1482-1531)

The emphasis on one covenant was also characteristic of Huldrych Zwingli's theology. He made use of the concept in his controversy with the Anabaptists regarding infant baptism. G. Schrenk has pointed out the Anabaptists spoke of themselves as "members of the covenant". They drew a sharp contrast between the old and new covenants, holding that their believers' baptism was a sign of the covenant of grace, whereas infant baptism accorded with circumcision in the Abrahamic covenant. Zwingli defended infant baptism by emphasizing the salvific, historical character of the one and eternal covenant according to which the people of Israel, together with the Christian church, form one Church and People of God. His argument was as follows: God first made a covenant with Adam and then with Noah, for all humanity. God then made a special covenant with the nation of Israel. But it was always the one covenant, a covenant of grace, extending from creation to the end of the world. If children were included in the Abrahamic covenant by being circumcised, are not Christian children placed at an intolerable disadvantage if they are not baptized?¹³⁰ Zwingli interpreted Paul's statement in Romans 11:25, "that all Israel will be saved" as referring to the Jews. Though they have been unfaithful, we must treat them with equanimity and not despise them.

Heinrich Bullinger (1504-1575)

Zwingli's successor in Zurich, Heinrich Bullinger, took over the concept of the covenant and broadened it to make it an important element in Reformed theology. He published the first specific treatise on the covenant in 1534 entitled, *On the Testament or Eternal Covenant of God (De Testamento seu foedere Dei unico et aeterno brevis expositio...)*. His mature thought is found in a series of sermons called, *The Decades*. Using the notion of God accommodating himself to our capacities, Bullinger stated:

God, in making of leagues, as he does in all things else, applies himself to our capacities, and imitates the order which men use in making confederacies....And therefore, when God's mind was to declare favour and goodwill that he bare to humankind...it pleased him to make a league or covenant with humankind.¹³¹

The new covenant is the fulfilment of the covenant with Abraham, which is not abrogated, and as such, it is also the ratification of the eternal covenant which God made with the whole human race. Bullinger was of the same view as Zwingli that God did not begin the covenant with Abraham, but simply renewed the covenant he first made with Adam, the first father of humankind, following his transgression. The history of salvation for Bullinger is not marked by radical discontinuity between the old covenant and the new but by unity and continuity. Zwingli's and Bullinger's views of an original covenant with Adam played an important role in the development of federal or covenant theology. Karl Barth has noted that a major feature of the covenant for both Zwingli and Bullinger was its universal character. From the beginning it was open to the whole human race, not in the sense that all were automatically members of it, but in the sense that it was made for all and applies to all, and that it is the destiny of humankind to become members of it. But as Barth goes on to comment, this universalism was obscured if not obliterated in the later development of federal theology.¹³²

John Calvin (1509-1564)

Bernard Cottret, the French historian and author of *Calvin: A Biography*, has stated that, Calvin, and more generally Reformed Protestants reacted against Christian anti-Semitism, whose intellectual emptiness they demonstrated. This ethical tendency accompanied a rereading of the Bible, Old and New Testaments, that recognized the complexity and argumentative depth of the text....It is wrong to plaster over this fundamental dynamic thought with a dualist opposition between law and grace, and still more to read into it a contradictory relationship of Judaism and Christianity¹³³

While one does not hesitate to endorse this point of view, it also has to be pointed out that Calvin's writings reveal a broad spectrum of views ranging from fierce criticism of the Jews for their unbelief to irenic statements regarding their continuing role in God's plan. Cottret, however, is correct in insisting that Calvin did not oppose law and gospel and therefore did not construe their distinction into a contradictory relationship between Judaism and Christianity.

Covenant and Law

Let us now consider Calvin's mature theology in his *Institutes of the Christian Religion*. A characteristic feature of Calvin's theology, as has been stated earlier, is its emphasis on one covenant of grace made by God, which Jews and Christians share. Left to itself, sinful humanity, following Adam's sin, would have been unable to find its way back to God. God therefore took the initiative to restore the broken relationship by concluding a perpetual covenant with Abraham and his descendants. God also gave the law through Moses as an integral part of that covenant, a seal of his grace and the revelation of his will. Calvin defined the law as "not only the Ten Commandments, which set forth a godly and righteous rule of living, but the form of religion handed down by God through Moses."¹³⁴ The law did not wipe out the promise made to the Jews but reminded them of it and renewed it.

Calvin, following tradition, divided the law into moral, ceremonial and judicial laws.¹³⁵ Before considering the Ten Commandments or "moral law", Calvin devoted chapters six and seven, in Book II of the *Institutes* to reminding the reader that: "Fallen Man Ought to Seek Redemption in Christ" and that "The Law Was Given Not To Restrain the Folk of the Old Covenant under itself, but to Foster Hope of Salvation in Christ until his Coming". Clearly salvation is not to be sought in the law but in Christ to whom the law points. Its purpose is positive, namely, to foster hope in salvation until Christ comes. The moral law is set down in the two tables of the law. It is eternal and unchangeable. It is also universal, prescribed for people of all nations and times, teaching them that God is to be worshipped by all and that they ought to love one another.¹³⁶ The moral law is not abrogated for believers; it continues to retain its original force. Moreover, the law in all its parts refers to Christ.¹³⁷ Calvin goes on in his comments to castigate the Jews "who absurdly made an obstacle of that which was to be their help" failing to see that the law shows us our guilt and substitutes another righteousness in Christ, which is not attained by works but received by faith as a gift. The Fourth Preface, mentioned above, makes a similar argument.

According to Calvin, "natural law" (basic moral precepts generally revealed to the human mind and heart) precedes moral law (the ten commandments, the more specific revelation given in scripture) both historically and psychologically. He describes the moral law as "nothing else than a testimony of natural law and of that conscience which God has engraved upon the minds

of men”¹³⁸ There are not two laws, one of nature and the other of revelation. Moral law and natural law are virtually identical in substance. The complex subject of natural law need not detain us here. Suffice it to say that Calvin held that natural law enables pagans to sustain a semblance of civility, to give them a sense of what is right and wrong and to convict them of their sin just as the revealed law functions for Jews. Yet fallen humanity’s capacity for right knowledge and right action are so affected by sin that natural law is only a reliable guide when aided by the spectacles of scripture.

“Ceremonial laws” (laws about things like food, dress and the particular rituals involved with Jewish worship) also point to Christ and if they are divorced from him they are divested of all their force. They were a shadow of things to come and what they prefigured is found in Christ alone. As argued in the Fourth Preface they represent the temporal aspect of the law which is abrogated because Christ has fulfilled by his sacrificial death on the cross what the ceremonial practices of sacrifice foreshadowed. The same is true of the “judicial laws” (laws which were given to the Jewish people to instruct them in rules of equity and justice while they existed as a nation state). Just as the ceremonial laws could be abrogated without piety being harmed, so the judicial laws could be taken away without affecting principles of equity and justice.¹³⁹

Three uses of the law

For Calvin, as for Melancthon and Bucer, the law has three functions: (1) pedagogic, as “the mirror of sins” showing us as a mirror our spots; (2) political, hindering the wicked who will cease to do evil only from fear; and (3) instruction of believers regarding the nature of God’s will to which they aspire and to confirm them in their understanding of it.¹⁴⁰ For Calvin this third use was the principal one, while for Luther the condemning function was primary. While there are differences between Calvin’s and Luther’s approach to the law, we must not exaggerate them. Emile Doumergue thinks that Luther was more idealistic by emphasizing an internalization of the law, while Calvin was more realistic, insisting on the importance of the Ten Commandments in shaping our lives. Each position has its dangers: Luther’s of quietism and cheap grace; Calvin’s of legalism.¹⁴¹ Like Luther, Calvin emphasized Christian liberty and devoted a separate chapter to it in the 1559 *Institutes* (III.19). Consciences are freed from the law as far as their justification is concerned, but this does not render the law superfluous. Moreover, freedom from the demands of the law makes us capable of joyful obedience, so that as children of a kindly Father we willingly obey God’s will. With respect to matters that are indifferent we may do them or not, without suffering pangs of conscience. Calvin’s teaching here, François Wendel believes, shows how far he was from narrow Puritanism, which he has been unjustly accused of fathering.¹⁴²

Did Calvin’s emphasis on the law tend to legalism?

Calvin’s strong emphasis on the law has been seen by some critics as legalistic and “Judaizing”. Reinhold Seeberg, the Lutheran historian of dogma, has charged that in Calvin’s system law controls all life and its ramifications. “Calvin’s legalism”, he says, “results in a tendency to blur the boundaries between the Old and New Testaments.”¹⁴³ Paul Wernle makes a similar allegation:

In his moral zeal, Calvin utterly denies the difference between the Old and the New Testaments, closes his eyes to all the new values which Jesus brought into the world and degrades Him to the position of an interpreter of the ancient lawgiver Moses. How much more clearly the Baptists saw the truth in this respect.¹⁴⁴

The anti-Judaic character of these criticisms is most evident in Georgia Harkness’ study of Calvin’s ethics: “Calvin’s system of doctrine”, she wrote, “is more Hebraic than Christian. It rests more upon the Old Testament than the New.”¹⁴⁵

More Hebraic than Christian? Was Calvin more in the Jewish camp than in the Christian? Are the two so contradictory? Calvin had a broad view of the law as expressed by the Hebrew word “Torah” meaning instruction, teaching – the “teaching of God himself”. “Torah” has commonly been translated as “law” following the Greek translation in the Septuagint *nomos* (law) and the subsequent Latin translation *lex* (law). Yet to identify Torah narrowly with “law” is to limit its meaning and to raise the spectre of legalism.

Calvin understood law as *covenantal* law, given by a gracious and faithful God to the people of Israel. From the law we learn that God is our Father, that God is merciful and holy and that, in

loving kindness, he requires our obedience.¹⁴⁶ The law has been divinely handed down to the people of God to teach perfect righteousness. Torah is to be spiritually understood and interpreted with reference to the Lawgiver, that is, by looking always at the Lawgiver by whose nature we are to appraise the nature of the law. Calvin then makes this important point:

Those who did not comprehend these teachings fancied Christ another Moses, the giver of the law of the gospel which supplied what was lacking in the Mosaic law. Whence that common saying about the perfection of the law of the gospel, that it far surpasses the old law – in many respects a most pernicious opinion!¹⁴⁷

The common error to which Calvin refers and which he calls “pernicious” (*perniciosissimum*) is the view that Jesus’ new “evangelical law” (*lex evangelicae*) has completed and supplied the deficiency which was present in the Jewish Torah. Such a view, Calvin believed, disparages the Torah. It insinuates that the sanctity of the fathers under the Older Testament was hypocritical and lures us away from the “sole and everlasting rule of righteousness”. “It is very easy to refute this error”, Calvin says. “They have thought that Christ added to the law when he only restored it to its integrity in that he freed and cleansed it when it had been obscured by the falsehoods and defiled by the leaven of the Pharisees [cf. Matthew 16:6, 11 and parallels].”¹⁴⁸

This emphasis on ‘restoration’ rather than ‘addition’, on ‘fulfilment’ rather than ‘abolition’ strikes at the very root of supersessionism. As Bernard Cottret has commented perceptively: “Calvin’s Christ was a reformer of Judaism. Now ‘a reformer’ in the sixteenth-century sense, was not exactly an innovator or a revolutionary; on the contrary, he fought against novelties. Similarly, the Jesus Calvin presented entered into conflict with the Pharisees in the name of the original authenticity of the Jewish law. He wanted to restore it to its purity. Jesus was not a second Moses; he did not promote a new law, nor did he abolish the old one.”¹⁴⁹ To repeat Jaroslav Pelikan’s point noted above: the gospel is “new, but not brand-new”; it is something ‘restored’ and ‘fulfilled’.

Christ and the Law

Yet Calvin did not regard Christianity as simply a prolongation of the Jewish law without any discontinuity. On the contrary, he was aware of the qualities of each religion as well as of the differences between the two. The principal difference had to do with Jesus Christ. If in his interpretation of the law, Calvin was on the one hand, a strong opponent of anti-Semitism, on the other hand, he opposed any minimisation of the person and role of Jesus Christ, which is the tendency of many anti-supersessionists. The law can only be properly understood in reference to Christ: “The main content of the law and the foundation of the divine covenant consists in the fact that the Jews have Jesus Christ as their Leader and Protector – the heart of their sacred history; without Him there can be no religion and they themselves would be the most wretched of men.”¹⁵⁰ Calvin’s approach to the law was thoroughly Christological. Christ is both the soul (*anima*) and end (*telos*) of the law.¹⁵¹

Older and Newer Testaments

It is only after he has discussed how fallen humankind should seek salvation in Christ (*Institutes* II.6), and why the law was given (to foster hope of salvation in Christ until his coming (II.7) and only after he has given an explanation of the moral law (II.8), that Calvin is able to discuss how Christ, who was known to the Jews under the Law, has been clearly revealed only in the gospel, (II.9), and thus, the similarity (II.10) and difference between the Older and Newer Testaments (II.11).

To counter the criticism that he had blurred the clear distinction of the law and the gospel taught by the other reformers, Calvin introduced into his 1539 *Institutes* a chapter, “On the similarity and the difference between the Old and the New Testaments”. This was further expanded in the 1559 edition into the three chapters given above. Calvin held that there were differences between the two Testaments but his main concern was not to create a chasm between them. The differences do not deny their unity. Older and Newer Testaments are united because Christ, who was present in the establishment of the covenant with Abraham, dominates both Testaments. Calvin used the “law”, “gospel” terminology in II.9, where “law” represents the dispensation of the old covenant and “gospel” means “the clear manifestation of the mystery of Christ” but Calvin could also say that “gospel” in its broad sense “includes those testimonies of his mercy and fatherly favour which God gave to the patriarchs of old.”¹⁵² In this same chapter Calvin stated that the opposition of law and gospel ought not to be exaggerated: “But the gospel did not

supplant the entire law as to bring forward a different way of salvation. Rather, it confirmed and satisfied whatever the law had promised and gave substance to the shadows.”¹⁵³

Calvin does not employ the “law” and “gospel” terminology in chapters 10 and 11. He expresses the similarity in terms of the two being one in substance but different in administration: “The covenant made with all the patriarchs is so much like ours in substance and reality that the two are actually one and the same. Yet they differ in the mode of dispensation.”¹⁵⁴ There is only *one* covenant, and that is the covenant of grace. In the next chapter, Calvin enumerates five differences between the two Testaments which can be reduced to one; namely, the *clarity* of the gospel in the Newer Testament and its obscurity in the Older Testament. The differences are merely external and do not diminish their unity. Both Testaments proclaim Christ and for the saints of the Older Testament, as for us, the words were confirmed by sacramental signs. As Calvin states: “For Paul here means to disabuse Christians of thinking they are superior to the Jews through the privilege of baptism. Nor is what immediately follows subject to this caveat: ‘They ate the same spiritual food and drank the same spiritual drink’ (1 Corinthians 10:3-4). This he interprets as referring to Christ.”¹⁵⁵ Calvin’s point about Christian smugness regarding the Jews is directed against Servetus and the Anabaptists. “Indeed, that wonderful rascal Servetus and certain madmen of the Anabaptist sect”, Calvin says, “regard the Israelites as nothing but a herd of swine...”¹⁵⁶ Calvin resolutely rejects any notion of Christian superiority.

Did Calvin Give the Jews a Continuing Role in God’s Plan of Salvation?

The *locus classicus* for the consideration of the relationship of Christianity and Judaism is undoubtedly Romans 9-11, and specifically, Romans 11:25-26: “a hardening has come upon part of Israel, until the full number of the Gentiles come in, and so all Israel will be saved...” (underlining added) This is a notoriously difficult passage and it has led to different interpretations in both ancient and modern times.¹⁵⁷

In more recent times, commentators have raised the question whether “all Israel” will be saved apart from Christ or by conversion to Christ. A few commentators such as Krister Stendhal, P. Lapede and P. Stuhlmacher believe that God will display an act of mercy to Israel independently of any acceptance of Jesus as Messiah or of a mass conversion to the Christian gospel. Most commentators, however, for example, C.K. Barrett, C.E.B. Cranfield, Joseph Fitzmyer, Ernst Käsemann, etc., (as earlier, John Calvin and the other reformers), insist that the word “*sozo*” as in 1 Corinthians 9:22 means “be converted” and so salvation will take place through Christ, the “deliverer”. If the latter Christological interpretation is accepted as correct – as appears to be the case – will salvation occur through Christ at the parousia by God providing a *Sonderweg* (i.e., a special or extraordinary way) without conversion to the gospel, or will salvation take place only through faith in Christ? The latter interpretation must be accepted since the thrust of the whole epistle is that justification, salvation by grace, is through faith in Jesus Christ (Romans 1:16). The other major question is whether “all Israel” means ethnic Israel, the Jews, or whether it is to be understood universally of “the Christian Church in its final state”. Most commentators are now agreed that the former interpretation is the correct one. The latter interpretation of “all Israel” as “spiritual Israel” made up of Jewish and Gentile converts was held by some of the patristic writers including Irenaeus, Clement of Alexandria and Origen and Augustine, (who were ambivalent, speaking sometimes of ethnic Israel and sometimes of spiritual Israel). It was this interpretation that the majority of fifth to twelfth century commentators held. Thomas Aquinas thought that “all Israel” meant the whole nation including every individual member, but most ancient and modern interpreters hold that it refers to Israel as a whole, but not necessarily to every individual member.¹⁵⁸

In an excellent and engaging essay on “‘And All Israel Shall Be Saved’: Peter Martyr and John Calvin on the Jews according to Romans, chapters 9, 10 and 11”, Daniel Shute notes that unlike Zwingli, Bucer, and Peter Martyr, Calvin interpreted “all Israel” to mean “all the people of God”.¹⁵⁹ He then asserts, largely because of this “eccentric interpretation” (actually, it is not all that eccentric for it has had a long tradition before and following Calvin), that “Calvin managed to avoid any meaningful notion of the Jews’ continuing special status, while Martyr made statements that were harbingers of a philo-Semitism that were to fascinate some Reformed students of Scripture in the next generation”.¹⁶⁰ Shute is quite correct in what he says about Peter Martyr, but is he right in what he says about Calvin? Is perhaps Calvin’s position a little more complex than Shute suggests?

Calvin appealed to Paul's manner of speaking in Galatians 6:16: "Peace and mercy be upon...the Israel of God" as a way to understand the meaning of "all Israel shall be saved" in Romans 11:26. Yet in the Galatians passage "Israel" means "the people of God, believing Jews and Gentiles" while in the Romans passage Paul is drawing a contrast between Israel and the Gentiles (11:25): "a hardening has come upon part of Israel, until the full number of Gentiles has come in." It does not seem likely that "and so all Israel shall be saved" in 11:26 means anything other than in 11:25 – that is, "Jews". In rejecting the interpretation that "all Israel" refers to the Jewish people, Calvin certainly wanted to avoid the view "that religion would again be restored among them as before" with the Temple in Jerusalem and its ceremonies. He may also have wanted to avoid any millennial interpretation, but this is only a conjecture.

At the same time, Calvin definitely does not exclude the restoration of Israel as a people to the obedience of faith:

When the Gentiles shall come in, the Jews also shall return from their defection to the obedience of faith; and thus shall be completed the salvation of the whole Israel of God, which shall be gathered from both; and yet in such a way that the Jews shall obtain the first place, being as it were the first born in God's family.¹⁶¹

Similar comments are made on Romans 11:11: "Have they stumbled that they should fall?":

...he [Paul] asks the question whether the Jewish nation had so stumbled at Christ, that it was all over with them universally, and no hope of repentance remained. Here he justly denies that the salvation of the Jews was to be despaired of, or that they were so rejected by God, that there was to be no future restoration, or that the covenant of grace, which he had once made with them, was entirely abolished, since there had ever remained in that nation the seed of blessing.¹⁶²

In Calvin's view the covenant which God made with the Jewish people continues to be valid and cannot be made void. A whole section was devoted to this point in the 1559 *Institutes* where Calvin defended the practice of baptizing infants over against the Anabaptists:

that the covenant which God had made once for all with the descendants of Abraham could in no way be made void. Consequently, in the eleventh chapter he [Paul], argues that Abraham's physical progeny must not be deprived of their dignity...the Jews are the first and natural heirs of the gospel, except to the extent that by their ungratefulness they were forsaken as unworthy – yet forsaken in such a way that the heavenly blessing had not departed utterly from their nation. ...despite their stubbornness and covenant-breaking, Paul still calls them holy (Romans 11:16) such great honour does he give to the holy generation whom God had held worthy of his sacred covenant); but he calls us (if we are compared with them), as it were, posthumous or even abortive children of Abraham – and that by adoption, not by nature – as if a sapling broken from its tree were grafted upon the trunk of another (Romans 11:17). Therefore that they might not be defrauded of their privilege, the gospel had to be announced to them first. For they are, so to speak, like the first-born in God's household. Accordingly, this honour was to be given them until they refused what was offered and by their ungratefulness caused it to be transferred to the Gentiles. Yet, despite the great obstinacy with which they continue to wage war against the gospel, we must not despise them, while we consider that, for the sake of the promise God's blessing still rests among them. For the apostle testifies that it will never be completely taken away: "For the gifts and the calling of God are without repentance" (Romans 11:29. Vg.).¹⁶³

Conclusion: "The First-Born in God's Household"

The Swiss, and the Rhineland reformers who were closely associated with them, made *the concept of the covenant* the principal idea not only for expressing the redemptive relationship between God and humankind, but also for binding Jews and Christians together in one, indissoluble covenant of grace. Believing that the gifts and calling of God are irrevocable, the Swiss reformers held that God's blessing continues with his chosen people, "the first-born in God's household". They have the first place in God's economy of salvation. Their very existence is a proof that God is present and active in human history. Their survival as a people against all odds, as Zimmerman, Frederick the Great's personal physician said, is a proof for the existence of God.

It is most fitting to conclude this section with Théodore de Bèze's remarks in connection with his exposition of Romans 11. After lamenting the guilt of Christianity in relation to "the holy nation of the Jews" which Christians have maltreated in so many ways, Bèze wrote:

I pray daily with all my heart for the Jews in this manner: 'Lord Jesus, truly you judge in your righteousness that one not scorn you and this ungrateful people deserves to be severely punished. But, Lord I pray that you will have regard for your covenant and look with kindly eyes on this forsaken and unfortunate people for your name's sake. But with regard to ourselves, the most unworthy of all humankind, whom you have nonetheless made worthy by your great mercy, grant in your grace that we may so grow in understanding that we may not be instruments of your anger, but instead be enabled to call them back to the right way, through knowledge of your Word and by the example of a holy life through the power of your Holy Spirit, so that you may be unanimously glorified by all nations and people in eternity. Amen'.¹⁶⁴

In an age of racial bigotry and religious intolerance, it's a remarkable prayer, recognizing as it does, that the Jew is "the first-born in God's household", and that we Gentiles are, to use Calvin's words, "posthumous or even abortive children of Abraham – and that by adoption, not by nature...".

Supersessionism in Reformed Theology after the Reformation

The post-Reformation era saw a number of developments which impacted the Reformed churches' understanding of the Older Testament and the Jewish people. The most important for our purposes was the development of "federal" or "covenant" theology in the seventeenth century.

Federal Theology

Covenant theology, sometimes referred to as federal theology (Latin, *foedus*, covenant), made the biblical concept of the covenant the generative and organising principle of the Christian faith. Federal theology sees the history of God's dealings with humankind in terms of a bond or an agreement. The whole history of salvation from Adam and Eve forward is understood in terms of covenants. While it was intended to ameliorate some of the harsh edges of the doctrine of predestination by introducing a more historical, dynamic and relational understanding of God's redemptive purposes, federal theology introduced ideas that also made Reformed theology more supersessionistic.

During the sixteenth century Reformed theologians such as Bullinger emphasized the importance of the one covenant of grace. By the beginning of the seventeenth century a new idea was introduced, namely a distinction between a *covenant of works* which was separate from and antecedent to the *covenant of grace*. This view can be seen in the Heidelberg theologians (Zacharius Ursinus and Caspar Olevianus) and in a number of English Puritans (Thomas Cartwright and Dudley Fenner). According to these theologians, God made a *covenant of works* with Adam, who represented all humanity as its "federal" head or representative. In this covenant Adam was required to obey God's law as the condition of salvation. After Adam disobeyed and fell, and all humanity with him, God established the *covenant of grace* which is fulfilled in Jesus Christ, the "Last Adam", who is the federal head of the elect.

The distinction between the covenant of works and the covenant of grace became common in Reformed theology in the seventeenth century. This is evident in the way it was rendered in the Westminster Confession of Faith¹⁶⁵ (Chapter VII) which speaks of two covenants: the covenant of works in which life was promised to our first parents and their posterity conditional upon perfect and personal obedience; and the covenant of grace in which God freely offers salvation through faith in Jesus Christ to the elect. The covenant of grace is administered in two times, first in the time of law, then in the time of the gospel. Under law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances. This was the administration of the covenant of grace for the Jews who were given the promise of the Messiah to come and through whom they received salvation. The time of the gospel is the revelation of Christ through whom now Jews and Gentiles participate in the redemptive purposes of God. The WCF emphasizes that there are not two covenants of grace differing in substance, one for Jews and another for Gentiles. There is one covenant of grace under two dispensations.

It might be argued that the WCF is not exceedingly supersessionistic. It acknowledges one covenant of grace for both Jews and Gentiles. It emphasises that Jews participate in both administrations of the covenant. It teaches that the Jews have a singularly significant role in the history of redemption in the administration of the covenant of grace under law. It does not teach that the Jews were under a covenant of works. It makes a clear distinction between Jew and Gentile and seems to militate against the idea that Christians replace Jews as the people of God, or that Christianity replaces Judaism. However, there are also points which push the WCF towards a more strongly supersessionistic position. First, it teaches that while there is one covenant of grace there are two dispensations or administrations of that one covenant, law and gospel. The law is superseded by gospel in the WCF. The administration of the law by promises, prophecies, sacrifices, ordinances, etc. is no longer in force, and therefore no longer available as a means of participating in the redemptive purposes of God. In effect, this means that Older Testament Judaism (Hebrew religion) has been superseded, not because it represents a different covenant, but because it represents the covenant of grace under law which has now been fulfilled by the covenant of grace in the gospel of Jesus Christ. Jews no longer have access to the salvific promises through their administration under law. But Jews do distinctly participate in salvation under the administration of the gospel. This is, in short, supersessionism, slightly nuanced to be sure, but supersessionism nonetheless.

The second point to note is simply that the whole history of redemption is read by the WCF, as one might expect, from the end-point perspective of the gospel. This means that Older Testament Judaism is taken into the Christian narrative; the taking over of one tradition's scriptures by another tradition is seen by some as a subversive act.

Dispensational Theology

North American Christianity's understanding of the Jewish people, especially in the United States, has been influenced by a theory of biblical interpretation called dispensationalism. It was developed primarily by the English Plymouth Brethren leader John Nelson Darby (1800-1882) and it became popular in the United States through a series of annual Bible prophecy conferences starting in 1875 and the publication of *The Scofield Reference Bible* in 1909. Early dispensationalist teachers were drawn largely from Congregational, Presbyterian and Baptist churches and most of the early dispensationalists were broadly Reformed in their theology. In Canada, a number of Presbyterian congregations taught dispensationalism accompanied by a strong emphasis on missions. In 1944, the General Assembly of the Presbyterian Church (US) declared dispensationalism "out of accord" with the church's confession. It does not appear, however, that any such declaration has ever been made by the General Assembly of The Presbyterian Church in Canada although arguably a similar sentiment has prevailed.

Dispensational theology divides world history into distinct eras or epochs or dispensations. A dispensation is "a distinguishable economy in the outworking of God's program" (C.C. Ryrie). It is one in a series of well-defined time periods each of which reveals a particular purpose of God to be accomplished in that period. While dispensational schemes vary, there are usually six or seven dispensations as follows: Age of Innocence (Adam before the Fall); Age of Conscience (Adam to Noah); Age of Promise (Abraham to Moses); Age of Law (Moses to Christ); Age of Grace (Pentecost to Rapture, or the church age); and the Millennium (Future age). Dispensationalists argue that they teach that salvation is always through God's grace, that the basis of salvation is always the death and resurrection of Christ, and that the object of faith is always the true and living God. What changes, they argue, is the content of faith from age to age.

There is a strict division between Israel and the church in the dispensationalist view. The church did not begin in the Older Testament; it began at Pentecost. Therefore, the church does not fulfill the promises given to Israel that have not yet been fulfilled. Such a move is clearly supersessionistic in the sense that the church age is seen to have superseded the age of Israel and its various dispensations. However, unlike typical supersessionist schemes where Israel drops away, in dispensationalism Israel has a continuing and eschatological role in the history of redemption. The promise of an earthly kingdom which was given to Israel as a nation has not been revoked and must be fulfilled literally. One can see, therefore, how the founding of the State of Israel in 1948 accords with such a reading of the Bible, and why Protestants who hold to a dispensational theology would be among the State of Israel's most ardent supporters. The final

fulfillment of the material promises given to Israel are tied to the belief that Christ will return before the millennium (1,000 year reign), i.e. pre-millennialism.

While many Reformed theologians and church leaders eschew a dispensational form of theology, it has to be said that this theory of biblical interpretation owes at least part of its existence to the Reformed conception of the covenant. Earlier Reformed theologians, including Bullinger, used the term “dispensation” to describe different administrations of the one covenant of grace. The Westminster divines and others, in the adoption of a two covenant theory, exacerbated this. The content and the conditions of the covenant of works and the covenant of grace were different. For good or ill, therefore, dispensational theology is to some extent a step-child (or by-product) of Reformed theology.

The Modern Period in Reformed Theology

Among the modern developers of the Reformed tradition, with its unique emphasis on the one covenant of grace which both Jews and Christians share, Schleiermacher, Barth and Moltmann cover fairly well the waterfront, from “hard” or “hyper” supersessionism, to “soft” supersessionism, to anti-supersessionism.

F.D.E. Schleiermacher (1768-1834)

Friedrich Schleiermacher in his magnum opus *The Christian Faith* set out a rather startlingly different approach to supersessionism than had been the case in earlier Reformed theology. Hard supersessionism teaches that on the basis of the coming of Jesus as the Messiah (Christ), the Christian church has replaced Israel as the chosen, covenant people of God. From the perspective of many today, the problem with such supersessionism is that it makes too little of the role of the Jewish people in God’s redemptive plan and purpose. Hard supersessionism, as noted earlier, teaches that the Jews are displaced, set aside, transcended, or abandoned, i.e. superseded. Friedrich Schleiermacher and other nineteenth century theologians, however, saw the problem differently: “supersessionism”, they argued, “made too much of the Jews.”¹⁶⁶

According to Schleiermacher, “the connection of Christianity to Judaism...is simply a historical accident which has nothing to do with the essence of Christianity.”¹⁶⁷ Jesus may have been a Jew, Schleiermacher noted, but this has no significance for his work as the redeemer. There is a universal awareness of the need for redemption and Jesus is the one through whom this need is understood and met. The Older Testament is superfluous for the church, he argued, since everything necessary for the faith is more clearly stated in the Newer Testament. There is no special relationship between Judaism and Christianity and it is doubtful that the God of Jesus Christ “is or ever was in any distinctive sense the God of Israel.”¹⁶⁸ In contrast to Judaism, Schleiermacher argued “The original intuition of Christianity is more glorious, more sublime, more worthy of adult humanity, penetrates deeper into the spirit of systematic religion and extends itself further over the whole Universe.”¹⁶⁹

Schleiermacher was not alone in these views. Immanuel Kant had argued that Judaism represented a religion based on the observance of external laws and therefore concluded that Christianity constituted the full abolition of Judaism. Similarly, Hegel placed Judaism well below Christianity in his schema, even below the Greek and Roman religions. This was all part of an approach to religion in the nineteenth century which ranked religions from “lower” to “higher”, i.e. from polytheism to monotheism, from the particular to the universal, from external fetishism to ‘pure’ spiritual religion. On the basis of this scale, designed for the most part by Christian theologians and biblical scholars, Judaism was destined always to rank below the Christianity which had ‘replaced’ or superseded it.

By the end of the nineteenth century such views were deeply embedded in a good deal of Protestant theology. The Dutch Reformed theologian Hermann Bavinck, for example, in rejecting these views, noted that nineteenth century Protestant theology was rife with anti-Judaism, and summarised it this way:

[In this theology]...Yahweh is not the one true God, the Father of our Lord Jesus Christ, but a nationalistic god of Israel, originally a sun god. The people of Israel were not chosen by God but were from ancient times a wild horde of various tribes who were committed to various forms of polytheism. The stories of the creation, the fall, the flood, the patriarchs, the judges, and so on are myths and sagas derived in part from other peoples. The law is on a level far below that of the prophets and

often bears an external, sensual...character. Old Testament saints such as Abraham, Isaac, Jacob, and especially David do not deserve that designation and either never existed at all or were idealized by their descendants. The distinction between true and false prophets is entirely subjective...¹⁷⁰.

In Bavinck's estimation such anti-Judaism was a departure from the Reformed doctrine of the covenant. Bruce Marshall questions whether the view of Schleiermacher and other nineteenth century theologians is supersessionism at all. It is, to be sure, a mutation of traditional Christian ideas about God's abandonment of unbelieving Jewry. [But] it is not supersessionism, because on Schleiermacher's account, Christian faith has no stake in the claim that the church has in any sense *replaced* Israel; this would assume that the Jewish people were once God's elect, and that in some way Christian faith remains dependent on both the history and the scripture of this elect people, all of which Schleiermacher consistently denied.¹⁷¹ This view, it should be noted, hearkens back to Marcion in the second century. Marshall may be right in noting that this is not supersessionism at all. However, it is a mutation which arises from a "radical" account of supersessionism which cuts the connection once and for all between Israel and the church. It is, then, in a very real sense, a form of radical or "hyper" supersessionism, which shaped a good deal of subsequent Protestant theology, not for good but for ill.

Karl Barth

This brings us to the major Reformed theologian of the twentieth century whose work in many respects was an attempt to overturn the influence of Schleiermacher and other nineteenth century liberal Protestant theologians, namely Karl Barth. Barth deals with the relationship of Israel and the church primarily under the doctrine of election. For Barth, God has chosen to relate to humankind in grace, i.e. unconditional and unmerited favour. This is God's eternal decision and disposition. God chooses grace. This is God's covenant with creation. This goodwill of God toward us is grounded in the very nature and being of who God is, i.e. the triune God of grace. That grace is centred in Jesus Christ. God elects gracious action to redeem creation in Jesus Christ, who is the fulfillment – past, present and future, of the covenant of grace.

By choosing to act in grace, in Jesus Christ, God has chosen to act through a particular community through whom the redemptive purposes of God are realized and revealed. Thus, the Bible speaks about the election of Israel, through whom Jesus Christ came into the world, and the election of the church, through whom the gospel of Jesus Christ goes forth to the whole world. But, and this is important, for Barth there is "one community of God by the existence of which Jesus Christ is attested and the whole world summoned to faith in Jesus Christ."¹⁷² This one community has two forms. In its form as Israel it serves as the representation of divine judgment, and it hears the promise. In its form as the church it serves as the representation of divine mercy, and it believes the promise. Israel represents the fulfillment of the promise that is passing, while the church represents the fulfillment of the promise that is coming. Israel is the people of the Jews who resist God's gracious election in Jesus Christ. The church is the gathering of Jews and Gentiles whose gracious election is possible because of Israel's election. In short, there is one gracious election of God in Jesus Christ, and one elect community in Jesus Christ, in two forms – Israel and the church. Israel and the church, as the one elect community, are active in the dynamic unfolding of God's gracious redemption of humanity and all creation.

The noted Barth scholar, Eberhard Busch, puts it this way:

For Barth the Christ event as the basis of the abiding election with Israel also constitutes the basis of the inclusion of the *world* in the divine covenant of grace. Just as the existence of that special people among all the peoples bears testimony to God's *covenant of grace*, the existence of the church of Jesus Christ among the peoples bears decisive witness to the *fulfillment* of the covenant through grace.¹⁷³

Barth therefore resists the idea that often emerges in hard supersessionism, namely that the Jews are the "rejected" community and the church is the "elected" community. Barth seems to hold, as Bruce Marshall notes, that in "the advent of Jesus Christ and the church the election of the Jews has fully accomplished its divinely appointed purpose without supplanting that God has abandoned the Jews, or that the Jews are subject to any divine punishment."¹⁷⁴

There is one community, in two forms, each with its own particular role in its witness to Jesus Christ. For Barth, there is both an "ineffaceable differentiation" and an "indissoluble unity" of

the two forms of the community.¹⁷⁵ The church does not replace Israel, nor is the covenant with Israel *replaced* by a different one.¹⁷⁶ In the election of Jesus Christ God remains faithful to the election of the one community, in its two forms.

Later, in Volume IV of the *Church Dogmatics*, Barth spells out the significance of this for the life of the Christian church today. If the Christian church does not confess its unity with Israel then the Christian church denies its own Lord Jesus Christ. If the church understands itself as detached from Israel then the church undermines its own witness to Jesus Christ. Israel and the church, as the one elect community, bear witness to the one covenant of grace. The fact that this witness does not take place is, for Barth, “a wound, a gaping hole in the body of Christ.”¹⁷⁷ Barth does not think that a Christian mission to the Jews is what is needed. What is needed, “is a credible confession by the church of its unity with the synagogue.” This unity, Barth believes, does not need to be established because it is already an ontological reality.¹⁷⁸

In sum, Barth’s theology of Israel and the church is supersessionistic in the sense that he distinguishes between two forms of the community which exist in a particular order. Furthermore, he insists on the centrality of Jesus Christ as the basis of the election of the one community, including its form in Israel, which is, of course, a Christian reading of Judaism. As a result, it has been suggested that Barth’s “attitude toward Jews and Judaism was mixed.”¹⁷⁹ He took a strong stand against the Hitler and the Nazis but could also speak of “the misfortunes of Jews as a witness to Christian truth...”¹⁸⁰ As a disobedient and obdurate people, he wrote, Israel reflects the judgment from which God has rescued people in Jesus Christ.¹⁸¹ Barth acknowledges there is a contradiction here: Israel is determined to live in disobedience but should choose to enter the church. In their unbelief, the Jews create “the spectral form of the synagogue.”¹⁸² The disobedience of the Jews, and their rejection of the Messiah, Barth avers, is the means through which salvation comes to the world. It is doubtful that Barth wrote any of this with much first hand experience or knowledge of rabbinic Judaism.

That being said, Barth’s theology of Judaism is a nuanced re-visioning of the supersessionism of earlier Reformed theology. It provides a greater role for the Jewish people in God’s redemptive purposes than has often been the case. There is, as noted above, an “ineffaceable differentiation” between the two forms of the community which is to be respected, and an “indissoluble unity” which is to be acknowledged. This is, in short, what we might refer to as “dialectical supersessionism” (movement between either/or and both/and).

Jürgen Moltmann

A third example of how supersessionism has been treated in recent Reformed theology comes from the thought of Jürgen Moltmann. In his book *The Church in the Power of the Spirit*, Moltmann points out that questions about the relationship of the church to Israel and of Israel to the church are pressing for three important reasons. First, the Shoah.¹⁸³ “After Auschwitz” the Christian church must come to terms with its complicity in the anti-Judaism that contributed to the genocide of the Jews in Hitler’s Germany. Secondly, theological and ecclesiological triumphalism that has equated the Christian church with the kingdom of God and ignored the history of Israel, i.e. an absolutist supersessionism. And thirdly, the founding of the state of Israel. The “land of Israel” has put the relationship of Jews and Christians on a new footing.¹⁸⁴

Moltmann moves beyond Barth by arguing that “Israel and Church are two different forms of the kingdom of God in history, and they must recognize one another in their difference and respect one another in their common ground if they want to bring the hope for the coming of God to the peoples of the earth.”¹⁸⁵ Moltmann makes it clear, contra Schleiermacher, that it was Yahweh, the God of Abraham, Isaac and Jacob who raised Jesus from the dead. The fact that Jesus was a Jew has everything to do with his identity and mission. Like a good Reformed theologian, Moltmann sees continuity between the Older and Newer Testaments. It is, he believes, a continuity between *promise* and gospel, rather than a difference between *law* and gospel. Moltmann notes that this is one of the fundamental differences between Lutheran and Reformed teaching on the relationship between the two Testaments.

Rather than speaking of “one community,” as does Barth, Moltmann speaks of the one kingdom of God, of which both Israel and the church are distinct expressions. This is a subtle but significant difference. Why? It means, and we quote, that Moltmann reads “the Old and New Testaments parallel to one another and not one after the other, as if the Old had been superseded

by the New and only served as a somber background for what is supposed to hold now.”¹⁸⁶ It would be wrong, therefore, to say that the Newer Testament fulfils the older, or that the coming of Jesus as the Christ fulfils the promise to Israel. The scriptures, he argues, “will only be ‘fulfilled’ in the kingdom of God, towards which both Testaments point.”¹⁸⁷

With Moltmann, Reformed theology has moved a long way toward what is often called “two covenant” theology. This is the view that God has made one covenant with Israel and another with the church, both irrevocable. Israel and the church are on two different paths, parallel to be sure, both heading towards the ultimate eschatological fulfillment of God’s reign. In fairness, Moltmann is still somewhat nuanced in his language, but the direction is clear: Jews and Christians take different, but related, paths on their pilgrimage through history while they share a common hope for a messianic reign. In sum, where Schleiermacher was a radical supersessionist, and Karl Barth was a dialectical supersessionist, Jürgen Moltmann is without a doubt an anti-supersessionist.

Conclusion and evaluation of Reformed theological trajectories in the modern era:

These three modern theologians represent three quite distinct approaches to the supersessionism in modern Reformed theology. There are others whose work has also been exceedingly important and influential here, including, for example, Paul Van Buren, Rosemary Ruether and Clark Williamson.

The question that remains for us is whether “the unsurpassability of Jesus Christ and the permanent election of the Jews can be coherently maintained?”¹⁸⁸ It seems quite clear that any view which pushes in the direction of Schleiermacher negates the Pauline teaching that the election of Israel is irrevocable. The church is bound to the history, theology and scriptures of Older Testament Israel. The church simply cannot go down any road which supplants the Jews as the people of God without, as Barth reminds us, denying its own faith. At the same time, any view that moves us too far in the direction set out by Moltmann raises difficult questions about the New Testament teaching concerning the unsurpassability of Jesus Christ. The confession that Jesus Christ is Lord, sent by the Father in the power of the Spirit, would appear to be a non-negotiable Christian teaching, notwithstanding the offence it may cause to our Jewish sisters and brothers.

PART III: CONTEMPORARY IMPLICATIONS

Thus far this paper has evinced the theological bias of the Committee on Church Doctrine. The biblical section seeks to put together a biblical theology of God’s enduring election of and covenant purpose for the Jews, from an exegesis of the various source texts, and particularly of Romans 9-11. The section on historic developments in theology traces the story of Christian thought about the Jews from the early church to the sixteenth century Reformation, to post-Reformation period of Reformed scholasticism, to the modern era, focusing on those thinkers who may be deemed most relevant for us, who stand in the Reformed tradition. But not everyone loves theology as much as we do! Some are far more interested in how theology plays out on the ground when Christians start doing mission, when Christians venture to raise their voice on public issues of interest to Jews, and when Christians attempt to witness well, in what we preach to ourselves and in our inter-personal encounters with our Jewish neighbour in a world after the Shoah.¹⁸⁹ These applied theological topics are what we hope to explore in the remainder of this paper.

The Presbyterian Church in Canada and the Mission to the Jews

While the theologians of modern Europe were attempting to rearticulate the relation of Christians and Jews in the mysterious plan of God, our Presbyterian forerunners, right here in Canada, were applying a theology of mission to local Jewish populations in at least three of our cities. This history is little known among Canadian Presbyterians, and we include an account of it here in the hope that it may become better so. In its answer to the overture from the Presbytery of Niagara, the Ecumenical Relations Committee suggested that it would be “strange” to target the Jews for evangelism when there is a calling to share the gospel with all. Honesty compels us to admit that this “strangeness” was not always felt by our church. The Presbyterian Church in Canada and its antecedent denominations actually have a long history of mission work among and with Jews, a mission that began in Palestine before being focused on Jews living in Canada.

Early Canadian Presbyterian Missions to the Jews

The earliest Canadian Presbyterian missionary to the Jews was Ephraim Menachem Epstein, a converted Jew who was a medical doctor with a theological degree. Ordained by the Presbytery of Kingston, Ontario, in the fall of 1859, he was sent as a missionary to Jerusalem in 1860. This makes Epstein the first missionary sent overseas by Presbyterians in Upper Canada. Finding Jerusalem already “occupied” by other missionaries, Epstein moved to Monastir, Turkey.¹⁹⁰

Following the creation of The Presbyterian Church in Canada in 1875, there was interest in a mission venture among the Jews in Palestine, in part due to the Canadian church’s connection with the Church of Scotland, a Reformed denomination with a long-standing work there. In response to this interest, Charles A. Webster, a doctor and an ordained minister, was appointed to Safed in Palestine. With his appointment, the Scottish Presbyterians withdrew from Safed leaving the Canadians in charge of the work.¹⁹¹ Later, Webster moved to work among Jewish students studying at the Syrian Protestant College in Beirut, Lebanon.¹⁹²

Mission to Jews in Canada

Not until the last decade of the 1800s did Presbyterians recognise there were opportunities in Canada to reach Jews with the gospel. The census of 1881 reported fewer than 1,000 Jews in Canada, but that changed after 1896 as Canada opened its doors to a large number of immigrants from Eastern Europe. The same waves of immigration that brought Ukrainians to Canada brought Jews, so by 1911 an estimated 100,000 Jews resided in Canada. Not only were there significantly more Jews in Canada then there had been thirty years earlier, the new arrivals were in a different economic situation than their co-religionists already present in Canada. These new immigrants were poorer, less likely to have professional training, and had faced significant oppression and persecution. That is not to say there was no persecution of Jews in Canada; rather Canada was seen by many Jewish immigrants as a place of comparative safety over and against what was taking place in Eastern Europe and Russia.¹⁹³

Local Presbyterian congregations in Montreal supported multi-denominational efforts to reach the newly arrived Jewish immigrants through the 1890s and first half decade of the 20th century. But not until the General Assembly of 1907 was the denomination officially engaged. The Foreign Missions Committee was authorized “to commence a Mission to the Hebrew people in Toronto, with the privilege of extending this work elsewhere in Canada as the circumstance may warrant.”¹⁹⁴ While it may surprise some readers that the Foreign Missions Committee (hereafter FMC) was doing work in Canada, this decision was consistent with the practice of Canadian Presbyterians. Mission work among Chinese immigrants in Canada, the Native peoples of Canada, and the Jews in Canada was all regarded as foreign mission – mission among groups who were culturally and linguistically different than the dominant culture. Many missionaries working for the FMC among immigrant groups in Canada were sensitive to the cultural and linguistic differences between the dominant society and the immigrant groups. Those serving the FMC were less likely to regard assimilation of the immigrants into the wider society as a primary goal than were missionaries serving the Home Missions Committee.¹⁹⁵

Having been charged with establishing a mission to the Jews of Toronto, the Jewish Mission Committee of the FMC wasted no time in seeking a suitable candidate. In March 1908, Shabbetai Benjamin Rohold (1876-1931) arrived in Toronto to open a mission to the Jews under the auspices of The Presbyterian Church in Canada. Rohold, the son and grandson of rabbis, had at the age of 23 publicly declared his commitment to the Christian church. He had most recently served as the superintendent of the Bonar Memorial Mission to the Jews in Glasgow (a Church of Scotland venture), and while not ordained he was a graduate of the Bible Training Institute in Glasgow. Rohold would prove a gifted apologist and a visionary leader over the 13 years he served in Canada.¹⁹⁶

The leadership of the Presbyterian Church was in full support of the mission. The legendary pair of mission administrators, The Rev. J.McP. Scott and The Rev. R.P. MacKay both spoke at Rohold’s designation as a missionary as did Principal W. MacLaren of Knox College and a future principal of Knox College, The Rev. Alfred Gandier. At the official opening of the mission later in 1908, these people all spoke along with Dr. H.M. Parsons, the past minister of Knox Church, Toronto and The Rev. A.B. Winchester, the present minister of Knox Church. The 1909 Assembly gave permission to the Presbytery of Toronto for Rohold to be ordained for

his ministry among the Jews, even though he had not completed a degree from a theological college and had not taken courses at any Canadian theological college.¹⁹⁷

S.B. Rohold and the Mission to the Jews in Canada

Rohold opened a city mission focused on reaching the Jewish community of Toronto. The mission included a drop-in clinic staffed by volunteers and a dispensary which gave free medication and medical supplies. There were sewing classes, study groups to learn English, children's programs, along with Bible studies and worship services in Hebrew or Yiddish as Rohold spoke the language of the majority of his hearers. Rohold believed for Christian mission to the Jews to be effective, "Unconditional, whole-hearted, sincere love without interest is demanded." This love was to be acted out in deeds of love and care with no expectation of return. Yet showing practical love was not enough, "the missionary must continual have before [the] mind Israel's peculiar position and clamant need. The reconciliation of Israel with Christ must be the continual, intense longing and burning desire of the missionary."¹⁹⁸ The unconditional love was shown with a purpose: the reconciliation of Jews to Christ.

For Rohold such reconciliation did not mean Jews ceased to be Jews. His conversion to Christianity did not mean Rohold was no longer a Jew, nor that he was a traitor or an apostate.¹⁹⁹ In fact, Rohold claimed Jewish Christians were the true Jews. In his address to the 1913 Pre-Assembly Congress he said, "Remember, we do not want the Jew to become a Gentile!...I have not left my people! I have not become a Gentile!...we have not left our people, because we do possess the true vision."²⁰⁰ Not surprisingly, the congregation of Jewish converts led by Rohold described itself as the Christian Synagogue. The Christian Synagogue outgrew its space on Teraulay Street in Toronto, and on Saturday September 6, 1912, the cornerstone of the new building was laid at the corner of Elm and Elizabeth Streets and on Saturday June 7, 1913, the Christian Synagogue was dedicated at a service at which the Moderator of the General Assembly, The Rev. Dr. Murdock MacKenzie, preached.²⁰¹ Jews did not need to give up their cultural patterns when they became Christians. In not trying to assimilate Jewish converts into non-Jewish Christian congregations, Rohold was holding to a missiological approach uncommon for the time.²⁰²

Rohold was an aggressive debater, unafraid to take on all comers in defending the mission to the Jews. In the face of opposition to the mission by Jewish leaders like Rabbi J.K. Levin of Winnipeg²⁰³ and Rabbi Meldola de Sola of Montreal who demanded that Christians use their resources on carrying the gospel to other people, not Jews, Rohold replied, "for the Christian Church...to neglect the absolute command of her Lord to preach the Gospel to the Jew, would be a crime against her very conscience, and which could have only one possible ending – the undoing of herself."²⁰⁴ The Christian church could not stop its evangelistic mission – which as described in the book of Acts, was to the Jews first, and then to the Gentiles. Christianity without its mission focus would cease to be the Christianity; evangelistic mission was part of the very essence of the church.

In addition to vigorously defending the mission against attacks from Jewish critics, Rohold interpreted Judaism to non-Jews. He wrote carefully argued pieces laying out for his readers the history of Judaism and explaining evolutions in Jewish thought.²⁰⁵ His scholarly approach to Jewish history allowed him to write clearly of the ways Christians and the church had oppressed the Jews.

It was on All Saints' Day, November 1, 1290, that England – to our great sorrow – commenced the cruel and inhuman work of expulsion. Edward I drove them from the British shores, and so country after country exiled them as lepers, their banishment always enhanced by cruel and most inhuman treatment, each nation trying to outdo the others...²⁰⁶

Rohold in expressing his personal sorrow over events from 600 years earlier was modeling for his readers the position he hoped they would adopt as they considered the previous actions of Christian leaders. The events of 600 years ago spoke to the present generation who were called to grieve what had taken place long before they were born. Further Rohold introduced his readers to Jewish thought ranging from Reform to Orthodox to Zionist. In this work of interpreting Judaism to Presbyterians, Rohold provided his readers with both the language and the understanding to engage Jews in conversation about the gospel.

Under Rohold's leadership a Presbyterian mission to the Jews were opened in Winnipeg in 1911. By 1921 there were nearly 15,000 Jews living in Winnipeg. Rohold spearheaded the establishment of a Presbyterian mission to the Jews in Montreal in 1915. Both missions followed patterns similar to the Christian Synagogue in Toronto. The mission in Winnipeg was led by Mr. and Mrs. Hugo Spitzer until the 1960s, although the Presbyterian Church's connection with the mission ended in the 1920s. The mission in Montreal was not fortunate enough to have long-term stable leadership, and in the 1920s the mission faltered. In 1920, Rohold resigned from the work in Canada moving to Haifa, Palestine, where under the auspices of the British Society for the Propagation of the Gospel he opened the Mount Carmel Bible School.²⁰⁷

Morris Zeidman and the Scott Mission

Rohold's departure created a leadership vacuum at the Christian Synagogue in Toronto, a vacuum made greater by the death of The Rev. Dr. McP. Scott also in 1920. With both Rohold and Scott departing the scene the mission was left leaderless and bereft of its most powerful denominational advocate. In recognition of Scott's role in the establishment and direction of the mission, it was renamed the Scott Institute in 1920. The renaming also indicated a new direction in the Institute's work, moving away from being solely focused on mission to Jews, to one using the "all-peoples" approach in caring for all who were poor, regardless of their ethnicity. In the process, the cultural and linguistic characteristics of the Christian Synagogue were replaced by an all-encompassing Anglicization.²⁰⁸

In 1913, a teenaged Morris Zeidman, who a year earlier had emigrated from Poland, walked into the Christian Synagogue and through its ministry became a Christian. By his early twenties he was on staff. Zeidman attended university and, graduating from Knox College, became the superintendent of the Scott Institute in 1926. Zeidman was committed to returning the mission to its primary purpose and by 1928 had re-established some specifically Jewish programs to the missions work, including using his own home as a centre for Jewish Christian worship. As energetic as Rohold had been, Zeidman was a flurry of activity among other things launching in 1930 *Presbyterian Good News and Good Will to the Jews* which was described as "the first Hebrew Christian magazine in the Dominion of Canada."²⁰⁹

Believing there was need for autonomous uni-ethnic Jewish Christian congregations Zeidman in addressing the International Missionary Council in 1931 called for the creation of

a strong and virile Hebrew-Christian Church that will be self-supporting, self-governing and self-propagating: a Hebrew-Christian Church that will give a newer and fuller meaning of the Church of Christ to the Western world, and interpret Him in the terms of the primitive Jewish disciples who walked and talked with Jesus on the Judean road.²¹⁰

Like Rohold he argued that a Jew who became a Christian became "a better and more loyal Jew."²¹¹ This meant Christian Jews should be welcome to keep many of the cultural practices of Judaism, practices that did not undermine their commitment to Jesus Christ.

Zeidman, like Rohold, recognized a primary task of the mission was to remove the suspicion Jews had about the mission's motives. Zeidman believed the best way to allay those fears was for the church to demonstrate love and care to the Jewish community. Thus during the Depression of the 1930s, social relief became a central part of the mission's work, at first with the Jews but, as the Depression deepened, with anyone who came to the door of the mission needing help. Zeidman worried that by caring for any and all who came needing help, the focus on the Jews was being lost. Remarkably, in caring for everyone who was in need, the reputation of the Zeidman and the Scott Institute rose in the Jewish community, so that he was seen as "a welfare worker and carrier of the glad tidings of Christ."²¹²

Through the late 1930s, relationship between the Home Missions Board and Zeidman grew increasingly strained. On the surface it appeared to be a struggle over controlling the finances of the Scott Institute. Zeidman was loyal to his staff and believed the board was not willing to allow him to respond to their needs, let alone give enough so that he could feed the 500 to 700 people who daily ate meals at the mission. But a deeper look reveals deeper issues. First, there were cultural misunderstandings. The board was critical of Zeidman for not taking up an offering at the worship services held at the mission, some of which were led in Yiddish. In

synagogues no offering is taken up as part of the worship service. Given the history of the mission as a Christian synagogue, there was no offering taken up. Second, through the Scott Institute's high profile, much of the mission's financial resources were coming from non-Board of Home Missions sources. Zeidman was not sure why the board should control funds it had not given. At the end of October 1941, Zeidman left the employment of the Presbyterian Church, and the Scott Institute ceased to function. With the support Zeidman had nurtured over the previous decade, he was able to open the Scott Mission at the start of November 1941. This ended The Presbyterian Church in Canada's uni-ethnic mission to the Jews.²¹³

Canadian Presbyterian Responses to the Shoah²¹⁴

Canadian Presbyterian response to the Shoah was mixed. While Canadian Presbyterians may not have been aware of the full enormity of the evil being perpetrated in Europe, they certainly were aware of the fact that Jews were being persecuted. In May 1936 the *Presbyterian Record* reported James G. McDonald's resignation as the League of Nations High Commissioner for Refugees and McDonald's "astounding disclosures" of what was taking place in Germany.²¹⁵ This led to the Presbytery of Chatham overturning General Assembly to find ways to "develop a deeper spirit of friendship between Judaism and Christianity and thus to allay the long estrangement between Jews and Christians." This overture was never debated due to procedural problems with the overture. The commissioners to the 1938 General Assembly read in Zeidman's report on the Scott Institute:

The missionary year just ending has been one of the most trying in the modern history of the Jews....There was a time when, the Jews being driven out of one country, could readily find refuge in another, and when persecuted in one land they could flee and be received with open hands in another country. Now, however, the situation is different. They are persecuted in Poland, in Germany, and in Romania, but there is no place for the wandering Jews.²¹⁶

Canadian Presbyterians knew Jews were facing persecution and had nowhere to turn.

Some Presbyterians believed the persecution was an opportunity for the Jews to turn to God, "confessing their sins...especially the sin of unbelief and denial of Christ." Such views were expressed by John Inkster of Knox Church, Toronto and John Pitts of Calvin Church, Toronto. Inkster and Pitts deplored the actions taking place in Europe, but they saw redemptive potential for the Jews within the horrors of the Shoah. C.M. Kerr's 1936 sermon preached at St. David's Church, Halifax, and published in the December 1936 *Presbyterian Record* was harsh in its criticism of the Jews, "Have you ever considered that the Germans are now treating the Jews exactly as the Jews once treated other people whom they thought might contaminate them? That is to say they set out to exterminate them." While written before the Final Solution became known to the world, these remain vindictive words.²¹⁷

As the crisis in Europe escalated, some Presbyterians demanded that Canada find ways to respond. An editorial in the January 1939 *Record* asked the question: "To what place of refuge shall these people [the persecuted Jews] turn?" To which the answer was: "Canada as a nation must not be wanting at this time in such a grave crisis when man's [sic] brotherhood has such a splendid opportunity for expression."²¹⁸ Sadly in the summer of 1939, as the more than 1,000 Jews on the *St. Louis* made their tragic journey from Hamburg to Cuba and then along the North American coast before returning to Germany, Canada did not open its doors. In the light of the *St. Louis* tragedy, Zeidman's words in his report to the 1940 General Assembly take on a prophetic tone:

The year 1939 will go down in Jewish History as the blackest in the annals of our people. Harassed and dispossessed and in despair, they wander all over the world, knocking at the doors of nations. Few have been admitted. Few have found refuge, but thousands have been turned away to wander in no man's land. Others sail the seven seas aimlessly, month after month, under the most deplorable, unsanitary conditions aboard their crowded ships, seeking a haven.²¹⁹

William Orr Mulligan, of Melville Presbyterian Church, Montreal also took a prophetic stance, as on May 29, 1943, he stood in the pulpit of Temple Emanu-El and demanded the Canadian government admit 100,000 Jewish refugees. Mulligan, convener of the Assembly's committee on immigration was able to get the ear of the church on the issue. Over time most Canadian Presbyterians came to recognize that Canada should do something to protect Jews from the

Shoah, but that realisation came too late to allow for any action beyond the verbal condemnation of the Nazis.

Some conclusions on the historic involvement of The Presbyterian Church in Canada with missions to the Jews

Following the end of World War II Canadian Presbyterians have moved away from engaging in mission to the Jewish community either in Canada or overseas, and have become more interested in engaging Jews in inter-religious dialogue. Presbyterians have been active participants with Jews in the Canadian Council of Christians and Jews and have been partners in calling for the development of multi-religious prayers that can be used in schools and other public contexts. Ironically it appears that Presbyterians in the age of religious dialogue know less of the faith and religious practices of Jews than did Presbyterians of an earlier time who saw mission to the Jews as one of the callings of the church.

Canadian Presbyterian Participation in Jewish-Christian Dialogue

As noted above and in the Ecumenical Relations Committee's response to Overture No. 12, 2003, the interest of our denomination in the past 60 years has shifted away from uni-ethnic mission and toward dialogue. This trend is wider than The Presbyterian Church in Canada. The formation of councils for dialogue has been in response to felt need for greater Jewish Christian understanding, on the heels of World War II and the Shoah. Some councils are international, others local; many have provided the forum for very fruitful discussion, aimed at eradicating prejudice, strengthening relationships and respect between faith communities, and deepening our mutual understanding. Over the past 20 years, these councils have increasingly reached out to include Muslim participants as well.

The Canadian Council of Christians and Jews (CCCJ), to which the Ecumenical Relations Committee alluded in its response, began in 1947. Its network of local and regional councils across the country involves community leaders from all walks of life. It has sponsored important public events including annual Christian-Jewish dialogues and events remembering the Shoah. These events have featured ground-breaking research on topics rooted in our shared heritage of holy texts as well as the distinctive experience and interpretation of both faith traditions. The CCCJ recently changed its name to become The Canadian Centre for Diversity, reflecting the need to broaden its mandate and network for dialogue and mutual understanding in Canada.

The Presbyterian Church in Canada participates in the Canadian Christian Jewish Consultation as a framework for formal dialogue on subjects of mutual concern. For more than 25 years, this consultation has drawn together representatives from five churches, the Canadian Jewish Congress, and the Canadian Council of Churches, to explore practical issues of common concern like refugees and immigration, famine relief and proselytism on university campuses, and to sponsor inter-faith symposia which now include Jewish, Christian and Muslim participants.

The best examples of the older missions to the Jews were motivated by a genuine love and concern for the Jewish people. The respect which is central in dialogue forms a large part of love, and mutual knowledge fosters respect. While the work of the councils is of intense interest to some, more could still be done to engage the interest of the whole church, and to extend the dynamics of this rather formalised dialogue into the context of less formal conversation with our Jewish or Muslim neighbour.

Toward a pastoral theology of engagement with Jews

Consider the following situations:

1. A family invites a Jewish friend for dinner. This person is fervently committed to the Jewish faith, emotionally devoted to the State of Israel, and somewhat outspoken in her criticisms of Christianity.
2. A Jewish professional walks into a community meeting and says, "That banner on the wall that says 'Christ binds us together' speaks for everyone here except me. It excludes me."
3. The church's worship committee wants to explore the Jewish roots of Christian worship. One suggestion is a Seder meal with Holy Communion on Maundy Thursday.
4. Some members of a congregation bring a Jewish friend to church and the gospel reading is from John chapter eight.

5. A young couple, one of whom is a Jew and the other a Christian, ask the minister to conduct their wedding.
6. There has been a disaster in the community. The minister and other members of the congregation are invited to participate with the Jewish Rabbi in a community memorial service.
7. A teacher in the local high school teaches his students that the Shoah²²⁰ never happened and that Jews are a threat to the well-being of society.

Jewish people live in the house next door to us. They teach in our schools and universities. They practice in our medical institutions. They serve in our armed forces and in our government agencies. They write columns in our newspapers, they are our colleagues at work. They share our community concerns. Their places of worship are around the corner, sometimes their children marry our children. They are our neighbours and our friends.

Jews are also part of one of the oldest races on earth. They belong to one of the world's great religious traditions. They have made enormous contributions to the good of civilization.²²¹ Their faith tradition is inextricably entwined with our faith tradition. We share an unbearably tragic history. They are the senior of the three great "Abrahamic" faiths, a family of religions which also includes Christianity and Islam. How can we, as Christians in the Reformed Tradition, relate to our Jewish sisters and brothers in a Christian spirit and with integrity and respect? What do we share with them? What can we learn from them? What goals can we pursue together? What can we offer them? Do we have a right, or even an obligation, to share our faith in Christ with them? Although this paper has been dealing specifically with the Christian Jewish relationship, analogous questions might be asked, in our multi-faith, multi-cultural world, about the pastoral dimensions of engaging our neighbours of the Muslim faith, of other faiths, and of no faith.²²²

What is required of us?

What, then, is required of us if we are to relate with Christian integrity to our Jewish neighbours and to all who are religiously other?

Firstly, the foundation of all our efforts toward neighbourly outreach must be the words of our Lord speaking out of his own Jewish faith tradition, "...you shall love your neighbour as yourself."²²³ Everything that follows will build on this foundation.

Secondly, we will need to acquaint ourselves with the heart breaking history of Jewish Christian relationships over the last two millennia. This is a story that should drive us to our knees, impel us to repentance, and motivate us to seek reconciliation and to seek our neighbour's best good. One Roman Catholic leader has written:

There can be no denial of the fact that from the time of the Emperor Constantine on, Jews were isolated and discriminated in the Christian world. There were expulsions and forced conversions. Literature propagated stereotypes, preaching accused the Jews of every age of deicide; the ghetto which came into being in 1555 with a papal bull became in Nazi Germany the antechamber of the extermination...The church can be justly accused of not showing the Jewish people down through the centuries that love which its founder, Jesus Christ, made the fundamental principle of its teaching.²²⁴

We need to acquaint ourselves with the literature available and also to understand the realities it describes through friendship with Jewish people and to become aware of attitudes and practices and usages that might be harmful or demeaning to Jewish people.²²⁵

Thirdly, a reading of the above-mentioned literature will show that misreading of biblical texts has, at both conscious and subconscious levels, strengthened and encouraged anti-Jewish attitudes and behaviours. While we may not regard John 8 as quite so irremediable as does Richard Hays when he states:

The Jews who do not believe must be children of the devil. The reason they do not believe is because they cannot. Otherwise, surely they would be convinced of the truth. The conclusion of verse 47 articulates the chilling logic of this position. The reason they do not hear the word of God is because they are not from God.²²⁶

Nevertheless, we should reflect seriously on his subsequent comments: “One shudders to contemplate the ethical outworking of such a theological perspective on the Jews” and “The theological trajectory that begins in John eight ends – one fears – in Auschwitz.”²²⁷

The example of Auschwitz is the most extreme and horrifying one, but more commonly failure to reflect biblically and theologically results in Christians adopting an attitude of naive superiority to Jewish people, as though their faith tradition were not to be taken seriously and treated with respect.²²⁸ It is of critical importance, therefore, that Christians, wishing to encounter their Jewish sisters and brothers, to enter into dialogue with them, and certainly to bear witness to them of their Christian faith, should take considerable trouble to understand how the scriptures and the Reformed tradition have understood Judaism and Jewish people in the context of God’s purpose of new creation. The earlier chapters of this document and the works referred to in them are important resources and should be considered carefully by Christians interested in such encounters. We should approach Jews, first of all, with deep contrition for the ways they have been treated over the centuries in so-called Christian countries. While we continue to bear witness before all humankind to our belief in the significance of the Christ event, we should also recognize the special relationship of the Jewish people to the one God whom they also serve. In addition, we should recognise how much Jews and Christians have in common, and how much we can learn from each other.

Fourthly, if we wish to reach out in Christian love to our Jewish neighbours, it will be important for us to make efforts to understand, on their terms, who they are and what they believe.²²⁹ Reading even a short book such as *An Intelligent Person’s Guide to Judaism* by Shmuley Boteach, rabbi to students at the University of Oxford, could hardly fail to engage us in an encounter with present day Judaism in an easily accessible way.²³⁰ Also reading literature by Jewish authors such as Elie Wiesel is a means of encountering the ethos of Jewish faith. Even more valuable will be talking with Jewish people and, where possible attending their worship and other events. In this way, it will be possible to dispel popular misconceptions such as the idea that Judaism is all about law-keeping whereas Christianity is all about grace.²³¹

It should not be forgotten that the Older Testament is an invaluable resource that we share with Jews. Christians who want to relate to Jews should learn to love the Older Testament. To reiterate a point made before in this paper, there is no legitimate place in our Reformed Tradition for the Marcionite attitude that ignores the Older Testament. Bible study groups between Christians and Jews on the shared Testament are not only ways to learn from each other and to grow to appreciate each other, but also ways to deepen our understanding of our own faith. Dietrich Bonhoeffer wrote from prison:

...In recent months I have been reading the Old Testament much more than the New. It is only when one knows the unutterability of the name of God that one can utter the name of Jesus Christ; it is only when one loves life on earth so much that without it everything seems to be over that one can believe in the resurrection and a new world; it is only when one submits to God’s law that one can speak of grace....In my opinion it is not Christian to want to take our thoughts and feelings too directly to the New Testament.²³²

Fifthly, Christians should be careful to be considerate of and sensitive to Jewish people and their beliefs. In the case of attempting to understand the connections between Jewish and Christian worship it is suggested that the popular practice of holding a Christian Seder meal with Holy Communion can be both confusing and sometimes less than respectful to the Jewish service. A more helpful alternative might be to ask a Jewish friend if a few people could participate in their family Seder. In the case of a wedding service between a Christian and a Jew, even in cases where there is no question of inviting a rabbi to participate and where no specifically Jewish worship elements are used, nevertheless with care a service can be crafted that recognises the close connection of the two faiths and is respectful of Jewish tradition. It is also important in participating in community events that time is taken beforehand so that the faiths of all participants are respected.

An important area in which we need to be considerate of Jewish sensibilities is in the reading and interpretation of those scripture texts which are seemingly anti-Jewish. Such texts should be interpreted along the lines indicated by earlier sections of this paper. It needs to be made very clear that these texts are the product of a time when the fledgling church represented an

oppressed minority, and the tragedies which resulted from misappropriation of these texts in times when Christians were the powerful majority, need to be pointed out. It should further be noted in preaching and interpreting such texts, that it is offensive, pointless and harmful to use them as examples of the spiritual dullness of *others*. A far better approach is to use them to focus on *our own* weaknesses. Lesslie Newbigin, commenting on John 8:39-47, has written:

The dialogue continues relentlessly on its way. The reader is required to face still more inescapably the meaning of the statement that the light shines in darkness and the darkness does not and cannot either comprehend it or overcome it. We evade the whole thrust of the passage if we fail to recognize that – the Jews – are simply the representatives of ourselves, or if we allow the (very probable) reference to apostasy in the early church (see 1 John 3 and 4) to lead us into thinking that this exhausts the meaning of the words ascribed to Jesus. We are dealing here with the deepest issues of the human situation in the presence of God's revelation of Himself. The reader has missed the whole point if he does not know that he himself is being addressed.²³³

It is important for teachers and preachers and worship leaders, not only to use and interpret the problematic texts in ways that would not be offensive to a Jewish visitor in the group, but also to avoid using them in ways that would encourage their fellow Christians to find in them reasons to feel superior to Jews and so miss their importance for their own lives of faith. It is imperative that Christians should avoid and strenuously oppose all teachings of contempt and any use of language or innuendo that might disparage or slander Jewish people or deny the reality of the Shoah. Rather it is the place of a Christian to stand in solidarity with Jews when acts of hatred, such as damage to synagogues, are perpetrated.

Sixthly, we should be eager and willing to work with our Jewish brothers and sisters in every enterprise that furthers the common good and serves God's purpose as we understand it. Christians and Jews share many commitments in the pursuit of peace and justice and the renewal of the earth, at both local and global levels. One area in which, however painfully, Jews and Christians must engage, is in the matter of praying and working for peace in the Middle East. As Christians we need to try to understand how deeply important Israel is to Jews, but we must equally remember the need for a solution that is just for Palestinians, knowing that a just peace is in the best interests of both parties and also crucial to the peace of the whole world.²³⁴

Seventhly, these considerations lead us finally to the central question of dialogue. They provide both the conditions and the opportunities for it. Dialogue needs to be entered into with patience with open mindedness, with willingness to listen and courage to share not only what we believe, but who we are. It requires willingness to respect others who differ from us. It demands patience, commitment and love. We will need to enter dialogue with the awareness that it is not likely that our Jewish brothers and sisters will recognise Jesus as the Messiah. They still look for his coming. The following words of a great Jewish philosopher give us a glimpse of how difficult this is for them. Martin Buber writes:

The Jew as part of the world, experiences more intensely than any other part, the world's lack of redemption. He feels this lack of redemption against his skin, he tastes it on his tongue, the burden of an unredeemed world lies upon him. Because of this almost physical knowledge of his, he cannot concede that redemption has taken place. He knows it has not.²³⁵

At the same time Christians cannot surrender their faith in the uniqueness and finality of Christ. It is the essence of who we are. We can, however, refuse to allow the false conclusion to be drawn that God's ancient people have been superseded and abandoned. We have to hold these two ideas together, despite any tension there may seem to be between them. We also need to be able to differ graciously and await the final outcome.²³⁶

Richard Hays has summed up the nature of and the need for serious and sincere dialogue in these words:

Whether in local churches and synagogues, high level ecumenical conferences, or exchanges within scholarly forums, we should seek to encourage sustained dialogue between Jews and Christians and serious study of one another's traditions. By "dialogue" I do not mean the renunciation or neutralizing of all convictions, nor am I calling for a kind of cultural enrichment program. As dialogue proceeds, there will

be occasions when participants on both sides can appropriately debate the truth and relative merit of their beliefs. The conversation becomes serious only when it is a conversation between two partners who are passionately convinced that ultimate questions are at stake. Thus any serious dialogue between Jews and Christians will remain tense and risky, especially in the light of the painful history that lies behind us. We go forward only by the grace of God.²³⁷

Eighthly, the church and individual Christians, then must give great and careful and prayerful consideration to the question of whether we have the right to share our faith with Jewish people, and if so, in what ways and on what terms. The position taken here affirms that the Newer Testament everywhere calls on Christians to bear witness to their faith in Christ to all people. That duty can hardly be called into question. But it is also suggested here that there are certain things (in addition to what has already been said) that must be considered before we can dare even to think about sharing our faith with our Jewish sisters and brothers. In the first place we need to be aware that the word and the concept of evangelism have an extremely negative connotation for Jewish people. One writer sums up the Jewish experience in these words: "...for hundreds of years generations grew up encountering Christ only as an excuse for neighbours to despise or destroy them, which of course was not an encounter with Christ at all, rather with the devil."²³⁸

The late Dorothy Day tells the story of Mike Gold, sometime leader of the American Communist Party who was beaten up as a child by a group of thugs in New York who called him a Christ killer. Day wrote that Mike Gold could never believe in Christ because of the manner in which he first heard Christ's name. We certainly need to shed decisively, most of the stereotypes of evangelism current in our culture. Jim Wallace of Sojourners Fellowship has written:

Evangelism often becomes a special activity awkwardly conducted in noisy football stadiums or flashy T.V. Studios, instead of being a simple testimony rising out of a community whose life together invites questions from surrounding society. When the life of the Church no longer raises questions, evangelism degenerates....Perhaps never before has Jesus' name been more frequently mentioned and the content of his life and teaching so thoroughly ignored.²³⁹

Lesslie Newbigin asserts that the only effective hermeneutic of the gospel in today's society will be a congregation of people who believe it and live it.²⁴⁰ Ben Campbell Johnston asserts that evangelism is defined as...the manifestation of the gracious nature of God in word and deed through the members of Christ's body.²⁴¹ It is suggested therefore that the term evangelism is better replaced by the concept of bearing witness to our faith in Christ. This would seem to be in accord with positions adopted by our church.

Lesslie Newbigin: pastoral theologian and missiologist for a pluralistic world

Lesslie Newbigin suggests that the starting point of the Christian mission to others is "the mighty work of grace in Jesus Christ". The question this gives rise to is, "How is God to be glorified and honoured?" Newbigin notes four immediate practical implications of taking this as our starting point in our relations with people of other faiths. First,

...we shall expect, look for, and welcome all the signs of God's grace at work in the lives of those who do not know Jesus as Lord. In this of course we will be following the example of Jesus, who was so eager to welcome the evidences of faith in those outside the household of Israel. This kind of expectancy and welcome is an implication of the greatness of God's grace as it has been shown to us in Jesus. For Jesus is the personal presence of that creative word by which all that exists was made and is sustained in being. He comes to the world as no stranger but as the source of the world's life. He is the true light of the world, and that light shines into every corner of the world in spite of all that seeks to shut it out. In our contact with people who do not acknowledge Jesus as Lord, our first business, our first privilege, is to seek out and to welcome all the reflections of that one true light in the lives of those we meet.²⁴²

In the case of our Jewish neighbours this surely implies that we encounter them with respect for who they are, for their continuing faith tradition, and for the rich heritage that we share together. Second,

...the Christian will be eager to share with people of all faiths and ideologies in all projects which are in line with the Christian's understanding of God's purpose in history. I have repeatedly made the point that the heart of the faith of a Christian is the belief that the true meaning of the story of which our lives are a part is that which is made known in the biblical narrative. The human story is one which we share with all other human beings – past present and to come. We cannot opt out of the story. We cannot take control of the story. It is under the control of the infinitely patient God and Father of our Lord Jesus Christ. Every day of our lives we have to make decisions about the part we will play in the story, decisions that we cannot take without regard for others who share the story. They may be Muslims, Christians, Hindus, secular humanists, Marxists, or of some other persuasion. They will have different understandings of the meaning and end of the story, but along the way there will be many issues in which we can agree about what should be done. There are struggles for justice and freedom in which we can and should join hands with those of other faiths and ideologies to achieve specific goals, even though we know that the ultimate goal is Christ and his coming in glory and not what our collaborators imagine.²⁴³

In the case of Jewish people we will have a good deal in common in terms of a shared inheritance, values (many of which they have given us) and hopes for the future goal of things which, while not the same, nevertheless have some interesting similarities (e.g. Return of Christ – coming of Messiah). It has been noted elsewhere that both Christians and Jews are called to wait and hope in God. While we wait, Jews and Christians are called to the service of God in the world. However that service may differ, the vocation of each shares at least these four elements: (i) a striving to realise the word of the prophets, (ii) an attempt to remain sensitive to the dimension of the holy, (iii) an effort to encourage the life of the mind, and (iv) ceaseless activity in the cause of justice and peace. These are elements in our common election by the God of Abraham and Isaac and Jacob, and perhaps also with the God of Ibrahim, Ismail and Muhammed. Precisely because our election is not to privilege but to service, Christians and Jews are obliged to act together in these things.

Third, Newbigin continues:

...it is precisely in this kind of shared commitment to the business of the world that the context for true dialogue is provided. As we work together with people of other commitments, we shall discover the places where our ways must separate. Here is where real dialogue may begin. It is a real dialogue about real issues. It is not just a sharing of religious experience, though it may include this. At heart it will be a dialogue about the meaning and goal of the human story. If we are doing what we ought to be doing as Christians, the dialogue will be initiated by our partners, not by ourselves. They will be aware of the fact that while we share with them in commitment to some immediate project, our action is set in a different context from theirs. It has a different motivation. It looks to a different goal. Specifically – and here I am thinking of the dialogue with secular ideologies – our partners will discover that we do not invest our ultimate confidence in the intrahistorical goal of our labours, but that for us the horizon is both nearer and farther away than theirs. They will discover that we are guided by something both more ultimate and more immediate than the success of the project in hand. And they will discover that we have resources for coping with failure, defeat, and humiliation, because we understand human history from the side of the resurrection of the crucified Lord. It is – or it ought to be – the presence of these realities, which prompts the questions and begins the dialogue.²⁴⁴

As compared to secular ideologies it may be noted that Jews and Christians will have much in common and will share many common resources, but in understanding where we differ, dialogue will still arise and both parties will be enriched.

In this context a comment by Phillip Cunningham is pertinent:

...one ponders to what extent the churches lack of shalom with Judaism has impeded its continuation of the mission of Jesus to prepare the world for the Reign of God. If over the centuries the Christian community has not been in right relationship with its Jewish roots, indeed in some ways with its Jewish Lord, then how successful could it be in being an agent of Shalom in the world.²⁴⁵

Fourth, Newbiggin concludes,

...the essential contribution of the Christian to the dialogue will simply be telling the story, the story of Jesus, the story of the Bible. The story is itself, as Paul says, the power of God for salvation. The Christian must tell it not because she lacks respect for the many excellences of her companions – many of whom may be better, more godly, more worthy of respect than she is. She tells it simply as one who has been chosen and called by God to be part of the company which is entrusted with the story. It is not her business to convert the others. She will indeed – out of love for them – long that they may come to share the joy that she knows and pray that they may indeed do so. But it is only the Holy Spirit of God who can so touch the hearts and consciences of others that they are brought to accept the story as true and to put their trust in Jesus. This will always be a mysterious work of the Spirit, often in ways which no third party will ever understand. The Christian will pray that it may be so, and she will seek faithfully both to tell the story and – as part of a Christian congregation – so conduct her life as to embody the truth of the story. But she will not imagine that it is her responsibility to insure that the other is persuaded, that is in God's hands.²⁴⁶

Some conclusions about the pastoral challenges and opportunities for interface

It may be concluded that Newbiggin's model is in accord with a Reformed approach and that his final point underlines the need for churches and individuals who feel led to bear witness to their faith in Christ to their Jewish neighbours, to possess the story, to live into the story, to be possessed by it and to live it out in the world.

The late bishop, Stephen Neill, the British missionary scholar, summarizes the position of one who wishes to bear witness, with integrity and respect, to Jewish people in these words:

So the Christian still has a witness to the Jew. His approach must be made with the utmost reverence and humility. Christendom has never adequately repented as a whole for what it has done to the Jews. The Christian who meets a Jew must in his own person incorporate that profound penitence that can never be fully expressed. At the same time he must be moved by deep respect for one who stands for that ageless and timeless faithfulness that finds expression in every synagogue service. But he still has a duty – to ask the Jew to look once again at Jesus Christ.²⁴⁷

We could find similar in the words of Living Faith;

Some whom we encounter belong to other religions
and already have a faith.

Their lives often give evidence of devotion
and reverence for life.

We recognize that truth and goodness in them
are the work of God's Spirit, the author of all truth.

We should not address others in a spirit of arrogance
implying that we are better than they.

But rather, in the spirit of humility,
as beggars telling others where food is to be found,
we point to life in Christ.²⁴⁸

Penitence, respect, integrity, co-operation, commitment, openness, humility, love and courage. These are the qualities that should mark any effort we make to witness to our faith to Jews or to any of our human brothers and sisters. May God grant us the grace to share what we have been given in the spirit of the One who gives it.

Finally, we are aware that nothing has been said here about Christian witness to Muslims but it is affirmed that extensive treatment of this issue is necessary and it is hoped that this effort will point the way to further efforts to help Christians to reach out in faith and love not only to Jews, but to Islam and beyond, to the other world religions in the service of Christ's kingdom, and in the awareness that the faiths jointly may make, in our time – or fail to make – a significant contribution to world peace and to the common good.

Final Summary, Conclusions and Evaluation

This has been a lengthy paper. Yet it has not been nearly exhaustive. It has been hopefully a theologically substantial paper. Yet it has used an intentionally interdisciplinary approach (exegetical, theological, historical and pastoral). It behooves us at this point to pull up, if possible, the golden thread of the argument which has been developed throughout.

The first section, which offered a look at the biblical texts, argued that there is a singular covenant disclosed across the Testaments, in which all the particular covenants have their place. There is also a sense that God's election (because it is grounded in God's steadfast will to extend grace, not in our more fiftful obedience) is not removable. Paul is perhaps the consummate Newer Testament theologian of covenant. His sense of what is really fulfilled and yet not fully fulfilled in terms of the covenant promise is more nuanced and dialectical than for some of his fellow writers. And his eschatological horizon, at least in the mid to late period of his letter-writing, is long. Yet we have resisted too facile a pitting of Paul, especially in Romans 9-11, against the rest of the Newer Testament writers, some of whom, like Matthew and the author of Hebrews, have been read as encouraging a theology of hard supersessionism, for there is great unity of message in all – certainly a conviction that in the gift of Jesus Christ, something new and ultimate has happened for the world. Even John, whose purported "anti-Judaism" has received the most attention in recent Newer Testament scholarship, is not as oppositionally related to Paul in Romans 11 as some²⁴⁹ would see it. In a sense, what is in Romans 9-10 is in perfect concord with the perspective of John and the rest of the Newer Testament, but then Paul presses further and writes Romans 11. Therefore, we can choose to base our relationship with continuing Jews on it, rather than some of the less positive portions of the Newer Testament.

In every case, as we have come to expect when reading the Bible, questions about original context (Who was being addressed? What was the main issue or the backdrop of circumstances in the community at the time?) are determinative to a high degree of what aspect of the message will be brought to the fore. When Paul is writing to Jews, fearing that their national pride will prevent them from extending to Gentile believers full inclusion in the covenant, and will create for them the spiritual problem of self-justification, he works at stripping away those sources of national pride and focuses on unity in Christ, and a covenant inclusion grounded upon a common faith. But Paul himself is in awe of the grace which God showed, particularly to Israel, in giving her the law, so that God might "have her and hold her". When speaking with Gentiles, Paul would have them share in this sense of awe. Similarly, when Jesus addresses Gentiles he is often a great deal milder than when he addresses his fellow Jews and particularly that sect of the Jews (the Pharisees) with whom he ought to share the most in common.²⁵⁰

This principle of being sharpest with your own, applies to the way Christian preaching ought to approach the texts, particularly the texts of terror, which suggest a satanic nature to Jewish obstinacy or invoke a corporate blood-guiltiness for Christ's crucifixion upon Jews throughout the ages. What are these castigations of "the Jews" saying about us? How do they hold up a mirror, as it were, to the perennial rejection of God on the part of God's people (for there is nothing supersessionistic in saying that Christians are also genuinely "God's people", only in saying that in taking that title, they remove it from the Jews). This biblical section, while admitting the challenge of many specific texts and decrying the way those texts have been used throughout the history of Christian interpretation, hopefully still encourages Presbyterians to love, trust and esteem their Bible – in both its Testaments. The Older Testament, contra Marcion, reveals a God whose promises are trustworthy, whose covenant love is irrevocable, and whose ways are high (and a bit eccentric). The Newer Testament reveals that same God, working out the national vocation of Israel toward the world from within our skin, which is a Jewish skin. The miracle, who is Christ, will always be for us the keynote of the biblical chord. What grace we have been shown that Israel's Messiah invites us to the Shabbat meal and the wedding feast! We must look for ways of living out that grace-awareness graciously, which is certainly not by inverting our inclusion to mean Jewish exclusion.

Section two of the paper is on the Reformed theological tradition. It argues that almost uniquely among the great divisions of Christianity (Catholic, Lutheran, Anabaptist, etc.),²⁵¹ the Reformed tradition maintained a sense of Christian unity with the Jewish people by reading scripture through the lens of one covenant of grace. While many of our Reformed forbearers partook of the anti-Jewish feelings of their time, some of their statements of toleration and even fraternal esteem for the Jewish people are truly remarkable. The Reformed positivity, versus the Lutheran negativity with respect to the law, together with a real sense of analogy between the faith and practice of the Older Testament faithful and Christian faith and practice, ensured that the Jews would always have a place in the way Reformed people conceptualised redemption history. Part of the argument in this section is that the enlightenment notion of toleration may be less indebted to the Renaissance than to the Reformation. In such a heritage there are these bright moments of which we can be justly proud, as well as attitudes and behaviours which we know, in confronting our Jewish neighbour, we must confess.

The developments immediately following the Reformation issued in a “federal Calvinist” theology which distinguished a “covenant of works” and a “covenant of grace”. This *does not* correspond to a Luther-like opposition between law and gospel, as both law and gospel are dispensations within the covenant of *grace*, (the covenant of works pertaining only from creation to the Fall of Adam), but the neatness with which these dispensations are stacked, one on top of the other, means that observance of the law and everything Jewish belong to a definitely completed period in the past. The Westminster Confession of Faith, one of our subordinate standards, belongs to this time of “federal Calvinism”. The concept of discrete “dispensations” gave rise to an even more baroque theology in the nineteenth century – the theology of dispensationalism. Here the content and conditions that belong to the covenant in each of six distinct epochs (or dispensations) are distinct and, though Israel retains a special place in the end-times vision of the dispensationalists, its “time” is “once and future”, having been completely superseded for the present by the age of the church.

Of the three alternatives in Reformed thought that develop in the modern period, this committee has reservations about the way shown by Schleiermacher, for the reason that it impugns the faithfulness of God to the one covenant, and also about the way shown by Moltmann,²⁵² for the reason that it would seem to admit a second covenant, so impugning the uniqueness, finality and salvific relevance of Jesus Christ for all people. That leaves the “dialectical covenant theology” of Karl Barth, which is a “soft” species of supersessionism. We can perhaps go further than Barth in conjecturing a positive place for continuing Judaism in the economy of God, but certainly we ought not to do less than to affirm, with Barth, that the destinies of the two peoples of God (Israel and the church) are eternally intertwined. Schleiermacher in this story provides a particularly cautionary monument to what can happen when Reformed theology retreats from a commitment to Biblical narrative in all its specificity and from the full canon as the scope of its preaching, to a more experiential point of connection with Jesus.

Section three is the part of the paper which looks at the practical, contemporary implications of engaging the Jews from a Reformed theological stance. Three ways, which unfold in roughly historical order, are again open to us: (i) the model of mission to the Jews, as our church practiced it in the days before the world wars had yet shaken the confidence of the church, and before the consciousness of religious pluralism had reached the grassroots of the church; (ii) the model of dialogue, that emerged in the post-war era, with a hyper-sensitivity to the need for co-operation and avoidance of offense; and (iii) the model suggested by Lesslie Newbigin and Living Faith which seeks to construct a pastoral theology of witness and solidarity adapted to a world in which religious pluralism is here to stay. The latter affirms both the need to witness authentically to the uniqueness of our Saviour, Jesus Christ, *and* the need to pursue those goods which dialogue promotes (e.g. respect, understanding and co-operation), as we engage our Jewish neighbour or anyone religiously other.

On the very charged issue of Christian evangelism, this paper has tried to chart a middle way. There are, on the one hand, Christians who would eschew any form of Christian evangelism among the Jews. On the other hand there are many Christians who consider evangelism among the Jews to be of unique importance. As we chart our “middle way” we would submit, against the first group, that we need not dismiss out of hand the desire that some among us may still have for bearing witness specifically to the Jews (or any other specific people group). Certainly the lesson of our own history shows that from time to time certain Canadian Presbyterians *have*

felt a specific call (and our theology of call is that it is always specific – not the ministry, say, of Word and Sacraments in general, but to that ministry within this or that congregation in particular), to serve among the Jewish people. Happily, in these specific cases, that call met with a particular qualification and gifting. Mission, as we affirm from our experience, is always about partnership; it is a mutual relationship. So having a mission to the Jews functioned as much to educate, and at times prophetically confront, Canadian Presbyterians about Jews, their spirituality and their hardships, as any amount of dialogue has done since. Against the second group however, we would submit that having conceived a desire in the course of reading a book by Hal Lindsay or Tim LaHaye, to see the Jews converted to Christ, does not necessarily qualify any of us to speak to a real live Jew on the subject! Christians who “speak counsel without knowledge” risk re-inflicting the wounds of centuries, and ultimately detracting from Christ’s credibility. Where uni-ethnic mission to the Jewish people has been successful in our experience, it blended a will for Jewish conversion with a genuine, and at some level agenda-less, love for the Jews. We, the Church Doctrine Committee, would like to encourage the church to be open to all persons presenting themselves with a particular burden for a particular work among a particular people, where that is accompanied by a Christian authenticity, a qualification for the work, and a deep love. Such has been the formula for truly heroic mission and ministry in the past.

On the second very charged issue of the “Land”, we acknowledge that among Canadian Presbyterians there is no consensus on the theological significance of the land. Here, we would also try to chart a middle way and to speak in two directions, on the one hand, addressing those who would approach the land question merely from the perspective of justice, and on the other hand, addressing those who see it as a Christian imperative to stand behind Israel whatever it may do. Christians in the first group are usually so outraged by the suffering and disregarded rights of the Palestinians that there is no theological depth-dimension seen in the problem of the Land. Israel is identified as the problem. To which Israel responds: “of course, we are always the problem.” Against those who would tend to spiritualize the Biblical promises about the Land and see the contemporary land debate as non-theological (i.e. merely an issue of contemporary political science and international law), we would affirm, with the dispensationalists, though perhaps not for the same reason, that the Land (though not the State) is theologically important. It has been promised as part of the ancient covenant to the descendants of Abraham – all of them (those descended through Ishmael, and those descended through Isaac) – and whatever solution is achieved, Christians must stand *equally* for the rights of Palestinians and other vulnerable minorities who need assurances of equity and regard for basic rights and freedoms, *and* for the need of Jews in the Land to have their vulnerability acknowledged. But there are also Christians in a second group, those who, influenced by dispensational theology and expecting a restoration of the kingdom of Israel, the rebuilding of the temple, etc., under the millennial reign of Christ, see a formation of the State of Israel and the gathering of world-wide Jewry as a promising sign that the end is nigh. Often such Christian Zionism²⁵³ goes together with an uncritical attitude toward what Israel does and particularly toward Israel’s militarism. To those who hold it is the Jews alone who matter; the claims of the Palestinians and others may be forgotten, we say, that is a position alien to the Lord our God. The Lord is a God of justice, who, even while settling an inalienable affection upon the people of Israel, does not cease to scourge and harangue them through the prophets, whenever they forget what justice requires.

As stated above, one of the most troubling implications to arise from a theology of hard supersessionism is the fact that the Jews’ very right to exist in the modern world may be questioned. The question is, “is historic Christian supersessionism influencing *us*, as Canadian Presbyterians, as Christians in North America, as we determine our level of solidarity with Israel’s sworn enemies?” The church, in order to escape the contemporary implications of its supersessionist history does not need to sign blank cheques, affirming everything the State of Israel does and will do, but it does need to acknowledge the feeling of vulnerability by those Jews who are invested in the State of Israel experiment, as well as the church’s own part in creating that feeling of vulnerability. The Land is important, and understanding the perspective of Israel²⁵⁴ is, for better or worse, part of what is entailed in seeking to unravel the tragic history that stands between Christians and Jews.

So as our “middle way” distances us from that wing of the church that eschews any evangelism of the Jews in principle, and which fails to think about the Land in any sort of “theological

depth-dimension,” so too our “middle way” must distance us from that wing of the church that pursues evangelism without sensitivity, and invests far too much significance in a Jewish nation State. God calls us into just and loving relationship with all our neighbours. We must not become such philo-Semites, that we neglect the call into relationship with others. We must engage with Jews and with all people in a way that shows them we are capable of learning the lessons of dialogue, capable of a true repentance – of going forward *changed* by what we have heard, committed to relate to people in new ways, not according to the same old patterns and assumptions. We live in a world irrevocably changed by the Shoah.²⁵⁵ We live in a religiously pluralistic society. We cannot behave as if the Shoah never happened, going forward in the Christian triumphalism of 80 years ago. We cannot behave even in the pattern of 40 years ago, as if the era of Christendom had not given way to a much more religiously diverse reality. As much as our changed world compels us to educate ourselves about the traditions and perspectives of others, the even more urgent call is to reexamine our own tradition, and summon its resources for living an authentic Christian witness amid the changed landscape of today. In the document on the uniqueness of Christ produced by this committee and adopted by the 2009 General Assembly, we confess the faith in the light of these new awarenesses. (A&P 2009, p. 254-59) Our confession must be as confident as ever, but humble in approaching the other, and that has not always been the case for Christians in the past, though we believe it is the spirit to which Christ has always been calling us.

The way forward, shown by Newbigin and others, is an insistence on brutal honesty and generous humility: honesty about our tendency to prejudice and weak complicity in a history which has systematically and perennially wronged the Jews (as well as many other people groups), honesty about what we yet believe and how it defines us – our core commitments – even when these present a scandal of particularity, but withal, humility. Humility disciplines us to go slow, to open ourselves first to dialogue, to co-operative service and to friendship. These are surely the preliminaries to those encounters where a sharing of faith is mediated through a genuine sharing of self.

While each engagement with “the other” is specific, and we must do our homework to discover the axes of common interest and the areas where our thought will present the greatest scandal, this model for engaging the Jews, can serve more generally as a model for engaging our neighbours, be they Muslim, Buddhist, Hindu, or thoroughly secular. We can never fail by being loving, by being gracious, by being humble, for as such, we show forth the mind of Christ.

Christians should not be troubled by an exhortation to be humble, but sometimes it does bother us. Yet the affirmation on the part of the church has always been that we are a church “Reformed, yet always reforming.”²⁵⁶ We are guided in our perennial reform *by the Word of God*, so we do not advance when we contradict the Word, or replace its light with our own. Yet we confess that our understanding of the faith is always subject to improvement, as is our practice. Does this apply even to what we know about Christ?

Those of us who have believed and found life in his name – who not only *hold* that his Spirit testifies with our spirit to the truth of all he said, but who have known that *experience*, cannot pretend that we know less than we know. We believe that Jesus Christ is the Truth incarnate, just as he is also the Way and the Life. As such, the truth is objective. The truth is not malleable. The truth is One, and God will vindicate the truth on the last day. But how do we convince others that we possess this truth, when they do not have access to our knowing, and when they may be equally certain that they possess the truth and we do not? Perhaps it is the case that members of the Abrahamic religions are especially resistant to conversion, for they do not subject truth easily to relativism, and they do not have the latitude of religions based on oral tradition of an open canon, to develop truth, for as a people of the book, for them it stands written.

Thinkers like Lesslie Newbigin and Stanley Hauerwas are particularly helpful; for they are not relativisers, but they understand the difference between philosophy and witness. Hauerwas says that if the Christian calling were to be philosophers, God would have enabled us to demonstrate our truth with a more or less logical proof, but we are not called to that. We are called to witness. We make our truth “plausible” for others when we show by our living that it is a credible life-option.²⁵⁷

The position strongly taken in this paper is that we cannot compromise when it comes to the person of Jesus. Our witness to his uniqueness as Lord and Saviour, unsurpassed and relevant for all, is what makes us Christian. Usually Jews, and those of other religions with whom we are in dialogue, don't expect concessions from us on these things, and the "sensitivity" of some Christians which thinks we ought to concede them, can be experienced as ingratiating, dishonest and enough to render dialogue with us no longer very interesting. But how, then, are we to transcend the impasse to which our conflicting truth-accounts inevitably lead us?

Especially when approaching people of the book – members of the other Abrahamic traditions – there is an excitement about reading the Bible together, for there is much that we share. But when it comes to attempting conversion, perhaps there is a need to get past the stalemate of "what's in your book" versus "what's in my book" by living closely together, and loving each other well. God will vindicate his truth on the last day, and we, as Christians, firmly believe that when God does, it will have no other identity than the one we have known through the witness of the law, the prophets, the evangelists, and the apostles – even Jesus Christ, but meanwhile our job is to witness, not to coerce. We are to show by all that we are and all that we do and say, that the Truth has really transformed us and made us his own.

1. David Novak, *Two Faiths, One Covenant: Jewish and Christian identity in the presence of the other*, Lanham MD: Rowman and Littlefield, 2005, p. 66.
2. The Crusades admitted little nuance when identifying "the enemy". Although their intended goal was to recapture Jerusalem from the Muslims and prevent the Westward advance of Islam through Turkey, it was not only Muslim and Jewish denizens of the Holy Land who served as targets; the crusaders also trampled the Jews at home as a kind of "dress rehearsal" for their foreign crusading, and also sharpened their swords on Orthodox Christians whom they encountered as they traveled East.
3. "Pogrom" is a Russian word which came into the Yiddish language, meaning literally "devastation". It refers to any organized massacre of helpless people, and specifically such as massacre of Jews. www.merriam-webster.com/dictionary/pogrom.
4. "Shoah" is the Hebrew word which Jews themselves, since the 1940s, have used to speak of the Holocaust. "Shoah" literally means "destruction" or "calamity". "Holocaust" is a word, Greco-Roman in origin, with which the Vulgate translates Older Testament passages which refer to a "whole burnt offering". It has been used since the 1950s to translate "Shoah" and to speak more generally of all the horrors perpetrated by the Nazis (not only the Jewish experience but also the experience of other groups targeted by them). We believe it is important to let Jews select the diction for talking about their own experience of suffering. Therefore we use "their word" (Shoah) rather than "our word" (Holocaust) for preference in this paper. cf. www1.yadvashem.org/Odot/prog/index_before_change_table.asp?gate=0-2.
5. See p. 326-27, the section "Dispensational Theology".
6. Although the term "Hebrew Bible" has gained wide acceptance in the academy and some parts of the church, for the reason that it reminds us that our first scriptures were written in the matrix of another religion, and are shared with another religion to this day, we prefer the term "Older Testament" for the purposes of this paper. "Older Testament" clearly corresponds to "Newer Testament" and we wish to signal clearly that these are two complementary halves of the Christian canon. The Older Testament is ours as much as it is the Jews. Distancing ourselves from these writings we see not so much as a corrective to Christian imperialism as an invitation to Marcionism.
7. B. Mack moved, duly seconded, that given that the World Council of Churches has designated this week as a Week of Action for Peace in Palestine and Israel, and given that next year marks the 500th anniversary of John Calvin's birth, that this Assembly repudiate any version of Christian Zionism that implies a *two covenant theology*, and that it affirm Calvin's conviction (based on Paul) that, in the words of the Westminster Confession of Faith (VII, 6) "there are not two covenants of grace differing in substance, but one and the same and under various dispensations" (emphasis added). The motion was referred to the International Affairs Committee to consult with the Committee on Church Doctrine. (A&P 2008, p. 25)
8. We honour the witness of Chambon-sur-Lignon, a French town, primary Huguenot (French Reformed), which became a haven for Jewish refugees during World War II. As in Holland, citizens risked their lives to hide and shelter Jews from certain death. See http://en.wikipedia.org/wiki/Le_Chambon-sur-Lignon.
9. See p. 326-27, the section "Dispensational Theology".

10. Reformed theologians are anxious to separate Genesis 6:8 (Noah found grace) from Genesis 6:9 (Noah was a righteous man) so that it does not appear that Noah's righteousness was the basis of his election. See W. Zimmerli on "caris" in *Theological Dictionary of the New Testament*, ed., Gerhard Friedrich and Gerhard Kittel, Grand Rapids, 1974, 9:380, discussing this verse.
11. Hosea 6:7 reads the word "covenant" back into the Genesis 1-3 story, so that covenant theologians commence covenant history with Adam, but the word is not found within the text of that story.
12. Jubilees 7:20-28 states: "And in the twenty-eighth jubilee, Noah began to enjoin upon his sons' sons the ordinances and commandments, and all the judgments that he knew, and he exhorted his sons to observe righteousness, and to cover the shame of their flesh, and to bless their Creator, and honour father and mother, and love their neighbour, and guard their souls from fornication and uncleanness and iniquity. For owing to these three things came the flood upon the earth." Here we see the concern for avoiding fornication and for true worship that is evident in Acts 15.
13. Shem was one of Noah's three sons.
14. Genesis 12:2-3.
15. Islam distinguishes between prophets (nabi) and messengers (rasul). Messengers have the additional distinction of being mediators of the divine law (sharia). For Muslims, Ishmael is both a prophet and a messenger, while Isaac is a prophet.
16. The current scholarly opinion is that Muhammed's ancestry *cannot* be traced to Ishmael. See the article at <http://religionresearchinstitute.org/Mohammad/ishmael.htm>. This point is about Muhammed, not about Arabs in general.
17. See the Westminster Confession of Faith, chapter 1, para. 2.
18. Four generations are recounted in story and genealogy (Genesis 15:16 and 1 Chronicles 6:1); traditional numerations include 480 years (1 Kings 6:1); 430 years (Exodus 12:40) and 400 years (Genesis 15:13).
19. See Exodus 1:8-13.
20. See George E. Mendenhall, *Law and Covenant in Israel and the Ancient Near East*, Pittsburgh: 1955, Meredith G. Kline *Treaty of the Great King*, Grand Rapids: 1963, D.J. McCarthy, "Covenant in the O.T.: The Present State of Inquiry," *Catholic Biblical Quarterly* 27, 1965; p. 217-240.
21. Most of these elements can be seen in passages like Exodus 19, 24 and 34.
22. The biblical phrase "to make a covenant" literally uses the word "to cut".
23. See George E. Mendenhall, *Law and Covenant in Israel and the Ancient Near East*, Pittsburgh: 1955, Meredith G. Kline *Treaty of the Great King*, Grand Rapids: 1963, D.J. McCarthy, "Covenant in the O.T.: The Present State of Inquiry," *Catholic Biblical Quarterly* 27, 1965; p. 217-240.
24. Read about Jeroboam's revolt which led to the division of the kingdoms in 1 Kings 11-14.
25. Abraham's righteousness is marked by circumcision; Mosaic righteousness is the keeping of Torah.
26. It is hotly debated in New Testament studies whether the righteousness which the Jew had in terms of the law was constitutive of the relationship with God (Neusner, Gathercole), or whether it merely confirmed or declared his or her standing in the covenant people guaranteeing the relationship with God (Sanders, Dunn). In either case, Paul's insistence that God reckoned people righteous apart from the works of the law was not welcomed by some early Christian Jews.
27. Rosemary Ruether, *Faith and Fratricide: The Theological Roots of Anti-Semitism*, New York: Seabury Press, 1974.
28. Samuel Sandmel, *Anti-Semitism in the New Testament?*, Philadelphia: Fortress Press, 1978.
29. Clark M. Williamson, *Has God rejected his people?: Anti-Judaism in the Christian Church*, Nashville: Abingdon, 1982.
30. The two covenant theory is that the Jews' covenant through Torah is parallel to the Christians' covenant through Christ. Jesus is indispensable for Christians, but Jews have their own way, truth and life.
31. Jeffrey S. Siker, *Disinheriting the Jews: Abraham in early Christian controversy*, Louisville: Westminster John Knox Press, 1991.
32. Richard Hays, *The Moral Vision of the New Testament: A Contemporary Introduction to New Testament Ethics*, San Francisco: Harper, 1996, particularly the chapter entitled "Anti-Judaism and Ethnic Conflict".

33. Ruth Edwards, *Discovering John*, London: SPCK, 2003, particularly the chapters entitled "'Anti-Judaism/Anti-Semitism' in John's Gospel?" and "Replacement Theology and Jewish Monotheism".
34. This is a diverse group with widely differing opinions on key interpretive issues, but they are united by a desire to find a way *through* the texts and not in spite of them. Proponents of the "New Perspective" on Paul include E.P. Sanders, James Dunn and N.T. Wright.
35. There is a growing body of "conscientising" literature which all Christians should read starting with Joshua Trachtenberg's still-classic work, *The Devil and the Jews*, first published by the Jewish Publication Society of America in 1948, just recently back in print, and part two of Clark Williamson's book, *Has God Rejected his People?*, Abingdon, 1982 called "An Unfamiliar Story".
36. Scot McKnight, "Loyal Critic: Matthew's Polemic with Judaism in Theological Perspective", in *Anti-Semitism and Early Christianity: Issues of Polemic and Faith*, ed., Craig A. Evans and Donald A Hagner, Minneapolis: Fortress Press, 1993, p. 57.
37. Amy-Jill Levine, "Anti-Judaism and the Gospel of Matthew", in William R. Farmer, ed., *Anti-Judaism and the Gospels*, Harrisburg: Trinity Press International, 1999, p. 13.
38. George Smiga, *Pain and Polemic: Anti-Judaism in the Gospels*, New York/Mahwah, NJ: Paulist Press, 1992, p. 11.
39. Raymond E. Brown, *An Introduction to the New Testament*, London: Doubleday, 1997, p. 161-163.
40. Unless specified otherwise, in this New Testament section, the NRSV (New Revised Standard Version of the Bible) is used.
41. Amy-Jill Levine, "Matthew, Mark and Luke", in *Jesus, Judaism and Christian Anti-Judaism: Reading the New Testament after the Holocaust*, Louisville: Westminster John Knox Press, 2002, p. 82-83.
42. For example, see Amy-Jill Levine, "Matthew, Mark and Luke", p. 9-36.
43. For example, see Levine, "Matthew", p. 36.
44. J. Andrew Overman, *Church and Community in Crisis: The Gospel According to Matthew*, Valley Forge, PA: Trinity Press International, 1996.
45. For example, see Matthew 8:10-12; 21:33-43; and 23.
46. Benno Przybelski, "The Setting of Matthean Anti-Judaism", in *Anti-Judaism in Early Christianity*, vol. 1, *Paul and the Gospels*, ed., Peter Richardson with David Granskou; Waterloo, ON: Canadian Corporation for Studies in Religion, Wilfrid Laurier Press, 1986, p. 194.
47. For a personal story of a Jew who was accused of being a Christ killer in the contemporary world, see Amy-Jill Levine, *The Misunderstood Jew: The Church and the Scandal of the Jewish Jesus*, San Francisco: HarperSanFrancisco, 2006, p. 2.
48. *Ibid.*, p. 149. The term "eschatological" is the theology concerned with death, judgment and the final destiny of the soul and of humankind.
49. George Smiga, *Pain and Polemic: Anti-Judaism in the Gospels*, New York/Mahwah, New Jersey: Paulist Press, p. 100; see also David G. Burke, "Translating 'The Jews' (hoi Ioudaioi) in the New Testament: Comparing the Pertinent Passages in Recent English Versions", in *Removing the Anti-Judaism from the New Testament*, Philadelphia, PA: American Interfaith Institute, 1998/2000 p. 63-64.
50. Smiga, *Pain and Polemic*, p. 100.
51. Jack T. Sanders, *The Jews in Luke-Acts*, London: SCM Press, 1987, p. 265.
52. Burke, "Translating", p. 63-64.
53. Joseph A. Fitzmyer, *The Gospel According to Luke I-IX: A New Translation with Introduction and Commentary*, ABC 28; New York: Doubleday, 1979, p. 179.
54. Ruether, *Faith and Fratricide: The Theological Roots of Anti-Semitism*, New York: Seabury Press, 1974.
55. *Ibid.*, p. 111.
56. See Brown, *The Community of the Beloved Disciple: The Life, Loves and Hates of an Individual Church in New Testament Times*, Mahwah, NJ: Paulist Press, 1979.
57. J. Louis Martyn, *History and Theology in the Fourth Gospel*, Nashville, Abingdon, 1968.
58. Richard Hays, *The Moral Vision*, p. 427.
59. A further problem with this text is that it is seemingly addressed not to those who have not believed, but to "the ones having believed" (tous pepisteukotas) (v. 31). The perfect participle is rendered by the NRSV and NIV, among others, as "To the Jews who had believed...", suggesting that these were Jews who had once believed, but did no longer (otherwise they would simply

have rendered it “To the Jews who believed”). Or the reason may simply be that in v. 31 Jesus is addressing a small group of those standing before him – the believing ones. To them he promises freedom as a reward of perseverance in the truth. Then it may be another group – the ones who don’t believe – who answer in v. 33 that because they are Abraham’s descendants they don’t need freeing. John shifts easily between “the Pharisees” (v. 13) and “the Jews” (v. 22), so why not between a small group of believers and the rest? Or again, the explanation may lie in the fact that Jesus often responds to what a person has just said. These believers come to faith as they hear him (v. 30), but the fact that that burst of illumination is short-lived is shown by the stupidity of their next remark (v. 33). It’s like when Peter earns Jesus’ approbation in Matthew 16 for confessing him as the Messiah, but then immediately says something stupid and is rebuked by Jesus “Get behind me, Satan.”

60. Hays, *Moral Vision*, p. 427.

61. Stephen Motyer, *Your Father the Devil? A New Approach to John and the Jews*, Carlisle: Paternoster, 1997.

62. “Rib” means an accusation or contention.

63. Edwards, *Discovering John*, p. 120, summarising the argument of Motyer, *Your Father the Devil? A New Approach to John and ‘the Jews’*, p. 185-197.

64. Edwards, *Discovering John*, p. 121.

65. W. Horbury, *Jews and Christians in Contact and Controversy*, Edinburgh: T& T Clark, 1998.

66. Ruether, *Faith and Fratricide*, p. 113.

67. For example, see Bart D. Ehrman, *The Lost Gospel of Judas Iscariot: A New Look at the Betrayer and the Betrayed*, New York: Oxford University Press, 2008.

68. Christology is the branch of theology relating to the person, nature and role of Christ.

69. Raymond E. Brown, *The Gospel According to John I-XII: A New Translation with Introduction and Commentary*, New York: Doubleday, 1966, p. cxv.

70. Robert Tomson Fortna, “From Christology to Soteriology: A Redactional-Critical Study of Salvation in the Fourth Gospel”, *Interpretation*, 27.1, 1973, p. 31-47.

71. Brown, *The Gospel*, p. cxvi

72. Brown, *The Gospel*, p. cxvi.

73. Amy-Jill Levine, *The Misunderstood Jew*, San Francisco: Harper, 2006, p. 2.

74. Burke, “Translating ‘The Jews’ (hoi Ioudaioi) in the New Testament: Comparing the Pertinent Passages in Recent English Versions,” in *Removing the Anti-Judaism from the New Testament*, Howard Clark Kee, Irvin J. Borowsky, eds., Philadelphia: American Interfaith Institute/Faith Alliance, 1998/2000, p. 65.

75. David Novak, “The Covenant in Rabbinic Thought,” in *Two Faiths, One Covenant? Jewish and Christian Identity in the Presence of the Other*, Eugene B. Korne, John T. Pawlikowski, eds., Lanham, MD: Rowman and Littlefield, 2005, p. 66.

76. This is particularly the problem in the epistle to the Galatians.

77. Nancy Calvert-Koyzis, *Paul, Monotheism and the People of God: The Significance of Abraham Traditions for Early Judaism and Christianity*, London/New York: T&T Clark International, 2004, p. 89.

78. Robert Jewett, “The Agitators and the Galatian Congregation”, *NTS* 17, 1971, p. 200.

79. Calvert-Koyzis, *Paul*, p. 89.

80. Calvert-Koyzis, *Paul*, p. 119.

81. Calvert-Koyzis, *Paul*, p. 118, 120-121; Brown, Meier, *Antioch*, p. 110.

82. David Novak, “The Covenant in Rabbinic Thought”, p. 66. See also p. 291.

83. Brown, *An Introduction*, p. 542.

84. Brown, *An Introduction*, p. 544.

85. Levine, *The Misunderstood Jew*, p. 112.

86. Levine, *The Misunderstood Jew*, p. 112.

87. Harold W. Attridge, *The Epistle to the Hebrews*, Philadelphia: Fortress Press, 1989, p. 9.

88. N.T. Wright, *Hebrews for Everyone*, Louisville: Westminster John Knox Press, 2004, p. 72

89. Wright, *Hebrews*, p. 76.

90. “If we unwillingly persist in sin after having received the knowledge of the truth there no longer remains sacrifice for sins....Anyone who has violated the law of Moses dies without mercy....How much worse punishment do you think will be deserved by those who have spurned the Son of God, profaned the blood of the covenant by which they were sanctified, and outraged the Spirit of Grace?”

91. Wright, *Hebrews*, p. 109.
92. The Jews were never powerful enough to imprison Christians, so the “devil” who is putting some of the Christians from Smyrna in prison (Revelation 2.10) is referring to Roman, not Jewish agency.
93. Paul would not affirm the theological doctrine that became entrenched among later generations of Christians, namely, that Gentile inclusion necessitates Jewish exclusion (Siker, p. 197).
94. Siker, p. 198.
95. David Novak, *Talking with Christians: Musings of a Jewish Theologian*, Grand Rapids: Eerdmans, 2005, p. 12-13.
96. As opposed to his second coming. This “first coming” of Christ includes everything from incarnation to ascension (i.e. his birth, life and ministry among us, his death and resurrection, and ascension back into heaven).
97. See his chapter, “Christ and the Cultures: the Jewish people and Christian theology” in *The Cambridge Companion to Christian Doctrine*, Colin E. Gunton ed., Cambridge: Cambridge University Press, 1997, p. 81-100.
98. “To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God’s law but am under Christ’s law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some.”
99. The Babylonian Talmud, Ta’anit 7a says: “Two scholars sharpen one another.”
100. Karl Barth, *Church Dogmatics*, 11.2, 200. See the more extended discussion of Barth’s views later in this paper.
101. Jaroslav Pelikan, *The Christian Tradition: A History of the Development of Doctrine*, vol. 1., *The Emergence of the Catholic Tradition (100-600)*, Chicago: University of Chicago Press, 1971, p. 13.
102. J. N. D. Kelly, *Early Christian Doctrines*, London: Adam & Charles Black, 1958, 52ff.
103. See Irenaeus, *Against Heresies*, 4.9.1.
104. The term is important. These Christian writings were recognized as possessing authority rather than having authority conferred upon them. For Irenaeus, the church does not create the canon but acknowledges and receives the writings as coming from God.
105. Tertullian, *de test. anim.* 5.
106. Dialogue With Trypho in *The Ante-Nicene Fathers*, op. cit., xi, 199.
107. Dialogue With Trypho, op.cit., x and xlv.
108. Dialogue With Trypho, op. cit., cxv and cxvi.
109. Irenaeus, *Against Heresies* in *The Ante-Nicene Fathers*, op.cit., 1.xxii, p. 347.
110. Irenaeus, *Against Heresies*, II, xi, 8, p. 429.
111. Irenaeus, *Against Heresies*, IV, ix, 2, p. 472.
112. Tertullian, *Against Marcion in Ante-Nicene Fathers*, vol. 3, ed. A.C. Coxe, Grand Rapids: Wm. B. Eerdmans, 1980, I, xix, p. 285.
113. Tertullian, *Against Marcion*, IV. Xi, p. 361.
114. Augustine, *The City of God*, trans., Marcus Dods, New York: The Modern Library, 1950, 16.26, p. 549.
115. See Michael Signer, “Jews and Judaism” in *Augustine through the Ages: An Encyclopedia*, edited by Allan D. Fitzgerald, Grand Rapids: Wm. B. Eerdmans, 1999, p. 470-474; Augustine, *The City of God*, op.cit., 18.46, p. 657.
116. Restorationists refers to those who believed in the final restoration of the Jewish people and who urged the conversion of the Jews.
117. See Karl Barth, *Church, Dogmatics*, III.3, op. cit., 210-226. The following passage is worth quoting: “...they are, actual witness to Old Testament history, actual members of the race to which Jesus belonged and without which there would never have been a New Testament or a Christian Church...they are, the ‘librarians of the Church’, as Augustine called them, because the Old Testament without which even the Church cannot live is ultimately the book of their books, and originally their sacred Canon” (p. 222). Barth saw anti-Semitism as not merely a disease but as an inevitable reaction. It vexes us that in Jews, in their nature, we have held before us as in a mirror our own nature and the fact of God’s electing grace.
118. Heiko A. Oberman, *The Roots of Anti-Semitism in the Age of Renaissance and Reformation*, trans. by James I. Porter, Philadelphia: Fortress Press, 1981, p. 95.

119. See Thomas Asbridge, *The First Crusade: A New History*, London: The Free Press, 2004, p. 84-89.
120. *Luther's Works*, Philadelphia: Fortress, 1955, vol. 45, p. 200-201.
121. Andreas Osiander and Justus Jonas are rare exceptions. See H.A. Oberman, *op.cit.*, p. 101.
122. *Luther's Works, op.cit.*, vol. 47, p. 268-272.
123. See end note 4, above, concerning our use of the term "Shoah" instead of "Holocaust".
124. Luther published two more tracts, "On the *Shem Hamphoras*" and "The Last Words of David" in which he railed against the Jews.
125. See Peter Gay, *The Enlightenment: An Interpretation – The Rise of Modern Paganism*, vol. 1, New York: W.W. Norton, 1977, p. 297.
126. Heiko A. Oberman, *op.cit.*, p. 40.
127. *Ibid.*, p. 139.
128. These include: Johannes Oecolampadius, Sebastian Munster, Huldrych Zwingli, Heinrich Bullinger, Peter Martyr Vermigli, John Calvin, Theodore Beza, Pierre-Robert Olivétan and the two Rhineland reformers closely associated with them, Wolfgang Capito and Martin Bucer.
129. J. Oecolampadius, *In Jesiam...*, 1525, p. 150, quoted by Leonard J. Trinterud, "The Origins of Puritanism", *Church History*, vol. 20, 1951, p. 41.
130. See G. Schrenk, *Gottesreich und Bund im alteren Protestantismus*, Darmstadt: Wissenschaftlich Buchgesellschaft, 1967, p. 37ff. D. A. Weir's excellent more recent study, *The Origins of the Federal Theology in Sixteenth-Century Reformation Thought*, Oxford: Clarendon Press, 1990, p. 10, 23-24, is correct in maintaining that both Zwingli and Bullinger make the covenant with Abraham their crucial starting point. Yet they also speak as Schrenk argued a covenant with Adam.
131. See *The Decades of Henry Bullinger*, ed., Thomas Harding, Cambridge: Cambridge University Press, 1850, vol. 3, p. 169.
132. Karl Barth, *Church Dogmatics*, IV.1, ed., G.W. Bromiley and T.F. Torrance, Edinburgh: T&T Clark, 1956, p. 57.
133. Bernard Cottret, *Calvin: A Biography*, trans., M. Wallace McDonald, Grand Rapids: Wm. B. Eerdmans, 2000, p. 315.
134. John Calvin, *Institutes of the Christian Religion*, ed., John T. McNeill, and trans., Ford Lewis Battles in vol. xx of the Library of Christian Classics, Philadelphia: Westminster Press, 1960, II.7.1, vol. 1, p. 348.
135. *Institutes*, IV.20.15.
136. *Ibid.*
137. John Calvin, *Commentaries of the Epistle of Paul the Apostle to the Romans*, trans. and ed., John Owen, Grand Rapids: Wm. B. Eerdmans, 1955, p. 384.
138. *Institutes*, IV.20.16; II.8.1 and *Commentary on Romans* 1:21-27; 2:14-15.
139. *Institutes*, IV.20.15.
140. *Institutes*, II.7.12.
141. E. Doumergue, Jean Calvin, *les hommes et les choses de son temps*, Paris: G. Bridel & Co., 1917, vol. v, p. 192-195.
142. *Calvin: The Origins and Development of his Religious Thought*, trans., Philip Mairet, New York: Harper & Row, 1963, p. 206.
143. Reinhold Seeberg, *Textbook of the History of Doctrines*, vol. II, Grand Rapids: Baker Book House, 1952, p. 416.
144. Paul Wernle, *Der evangelische Glaube*, III, *Calvin*, 13 quoted by Wilhelm Niesel, *The Theology of Calvin*, trans. by Harold Knight, London: Lutterworth Press, 1956, p. 104-105.
145. Georgia Harkness, *John Calvin – The Man and his Ethics*, Nashville: Abingdon Press, 1958, p. 72.
146. See *Institutes, op.cit.*, II.8.3.
147. *Institutes*, II.8.7.
148. *Institutes*, II.8.7, (underlining added).
149. Bernard Cottret, *op.cit.*, 315-316.
150. John Calvin, *Commentary on the Acts of the Apostles*.
151. John Calvin, *on John 5:46, Commentary on the Gospel of John*, translated by William Pringle, Grand Rapids: Wm. B. Eerdmans, 1949, p. 224. The Christological character of Calvin's view of the law and the relationship of covenant and law was emphasized in Wilhelm Niesel's important study, *The Theology of Calvin*, translated by Harold Knight, London, Lutterworth Press, 1956. Most recent studies have been influenced by it, see particularly, John Hesselink's *Calvin's Concept of the Law*, Allison Park, Penn.: Pickwick Publications, 1992.

152. *Institutes*, II.9.2.
153. *Institutes*, II.9.4.
154. *Institutes*, II.10.2.
155. *Institutes*, II.10.5.
156. *Institutes*, II.10.1.
157. For what follows we are especially indebted to Joseph A. Fitzmyer, *Romans: "A New Translation with Introduction and Commentary"*, *Anchor Bible*, vol. 33, New York: Doubleday, 1993, p. 618-624.
158. C.E.B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, Edinburgh: T&T Clark, 1979, vol. 2, p. 577.
159. See John Calvin, *Commentaries on the Epistle of Paul the Apostle to the Romans*, translated and edited by John Owen, Grand Rapids: Wm. B. Eerdmans, 1955, p. 437: "26. *And so all Israel, &c.* Many understand this of the Jewish people, as though Paul had said, that religion, would again be restored among them as before: but I extend the word Israel to all the people of God, according to this meaning – 'When the Gentiles shall come in, the Jews also shall return from their defection to the obedience of faith; and thus shall be completed the salvation of the whole Israel of God, which must be gathered from both; and yet in such a way that the Jews shall obtain the first place, being a it were the first-born in God's family.'"
 160. See Daniel Shute's essay in *Peter Martyr Vermigli and the European Reformations: Semper Reformanda*, ed., Frank A. James III, Leiden: Brill, 2004, p. 160.
 161. John Calvin, *Commentary on Romans*, 11:26, p. 437.
 162. John Calvin, *Commentary on Romans*, 11:11, p. 421.
 163. *Institutes*, IV.16.14, (underlining added).
 164. See Gottfried Locher, *op. cit.*, p. 193-194, for this quotation from Théodore de Bèze, *Nouveau Testament*, 4. éd., 1589 on Romans 11:18.
 165. Subsequently the Westminster Confession of Faith will be referred to as the WCF.
 166. Bruce D. Marshall, "Christ and the Cultures: the Jewish people and Christian theology," *The Cambridge Companion to Christian Doctrine*, p. 86.
 167. *Ibid.*, p. 86.
 168. *Ibid.*, p. 87.
 169. F.D.E.Schleiermacher, *On Religion: Speeches to Its Cultured Despisers*, p. 239.
 170. H. Bavinck, *Reformed Dogmatics*, vol. 4, p. 212.
 171. Bruce Marshall, p. 87.
 172. Karl Barth, *Church Dogmatics*, II.2, p. 195.
 173. Eberhard Busch, *The Great Passion: An Introduction to Karl Barth's Theology*, p. 100.
 174. Bruce Marshall, *op.cit.* p. 84.
 175. Karl Barth, *Church Dogmatics*, II.2., p. 200.
 176. See Eberhard Busch, *The Great Passion: An Introduction to Karl Barth's Theology*, p. 99.
 177. Karl Barth, *Church Dogmatics*, IV.1; See Busch, p. 105.
 178. *Ibid.*, p. 105.
 179. Clark Williamson, *Has God Rejected His People?*
 180. *Ibid.*
 181. Karl Barth, *Church Dogmatics*, II.2, p. 208-209.
 182. Clark Williamson, *op.cit.*
 183. See endnote 4 to explain our use of the term "Shoah" in preference to "Holocaust."
 184. Jurgen Moltmann, *The Church in the Power of the Spirit*, p. 137.
 185. Jurgen Moltmann, *A Broad Place: An Autobiography*, p. 267.
 186. *Ibid.*, p. 268.
 187. *Ibid.*, p. 268.
 188. Bruce Marshall, *op.cit.*, p. 94.
 189. See endnote 4 to explain our use of "Shoah" in preference to "holocaust".
 190. S. B. Rohold, *Missions to the Jews: Historical Sketch: The Story of our Church's Interest in Israel*, Toronto, Christian Synagogue, The Presbyterian Church in Canada, 1918, p. 5-6.
 191. Michael Marten, *Attempting to Bring the Gospel Home: Scottish Missions to Palestine, 1839-1917*, London, I.B.Tauris Publishers, 2006, p. 83.
 192. Rohold, *Missions to the Jews*, p. 6.
 193. S.B. Rohold, *The Jews in Canada*, Toronto, The Presbyterian Church in Canada, 1912, p. 7-9.
 194. Rohold, *Missions to the Jews*, p. 6-7.

195. See for example Peter Bush, "'Spoken with Native Languages': Presbyterian Evangelistic Efforts Among the Native Peoples of the Prairies, 1908-1909", Canadian Society of Presbyterian History, Sept. 2008, publication forthcoming in the society's papers.
196. Jacob Gartenhaus, *Famous Hebrew Christians*, Grand Rapids, Michigan: Baker Book House, 1979, p. 153-158.
197. Minutes, Foreign Mission Committee; A&P 1909, Rohold's ordination service was held at Knox Church, Toronto on Sept. 28, 1909.
198. Rohold, *Missions to the Jews*, p. 10.
199. Michael Brown, *Jew or Juif?: Jews, French Canadians, and Anglo-Canadians, 1759-1914*, New York: Jewish Publication Society, 1986, p. 46.
200. S.B. Rohold, "Israel's Religious Condition and the Church's Duty", in *Pre-Assembly Congress of The Presbyterian Church in Canada*, Toronto, The Presbyterian Church in Canada, 1913, p. 142-143.
201. Rohold, *Missions to the Jews*, p. 14.
202. Daniel Nessim, "The History of Jewish Missions in Canada", paper presented to The Lausanne Consultation on Jewish Evangelism/North America, April 27, 2004, Toronto, Ontario, p. 11.
203. *Winnipeg Free Press*, April 12, 1910, letter to editor, p. 3; letter written by J.K. Levin, Rabbi of Dagmar St. Synagogue.
204. S.B. Rohold, "Are Missions to the Jew a Failure? A study of Official Judaism and Christian Missions", Toronto, Christian Synagogue, The Presbyterian Church in Canada, n.d., between 1910 and 1914, p. 7. See also "Is the Soul of a Jew worth \$5,000?", Toronto: Jewish Mission, The Presbyterian Church in Canada, 1910.
205. For example see, S.B. Rohold, *The Jews in Canada*, Toronto: Board of Home Missions, The Presbyterian Church in Canada, 1912, and S. B. Rohold, *The War and the Jew: A Bird's Eye View of the World's Situation and the Jews' place in it*, Toronto: MacMillan Company of Canada, 1915.
206. S.B. Rohold, "Modern Developments in Judaism", Toronto, Presbyterian Jewish Mission, 1910, p. 4.
207. Nessim, "History of Jewish Missions", p. 12-14, *The Presbyterian Record*, April 1931, vol. 56, issue 4, p. 104.
208. Paul Dekar, "Morris Zeidman", *Called to Witness: Profiles of Canadian Presbyterians*, vol. 4, Toronto: The Presbyterian Church in Canada, 1999, p. 75-77.
209. Paul Dekar, "From Jewish Mission to Inner City Mission: The Scott Mission and its Antecedents in Toronto, 1908-1964" in John S. Moir and C.T. McIntire, *Canadian Protestant and Catholic Missions, 1820s-1960s: Historical Essays in Honour of John Webster Grant*, New York: Peter Lang, 1988, p. 253-257.
210. Morris Zeidman, "Relationship of the Jewish Convert to the Christian Church", *Christians and Jews: A Report of the Conference on the Christian Approach to the Jews*, Atlantic City, New Jersey, May 12-15, 1931, New York: International Missionary Council, 1931, p. 88.
211. Zeidman, "Relationship of Jewish Convert to Church", p. 91.
212. Ben Volman, "'The Gospel of Hope to All': Morris Zeidman and the Relief Work of the Scott Institute, 1930-1941", unpub. paper, Knox College, 1980, p. 16.
213. Volman, "Gospel of Hope", p. 20-22.
214. See endnote 4 for an explanation of our use of "Shoah" in preference to "holocaust".
215. Alan Davies and Marilyn Nefsky, *How Silent Were the Churches?: Canadian Protestantism and the Jewish Plight during the Nazi Era*, Waterloo, ON: Wilfrid Laurier University Press, 1998, p. 72
216. Acts and Proceedings 1938, appendix, p. 26-27.
217. Davies and Nefsky, *How Silent*, p. 66, 73.
218. *Ibid.*, p. 73.
219. A&P 1940, p. 24
220. See endnote 4 for the explanation of why we are using "Shoah" in preference to "Holocaust" in this paper.
221. See for e.g. Shmuley Boteach, *An Educated Person's Guide to Judaism*, London: Duckworth 1999, p.14.
222. Richard B. Hays, *The Moral Vision of The New Testament*, New York: Harper Collins, 1996, p. 441: "One of the church's most urgent...tasks...is to form communities that seek reconciliation across racial and ethnic lines".

223. Matthew 22:39, see also the remarks of S.B. Rohold in the section on Canadian Presbyterian participation in mission to the Jews: “unconditional, whole hearted, sincere love without interest is demanded.”
224. Cardinal Edward Cassidy quoted in P. Cunningham, *A Story of Shalom*, New York: Paulist Press, 2001, p. 16.
225. See Hays op.cit. p. 441, footnote 5. F. Schweitzer *History of the Jew*, New York: Macmillan, 1971, Guenther Lewy, *The Catholic Church in Nazi Germany*, New York: McGraw Hill, 1965.
226. Hays, op.cit., p. 427.
227. Hays, op.cit., p. 427 and 438.
228. Hays commenting on Romans 11:23-24 writes, “No Gentile Christian can read this passage without hearing in it a summons to respect the Jewish people and to hope that they might be grafted in again.” op. cit., p. 415.
229. “The Jewish people is a complicated and complex phenomenon...”, Elliot N. Dorff, *People of God, Peoples of God*, Geneva: WCC, 1996, p. 46.
230. Boteach, op. cit.
231. See section 1 re new perspectives on Paul and section 2 re Calvin’s understanding of law. Also Hays, p. 439.
232. D. Bonhoeffer, *Letters and Papers from Prison*, London: SCM Press, 1953, p. 103.
233. Lesslie Newbigin, *The Light has Come*, Grand Rapids MI: Eerdmans, 1982, p. 111.
234. Abraham Joshua Heschel, one of the twentieth century’s most profound Jewish thinkers writes: “Only when the Jews impart ethical monotheism to the world, teaching the nations values and ethics – a repugnance of violence and the brotherhood of all mankind – will the earth be rid of senseless, irrational hatred – values and goals we can share”, quoted Boteach, op. cit., p. 196.
235. Martin Buber, *Israel and the World*, New York: Schwaber, 1948, p. 40.
236. Lesslie Newbigin, *Foolishness to the Greeks*, Grand Rapids MI: Eerdmans, 1986, p. 149.
237. Hays, op.cit., p. 439.
238. Cornelia and Martin Sussman, *The Bridge*, New York: Pantheon Books, 1955, p. 107.
239. Jim Wallis, *Call to Conversion*, New York: Harper Collins, 1981, p. 22.
240. Lesslie Newbigin, *The Gospel in a Pluralistic Society*, Grand Rapids MI: Eerdmans, 1989, ch 18.
241. Ben Campbell Johnston, *Rethinking Evangelism*, Philadelphia: Westminster, 1987, p. 129.
242. Newbigin, op. cit., p. 180.
243. Newbigin, op. cit., p. 181.
244. Newbigin, op. cit., p. 181.
245. Cunningham, op.cit., p. 16.
246. Newbigin, op.cit., p. 182.
247. Stephen Neill, *The Christian Faith and Other Faiths*, Oxford: Oxford University Press, 1961.
248. Living Faith, Winfield BC: Wood Lake Books, 1984, p. 26.
249. The work of Richard Hays in his *Moral Vision of the New Testament*, is to be admired, but he tends to structure his look at the texts within his chapter on anti-Judaism and ethnic conflict as Matthew and John versus Paul and Luke-Acts. We disagree with Hays’ assertion that the disobedience of Jews is centred in ontology, rather than in the will. We find much greater unity of voice among all the writers, with the exception of Paul who takes things further in Romans 11.
250. Jesus shared much with the Pharisees, perhaps most importantly their view about the resurrection of the dead, though as noted above there were also significant differences, most notably around the authority of the oral law.
251. This is not how we might see the divisions now, but that is how they panned out at the time of the sixteenth century Reformation, which is our main touchstone in this section.
252. It is to be acknowledged that the characterisation of Moltmann as a two covenant theologian is contested in contemporary theology and that when it comes to supersessionism his work is sophisticated and nuanced. That said, the committee’s point is that it does not matter what Moltmann thought he was doing, what matters is where his thought leads us. In this sense, Moltmann’s treatment of supersessionism represents a trajectory which could lead to admit a second covenant and thereby impugn the uniqueness of Christ’s saving life and work.

253. Christian Zionism is a larger term than dispensationalism, as it can include Christians very supportive of the State of Israel who hold to a Reformed, covenantal, amillennial theology, but certainly most, if not all, of dispensationalists are Zionist.

254. Who is a Jew: the definition of Jew is contested in the Jewish community.

255. See endnote 4 for an explanation of why we are using the term “Shoah” in preference to “Holocaust” in this paper.

256. Cf. Living Faith, 7.1.5-7.1.6: “The church is apostolic. It is founded on Christ and the apostles and is in continuity with their teachings. The church is in constant need of reform because of the failure and sin which mark its life in every age. The church is present when the Word is truly preached, the sacraments rightly administered, and as it orders its life according to the word of God.”

257. “Bernard Williams has suggested that the ‘truth in relativism’ is our inability to envision something about another life as a ‘real option’ for me....What we require therefore is not an argument that provides an *a priori* defeat of relativism, but an interpretation of and the corresponding skills to live in a world where others exist who do not share my moral history....Christians are forbidden to despair in the face of the dividedness of the world. On the contrary, we are commanded to witness to others that there is a God that overcomes our differences by making them serve his Kingdom. The task of the Christian is not to defeat relativism by argument but to witness to a God who requires confrontation. Too often the epistemological and moral presuppositions behind the Christian command to be a witness to such a God have been overlooked. The command to witness is not based on the assumption that we are in possession of a universal truth which others must also “implicitly” possess or have sinfully rejected. If such a truth existed, we would not be called upon to be witnesses, but philosophers. Rather the command to be a witness is based on the presupposition that we only come to the truth through the process of being confronted by the truth” (Stanley Hauerwas, *A Community of Character: toward a constructive Christian social ethic*, Notre Dame, IA: University of Notre Dame Press, 1981, p. 103-105.

CANADIAN PRESBYTERIAN STATEMENT ON OUR RELATIONSHIP WITH THE JEWISH PEOPLE

We recommend that the following statement be adopted:

In stating our relationship with the Jewish people we reaffirm a central tenet of our Reformed faith expressed in the Westminster Confession of Faith, that there is one covenant of grace embracing Jews and Gentiles and therefore, not “two covenants of grace differing in substance, but one and the same under various dispensations” (VII, 6).

Accordingly, we affirm that the Jewish people have a unique role in God’s economy of salvation and healing for our world. Jesus himself taught that “salvation is from the Jews” (John 4:22) and the Apostle Paul stated: “to them belong the sonship, the glory, the covenants, the giving of the law, the worship and the promises; to them belong the patriarchs, and of their race, according to the flesh, is the Christ, God who is over all be blessed forever. Amen” (Romans 9:4-5). The Jewish people have a pre-eminent place in God’s covenant, John Calvin, finely said, for they are “the firstborn in God’s family.”

We affirm that God has graciously included Gentile Christians, rightly called “posthumous children of Abraham” (J. Calvin), by engrafting them into the one people of God established by God’s covenant with Abraham. This means that Jews have not been supplanted and replaced by Christians in the one covenant. As Paul teaches, God has not rejected or abandoned them: “I ask, then has God rejected his people? By no means!” (Romans 11:1).

We believe that the Triune God who is revealed in Jesus Christ is the same God who chose and made himself known to the people of Israel. We believe that both Christians and Jews worship and serve the One Living God.

We confess God’s grace, mercy and faithfulness in the miracle of Jewish survival and the continuing existence and witness of the Jewish people. We are grateful for the establishment of a homeland for the Jewish people and we express our commitment as Canadian Presbyterian Christians to their right to flourish. We also commit ourselves to pray for the peace of Jerusalem so that all the children of Abraham (Jews, Christians and Muslims) may live as neighbours in peace and unity in the Land.

We acknowledge with shame and penitence the church's long and continuing complicity in the persecution, exclusion and expulsions of the Jews through the "teaching of contempt", beginning in the first centuries of the Christian era, gathering strength during the Crusades in the "first holocaust" and culminating in the Shoah or Holocaust. As Christians we have failed to demonstrate to the Jewish community and to individual Jews that love which Jesus Christ commanded us to show. Of this lack of love and the teaching of contempt and the attitudes and acts which proceeded from it, we humbly repent. In our present situation, we call upon our people to eschew all forms of anti-Semitism, including the use of language and innuendo which may disparage, slander and harm. We urge Christians to show solidarity with Jews when acts of hatred are perpetrated against them such as the desecration of Jewish graves, synagogues and schools. We are thankful for Christians through the ages, who have shown how to stand in solidarity with Jews, then and now.

We affirm the uniqueness, finality and unsurpassability of Jesus Christ the sole mediator of the one covenant of grace and acknowledge our commission to bear witness to our Lord to all peoples, without distinction, remembering as Living Faith reminds us: "We should not address others in a spirit of arrogance implying that we are better than they. But rather in the spirit of humility, as beggars telling others where food is to be found, we point to Christ" (9.2.1). We confess we have not always borne witness to Jesus Christ in ways that have been faithful to our Lord and sensitive to our neighbours, including – and perhaps especially – our Jewish brothers and sisters.

As Christians and Jews we look forward in hope to God's full redemption which Christians believe will occur in the Second Advent when Jesus Christ returns, a hope which includes the Jews, for as Paul teaches in Romans 9-11, in Jesus Christ there will be an ingathering of people, whether of Jewish or Gentile background: "so all Israel will be saved" (Romans 11:26).

The Presbyterian Church in Canada has sought to serve Jewish people in Canada in the name of our Lord through specific mission efforts in Montreal, Toronto and Winnipeg. The most well known of those was the Christian Synagogue in Toronto which evolved into the Scott Mission.

Finally we encourage our congregations and people to take the initiative and to reach out in friendship and hospitality to neighbouring synagogues and Jewish people and where they can, to engage in Jewish Christian dialogue to promote better mutual understanding and to pursue and ensure the establishment of peace and justice and the good and betterment of the wider community.

Recommendation No. 2 (adopted, p. 22)

That sessions, presbyteries and national committees of The Presbyterian Church in Canada be urged to study the above "Canadian Presbyterian Statement on our Relationship with the Jewish people" and report to the committee by January 15, 2011.

OVERTURE NO. 2, 2010 (p. 609)

Re: Using technology to assist in providing communion

The committee has done some preliminary work in response to Overture No. 2, 2010.

Recommendation No. 3 (adopted, p. 22)

That permission be granted to respond to Overture No. 2, 2010 to the 2011 General Assembly.

APPRECIATION TO RETIRING MEMBERS

We express our sincere thanks to retiring members, W.G. Sydney McDonald, Jean Morris, Ian Wishart and Karla Wubbenhorst. Members by correspondence, Mr. Andrew T. Vandersluis and The Rev. Dr. Randall Benson, have also completed their term of service.

Douglas Robinson
Convener

Stephen Jackson
Secretary

CLERKS OF ASSEMBLY

To the Venerable, the 136th General Assembly:

RESPONSIBILITIES OF THE CLERKS OF ASSEMBLY

There are three Clerks of the General Assembly. The Rev. Stephen Kendall is the Principal Clerk. The Rev. Dr. Tony Plomp and The Rev. Don Muir are Deputy Clerks. Mr. Kendall and Mr. Muir serve full time at the national office in Toronto while Dr. Plomp serves part time from his home in Richmond, British Columbia.

The Clerks are most visible during the week of the General Assembly. At the briefing sessions, the Clerks meet with commissioners and answer questions about their report. They also participate in the orientation of the young adult representatives by talking with them about what they might experience at the General Assembly. During each business session, they record minutes and advise the Moderator on procedure. After each session adjourns, they prepare draft minutes that are printed and distributed to commissioners. Once the Assembly is dissolved, the Clerks complete the official minutes, construct an index of minutes and reports for the Acts and Proceedings, and review evaluation forms submitted by commissioners. The Acts and Proceedings contains the minutes of Assembly, the reports to the Assembly from agencies, committees and commissions, annual statistical returns from congregations, presbyteries and synods, field reports from staff of International Ministries and Canada Ministries, a list of names and addresses of professional church workers, and contact information for congregations and camps. Copies of the Acts and Proceedings are distributed through presbytery clerks. The Acts and Proceedings, from 1992 and onward, are available on The Presbyterian Church in Canada website (www.presbyterian.ca). An annually produced CD-ROM also contains Acts and Proceedings dating back to 1992 along with current versions of the Book of Forms and the Social Action Handbook. Following the Assembly, the Principal Clerk informs the lower courts of matters referred to them by the General Assembly.

Throughout the year, the Clerks of Assembly respond to queries from officers and members of lower courts, and from individual members of the church. In addition, they monitor the receipt of responses from presbyteries to remits sent down under the Barrier Act and to referrals from the General Assembly. They also act as consultants to General Assembly commissions and committees. The Clerks meet together twice each year. In the autumn they discuss and designate the work referred to them by the Assembly. In the spring they finalize their responses to overtures, report on findings from “study and report” matters and prepare their report to the General Assembly. Matters of polity are discussed at both meetings.

Orientation for Commissioners

Since the 2002 General Assembly, Mr. Kendall has led short orientation sessions for commissioners at the beginning of the second and third sederunts. These explain the role of the Moderator and Assembly Clerks, and describe various types of motions, amendments and other court procedures. Mr. Muir sends orientation resources to first-time commissioners prior to the Assembly and, with Ms. Terrie-Lee Hamilton, Senior Administrator in the Assembly Office, co-hosts a question-and-answer breakfast for first-time commissioners on the Tuesday morning of Assembly week. He is also on hand, between sederunts, to answer questions. Resources are available from the General Assembly Office to help presbyteries prepare commissioners for the General Assembly.

Support to Sessions and Presbyteries

The Assembly Office serves all the courts of the church, and provides support for standing committees and special commissions of the General Assembly. Sessions are served by *For Elders* which is sent to all congregations as part of the *Equipping For...* resource in the PCPak. This resource, jointly produced by Ms. Tori Smit of the Life and Mission Agency, and Mr. Muir, was first issued in May 1997. Copies of issues dating back to February 2002 are available on The Presbyterian Church in Canada website (www.presbyterian.ca). A subject index, updated regularly, enables sessions to access material on specific topics.

Presbyteries and synods are served by *Clerks' Update*, a newsletter for clerks, as well as by workshops led by the Clerks as time permits. Every two years, the Clerks of Assembly invite all clerks of presbytery and synod to a consultation. The consultation affords an opportunity for

clerks from across Canada to worship, exchange ideas, discuss matters of common interest, receive updates on church policies, and meet national office staff in an unhurried retreat atmosphere. The most recent consultation took place April 16-20, 2010, at the Queen of Apostles Renewal Centre in Mississauga, Ontario.

Elders' Institute at St. Andrew's Hall, Vancouver

The Elders' Institute, an institution that provides continuing education for ruling elders of The Presbyterian Church in Canada, is supported by "The Link"; a group of seven ruling and teaching elders from across Canada. Don Muir, as a member of The Link, represents the national office.

RESPONSES TO GENERAL ASSEMBLY REFERRALS

SPECIAL COMMITTEE RE EVALUATION OF HAN-CA PRESBYTERIES, REC. NO. 2, 2002 (A&P 2002, p. 469, 33)

Re: Committee appointed in 2010 re Life of the Han-Ca Presbyteries

The 2002 General Assembly, on approving the conclusion of the trial period of the Han-Ca Presbyteries, also adopted a recommendation as follows calling for a committee to be established this year:

That a committee be appointed in 2010 to receive information on how the Han-Ca Presbyteries and the whole church have addressed the concerns raised in this report as well as any other aspects of their ongoing life and that the committee report back to General Assembly in 2012.

The Clerks of Assembly have discussed this recommendation with the clerks of the two Han-Ca Presbyteries and propose the following facilitating recommendation:

Recommendation No. 1 (amended and adopted, p. 16)

That a Special Committee on the Life of the Han-Ca Presbyteries, consisting of two members from each of the Han-Ca Presbyteries, and three members from the church at large, be established with the following terms of reference:

The committee shall:

1. Review the report of the Special Committee re Evaluation of Han-Ca Presbyteries (A&P 2002, p. 464-69).
2. Survey both Han-Ca and non Han-Ca presbyteries about how they have addressed the concerns raised in the above report, in particular A&P 2002, p. 468-69, as well as any other aspects of their ongoing life.
3. Present a final report to the 2012 General Assembly.
4. Meet no more than twice in person, preferably in the context of a meeting of each of the Han-Ca Presbyteries, and shall conduct the remaining business by email and conference call.

Recommendation No. 2 (adopted, p. 16)

That the members of this Special Committee be nominated by the Moderator.

LIFE AND MISSION AGENCY, REC. NO. 20, 2009 (A&P 2009, p. 358, 35)

Re: Overture No. 8, 2008 re commissioning lay missionaries to administer communion (A&P 2008, p. 532, 430, 42)

The 2009 General Assembly considered the response of the Life and Mission Agency (Ministry and Church Vocations) to Overture No. 8, 2008. The prayer of this overture was that "the General Assembly enact legislation to permit remote presbyteries in such hardship to commission, for a limited period of time, lay missionaries to perform the sacrament of holy communion." The General Assembly adopted the following recommendation:

That the prayer of Overture No. 8 be granted and that the matter be referred to the Clerks of Assembly and to Ministry and Church Vocations for legislation, guidelines, education and requirements for lay missionaries and for situations (such as remote and rural ministries) in which lay missionaries be commissioned to administer communion.

The adoption of this motion was the reverse of the proposal made in the report of Ministry and Church Vocations, which recommended that the prayer of the overture not be granted.

It was brought to the attention of the Clerks of Assembly that some presbyteries, on the basis of the decision of the 2009 General Assembly noted above, had already approved the commissioning of lay missionaries to administer communion. In response to this, the Clerks sent a memo to all presbyteries reminding them that the necessary facilitating legislation is not yet in place and therefore it is premature to grant such approval. The Assembly's 2009 decision to refer the matter makes it clear that legislation, guidelines, education and requirements need to be prepared before such commissioning may take place.

Meanwhile, the Clerks of Assembly find themselves on the horns of a dilemma with respect to this referral. While duty bound to respect the decision of the 2009 General Assembly, the Clerks are mindful that as recently as 2008 the General Assembly approved two different statements that affirmed the theological position of this denomination that only ministers of Word and Sacraments celebrate the sacraments. Both statements adopted by the 2008 General Assembly grounded their discussion in the biblical and theological foundations of The Presbyterian Church in Canada.

The statement on Lay Missionaries (A&P 2008, p. 335-46) was the result of several years of church-wide consultation. It reported on responses from across the church to a study paper circulated in 2006 and outlined the definition and duties of lay missionaries that include a wide range of teaching and pastoral responsibilities but leave celebration of the sacraments in the hands of a minister of Word and Sacraments (p. 344). Because this statement on Lay Missionaries was before the Assembly in the same year that Overture No. 8, 2008 was received, the Assembly agreed to defer decision on the overture until the outcome of the Assembly's discussion of the statement was known (A&P 2008, p. 430).

The Meaning of Ordination to the Ministry of Word and Sacraments (A&P 2008, p. 353-59) was a joint project of the Committee on Church Doctrine and the Life and Mission Agency (Ministry and Church Vocations). This document clearly affirms the office of the ministry of Word and Sacraments, which in its fullest expression involves preaching, teaching, conducting sacraments and offering pastoral care (p. 365, endnote 19).

While hearing the need articulated for an alternative method of providing the communion in areas where ministers of Word and Sacraments are not readily available, the Clerks believe it would be highly irregular to reverse this aspect of the church's doctrine and practice by creating what could be deemed a new order of ministry without the usual theological reflection by the denomination. Normally, a document outlining a new position is sent to the church for study and report. The responses to the study and report are taken into account and the "new position" may be modified according to wisdom received by the process.

Therefore, while the Clerks have proposed legislation as requested, they, together with the Life and Mission Agency: Ministry and Church Vocations, offer a study paper that is designed to encourage the church to contemplate this important issue from a theological perspective. Before guidelines for education or other requirements are proposed, the Clerks would like to hear from the church through responses to this document.

Study Paper

1. Please review the following documents approved by our church.
 - a. Lay Missionaries (A&P 2008, p. 335-46), and
 - b. The Meaning of Ordination to the Ministry of Word and Sacraments (A&P 2008, p. 353-59 and endnotes 1-19, p. 364-65).
2. How do these documents shape your thoughts on the issue of extending the administration of the sacrament of communion to lay missionaries?
3. How would the commissioning of lay missionaries impact the church's understanding of the role of ministers of Word and Sacraments?
4. The commissioning of lay missionaries to administer a sacrament represents a significant theological shift for our denomination. Is your court in favour of, or opposed to, such a shift? Please offer theological reasons for this position.

5. If your court is in favour of commissioning lay missionaries to administer the sacrament of communion, what practical considerations should be taken into account for the preparation of legislation?
6. If your court is in favour of commissioning lay missionaries to administer the sacrament of communion, what training, guidelines, limitations should be put in place?

Proposed Legislation

Where a presbytery discerns an urgent need in a rural or remote area in which a minister of Word and Sacraments is not available to provide the sacrament of Holy Communion, it may commission a lay missionary to conduct the sacrament of Holy Communion on the following terms:

- a. The lay missionary shall be an ordained elder of The Presbyterian Church in Canada.
 - b. The lay missionary shall be interviewed by the presbytery to ascertain their personal and spiritual qualifications to lead worship.
 - c. The lay missionary shall be appropriately trained in the theology and practice of the sacrament of Holy Communion.
 - d. The commissioning of the lay missionary to administer the sacrament of Holy Communion shall be limited to a specific congregation(s) and shall be for a period not exceeding two years.
 - e. The lay missionary shall be accountable to the presbytery for the duration of the commission.
7. Please comment on the proposed legislation, above.

Recommendation No. 3 (amended and adopted, p. 41)

That this report be referred to sessions, presbyteries and the Committee on Theological Education for study and report to the Clerks of Assembly by January 31, 2011.

CLERKS OF ASSEMBLY, REC. NO. 5, 2008 (A&P 2008, p. 254, 17)

Re: Overture No. 6, 2008 re revising membership of Committee to Nominate Standing Committees (Book of Forms section 301)

The 2008 General Assembly granted the prayer of Overture No. 6, 2008 that requested a change to the Committee to Nominate Standing Committees of the General Assembly and directed the Clerks of Assembly to prepare necessary legislative revisions (A&P 2008, p. 254, 17). The change requested would essentially make the committee a full standing committee of the Assembly with the authority to meet through the year to complete its work rather than a committee of a particular Assembly that meets only under the mandate of that specific Assembly.

Terms of Reference for such a standing committee and the necessary legislation to facilitate this change were proposed to the 2009 General Assembly and sent for study and report to sessions, presbyteries and synods (A&P 2009, p. 266-69). Responses were received from 38 sessions, 17 presbyteries and one synod. All but five of the respondents, or 92%, indicated support for the proposed revision. Several of the responses recognized the advantage of the Committee to Nominate having more time to discern the needs of the church's standing committees and the skills of potential members available to fill them.

There was some concern expressed about the committee being reduced from 15 members, plus convener and secretary, to a total of 9 members. The concerns ranged from placing too much power in the hands of too few, to setting up a situation in which two or three strong voices could control a smaller committee, to reducing the voice of the wider church. The Clerks expect each synod will take the nomination process seriously and name wise and fair-minded people to serve the church in this way. The smaller committee will also reduce costs.

Each synod is free to determine how it will choose its representatives to the Committee to Nominate. A synod may, for example, seek nominations from presbyteries and select from that number since presbyteries will have a more intimate knowledge of the many gifted people within their bounds.

One respondent pointed out an error in the Purpose and Accountability portion of the terms of reference. The words, "...on nomination by the various presbyteries..." will be changed to read "...on nomination by the various synods..."

Just like any other standing committee, this committee will be represented at General Assemblies by its convener and any additional staff deemed necessary. The Clerks will prepare procedures to assist the committee in its work, provided the revisions to its membership are approved.

With sincere thanks to all who studied this legislation and responded, the Clerks of Assembly make the following recommendation.

Recommendation No. 4 (adopted, p. 41)

That Book of Forms section 301 be amended to read as follows and be remitted to presbyteries under the Barrier Act.

301. The Assembly appoints, as soon as possible, the following committees: (1) a Committee on Bills and Overtures that consists of the Clerks of Assembly, commissioners who are clerks of synods and presbyteries, and such other ministers, members of the Order of Diaconal Ministries, and elders as the Assembly may see fit to appoint and to which presbyteries may nominate one person each for membership; (2) a Committee on Business (see section 296); (3) a Committee on Records of Synods, Assembly and Assembly Council; (4) a Committee on classifying returns to Remits and (5) a committee on commissions.

Recommendation No. 5 (adopted, p. 41)

That new section 288.1 read as follows, be added to the Book of Forms, and be remitted to presbyteries under the Barrier Act.

288.1 A Committee to Nominate Standing Committees, consisting of nine members of The Presbyterian Church in Canada, shall be appointed by the General Assembly with members being nominated by synods from within their bounds, with one synod, every three years in rotation, nominating two members. Each synod nomination will alternate between clergy and non-clergy each time its term comes in the rotation. The convener and secretary are to be named from among the membership. Each member shall serve a three-year non-renewable term with one third of the members retiring each year.

Recommendation No. 6 (adopted, p. 41)

That the terms of reference for the Committee to Nominate Standing Committees be approved as follows:

The Committee to Nominate Standing Committees: Terms of Reference

Purpose and Accountability

The Committee to Nominate Standing Committees serves the General Assembly by presenting a slate of names for membership on each of its standing committees. It will co-ordinate the call for and reception of nominations, and assist the church in finding members who can serve at the national level on committees and boards where their gifts and skills are most needed and can best be used.

The Committee to Nominate Standing Committees reports to the General Assembly and is accountable to the Assembly for its work.

The Committee to Nominate Standing Committees is appointed by the General Assembly on nomination by the various synods as per Book of Forms section 288.1 and described below.

Responsibilities

In all matters, the Committee to Nominate Standing Committees will carry out its duties with discretion, fairness and balance, seeking to build up the church, to reflect the ethnic diversity of the denomination and challenge members to service.

The Committee will:

- Keep records of the names and addresses of all members of standing committees, together with their date of appointment and duration of term.

- Communicate to the church the various opportunities for service on standing committees, and the skills, gifts and time commitment required for each position.
- Annually correspond with each standing committee and board in order to call for nominations and seek to ascertain the skills particularly needed over the next term of office.
- Annually correspond with presbyteries to call for nominations to the various standing committees.
- Maintain data on the racial and ethnic diversity of the standing committees of the church and make that data available to the church as appropriate.
- Meet at least twice per year, no more than once in person, to carry out its work.

The Assembly Office will provide administrative support to the committee.

Membership

The Committee to Nominate Standing Committees consists of nine members of The Presbyterian Church in Canada appointed for a three-year non-renewable term, nominated by the eight synods from within their bounds, with one synod, every three years in rotation, nominating two members to make up the full complement of nine. Each synod will alternate between clergy and non-clergy each time its term comes in the rotation (see Book of Forms section 288.1).

One third of the members shall retire each year. The initial rotation will be established by the Clerks of Assembly.

The convener and secretary are to be named from among the membership.

CLERKS OF ASSEMBLY, REC. NO 1, 2009 (A&P 2009, p. 263, 17)

Re: Overture No. 21, 2008 re greater participation of young adult and student representatives

It was the prayer of Overture No. 21, 2008 that young adult observers and student representatives at General Assembly be given greater opportunities to participate in the work of the Assembly and be given the right, if such were possible, to full membership in the Assembly.

This overture was referred to the Clerks of Assembly who reported that although the right to vote at Assembly is restricted by our polity to teaching and ruling elders, there were other ways in which the youth of the church could make a more direct contribution to the work of the Assembly. To that end, the Clerks proposed that young adult observers and student representatives be given an “advisory vote” on major issues before the Assembly or at the call of the Moderator. (A&P 2009, p. 261-63, 17)

The 2009 General Assembly agreed to this process. The use of the advisory vote proved to be of value to the majority of those who filled out the General Assembly evaluation forms and who felt the practice should be continued (102). Among those who endorsed the practice were commissioners who felt the youth are the future of the church and should therefore be included in the work of Assembly as much as is legally possible. Giving youth more of a voice was seen as a positive step (26). There were others who approved of the practice but were more lukewarm in their support stating that the advisory votes taken at Assembly did not influence them but that the practice “was okay” (12). Some felt it was good training for the future (5). Only four (4) commissioners stated they believed the practice should be made permanent. Three (3) commissioners believed the Clerks’ recommendation regarding the advisory vote was an excellent proposal.

There were also those who, for a variety of reasons, did not agree with the practice (31). Some believed it was a patronizing gesture towards the youth of the church and in their comments moved beyond the bounds of our polity by desiring that young adult representatives and student representatives should be given a full vote (11). Others thought “advisory vote” was not the right terminology but offered no other suggestions (3). There were those who were concerned about a small group having undue influence over the proceedings at Assembly.

The young adult representatives also had mixed views on this practice. Some appreciated being given an advisory vote but felt that it had mostly symbolic value and noted isolated hostility from some commissioners who “did not wish to be advised by younger teens.” Others were more directly supportive feeling that their ideas and opinions were valued by the court and could be heard. One wrote “Loved it! Made me feel included and made me pay attention to the issues so I could vote in an informed way.”

The Clerks recognize that filling out evaluation forms does not constitute a legal vote. Nevertheless, those who took the time to fill out these forms agree by a goodly number that the practice of holding advisory votes should be continued. The Clerks of Assembly agree with this view and will advise the Committee on Business of the Assembly to recommend this practice to future General Assemblies, much as the privilege to “sit and correspond” is now routinely conferred upon young adult representatives and student representatives.

CLERKS OF ASSEMBLY, REC. NO. 4, 2009 (A&P 2009, p. 520, 263, p. 17)

Re: Overture No. 3, 2009 re updating language of calls

Overture No. 3, 2009 notes that the wording of gospel calls to ministers of The Presbyterian Church in Canada is dated and reflects a way of writing and speaking not in keeping with the language of the 21st century. It was thus the prayer of the overture that the 2009 General Assembly take steps to reword gospel calls to bring them in line with modern language. The Assembly granted the prayer of the overture and instructed the Clerks of Assembly to draft the new wording and submit it for consideration of the 2010 General Assembly.

In response, the Clerks propose revised appendices A-29, A-30, A-31, A-32 and A-34 as follows:

Current A-29 Call to a minister of Word and Sacraments

We, office-bearers and members of the congregation of {name of congregation}, being professing members desirous of promoting the glory of God and the good of the church, being destitute of a fixed pastor, and being satisfied by our experience (or by good information) of the piety, literature, ministerial abilities and prudence, and also of the suitability to our edification of the gifts to you, {name of person being called}, have agreed to invite, as we by these presents do invite and call you to undertake the office of pastor among us, promising you, on your acceptance of this our call, all due respect, encouragement, and obedience in the Lord, and further engage to contribute to your suitable maintenance, as God may prosper us. In witness thereof we have subscribed this call on this the {date} day of {month} in the year {year}.

[The names follow]

Revised A-29 Call to a minister of Word and Sacraments and guarantee to presbytery of stipend

We, the professing members of {name of congregation}, being well satisfied with your qualifications for the ministry of Word and Sacraments and confident that the Holy Spirit has led us to you, earnestly and solemnly call you {name of candidate} to become the minister (or lead minister, associate minister, assistant minister) of this congregation, beginning on {date}. In calling you we promise you all due respect, encouragement, and allegiance in the Lord as, together, we seek to use our gifts in the church and in the world to the glory of God.

In order that you {name of person being called} may be free to devote yourself to ministry of Word and Sacraments among us, we the congregation of {name of congregation} hereby guarantee to the Presbytery of {name of court}, of The Presbyterian Church in Canada, that out of our estimated annual revenue of {amount in words} we promise and obligate ourselves to provide you, as a first charge thereon, the following annually:

Annual Stipend	
Option A (inclusive of travel allowance)	\$ _____
Option B (exclusive of travel allowance)	\$ _____
with travel reimbursed at \$0.00 /km up to annual maximum of	\$ _____
Manse (or Housing/Rental allowance)	\$ _____
Total	\$ _____
Cost of utilities	_____

We agree to make payments of the above amounts on the first day of each month and agree to review the stipend and allowances annually in view of any changes in the cost of living or the needs of our minister.

We agree further:

1. To provide two weeks study leave annually and at least the minimum allowance as set by the General Assembly.
2. That the benefits of number 1 above shall be cumulative up to five years.
3. To provide five weeks holiday annually.
4. To pay supply during the periods of study leave and holidays.
5. In case of disability or extended illness, to continue to provide stipend, accommodation and allowances for a period not less than set by the General Assembly, and to pay the cost of pulpit supply.
6. To pay for Medical and Dental Insurance as provided through the Pensions and Benefits Board of General Assembly.
7. To pay necessary moving expenses.
8. Other (such as book allowance, entertainment allowance, internet, cell phone, etc.).

{Place and date}
 [Signature], Presiding Minister
 [Signature], Meeting Secretary

Current A-30 Call to a member of the Order of Diaconal Ministries

We, office-bearers and members of the congregation of {name of congregation} being professing members, desirous of promoting the glory of God and the good of the church, being destitute of a {name of position}, and being satisfied by our experience (or by good information) of the piety, literature, abilities and prudence, and also of the suitability to our edification of the gifts to you, {name of person being called}, have agreed to invite, as we by these presents do invite and call you to undertake the office of {name of position} among us, promising you, on your acceptance of this our call, all due respect, encouragement, and obedience in the Lord, and further engage to contribute to your suitable maintenance, as God may prosper us. In witness thereof we have subscribed this call on this the {date} day of {month} in the year {year}.

[The names follow]

Revised A-30 Call to a member of the Order of Diaconal Ministries and guarantee to presbytery of stipend

We, the professing members of {name of congregation}, being well satisfied with your qualifications as a member of the Order of Diaconal Ministries, and being confident that the Holy Spirit has led us to you, hereby earnestly and solemnly call you {name of person being called} to undertake the office of {name of position} among us, beginning on {date}. In calling you we promise you all due respect, encouragement, and allegiance in the Lord as, together, we seek to use our gifts in the church and in the world to the glory of God.

In order that you {name of person being called} may be free to devote yourself to ministry among us, we the congregation of {name of congregation} hereby guarantee to the Presbytery of {name of court}, of The Presbyterian Church in Canada, that out of our estimated annual revenue of {amount in words} we promise and obligate ourselves to provide you, as a first charge thereon, the following annually:

Annual Stipend	
Option A (inclusive of travel allowance)	\$ _____
Option B (exclusive of travel allowance)	\$ _____
with travel reimbursed at \$0.00 /km up to annual maximum of	\$ _____
Manse (or Housing/Rental allowance)	\$ _____
Total	\$ _____
Cost of utilities	

We agree to make payments of the above amounts on the first day of each month and agree to review the stipend and allowances annually in view of any changes in the cost of living or the needs of our minister.

We agree further:

1. To provide two weeks study leave annually and at least the minimum allowance as set by the General Assembly.
2. That the benefits of number 1 above shall be cumulative up to five years.
3. To provide five weeks holiday annually.
4. To pay for any special assistance required by the congregation during the periods of study leave and holidays.
5. In case of disability or extended illness, to continue to provide stipend, accommodation and allowances for a period not less than that set by the General Assembly, and to pay the cost of any special assistance required by the congregation.
6. To pay for Medical and Dental Insurance as provided through the Pensions and Benefits Board of General Assembly.
7. To pay necessary moving expenses.
8. Other (such as book allowance, entertainment allowance, internet, cell phone, etc.)

{Place and date}

[Signature], Presiding Minister

[Signature], Meeting Secretary

If Remit C, 2009, is passed by this the 136th General Assembly, the following wording was to come into effect for appendix A-31 (A&P 2009, p. 270, 17) to include new terminology of revised section 201.1. As part of this response to Overture No. 3, 2009, however, the Clerks of Assembly are proposing to incorporate A-31 into A-29, rendering A-31 obsolete.

Current A-31 Call to minister to be lead minister, associate or assistant

(As approved by the 2009 General Assembly)

Same as A-29, omitting the words “being destitute of a fixed pastor,” and inserting after “pastor among us” the words, “in the capacity of minister (or lead minister, associate minister or assistant minister)” [If it is intended that the minister being called is to be the successor to an already inducted minister, add the words “and successor to {name}”].

Revised A-31

Call to minister to be lead minister, associate or assistant

Incorporated in A-29

Current A-32 Guarantee to presbytery for stipend of minister

We the congregation of {name of congregation} hereby present to the Presbytery of {name of court}, of The Presbyterian Church in Canada, that the estimated annual revenue of the said congregation for the maintenance of religious ordinance among ourselves is {amount in words} dollars {amount in figures}.

We hereby agree to pay out of the said revenue, as it shall be collected, and as first charge thereon, to {name of person being called} the annual stipend of {amount in words} dollars {amount in figures}, which amount is inclusive of annual car or travel allowance, and to provide manse and glebe (rented house, apartment, or other dollars {amount in figures} annually for housing allowance), plus cost of utilities.

We agree to make payments of the above amounts monthly (half-monthly, or weekly), and we undertake to review the stipend and allowances annually in consideration of any changes in the cost of living or in the needs of our minister. We further engage to use our utmost diligence to the end that {name of person being called} may regularly receive the stipend and allowance herein named.

We agree further:

1. To give two weeks study leave annually, and to provide at least the minimum allowance as set by the General Assembly.
2. That the benefits of number 1 above shall be cumulative up to five years.
3. To give five weeks holiday annually.

4. To pay supply during the periods of study leave and holidays.
5. In case of disability or extended illness, to continue to provide stipend, accommodation and allowances for a period not less than that set by the General Assembly, and to pay the cost of pulpit supply.
6. In addition, we will pay the necessary moving expenses to settle {name} as minister in his congregation.

Revised A-32 Guarantee to presbytery for stipend of minister

Incorporated in A-29

Current A-34 Guarantee to presbytery for stipend of member of the Order of Diaconal Ministries

We the congregation of {name of congregation} hereby present to the Presbytery of {name of court}, of The Presbyterian Church in Canada, that the estimated annual revenue of the said congregation for the maintenance of religious ordinance among ourselves is {amount in words} dollars {amount in figures}.

We hereby agree to pay out of the said revenue, as it shall be collected, and as a priority charge thereon, to {name of person being called} the annual stipend of {amount in words} dollars {amount in figures}, which amount is inclusive of annual car or travel allowance, and to provide manse and glebe [rented house, apartment, or other dollars {amount in figures} annually for housing allowance], plus cost of utilities.

We agree to make payments of the above amounts monthly [or half-monthly, or weekly], and we undertake to review the stipend and allowances annually in consideration of any changes in the cost of living or in the needs of our {name of position}. We further engage to use our utmost diligence to the end that {name of person being called} may regularly receive the stipend and allowance herein named.

We agree further:

1. To give two weeks study leave annually, and to provide at least the minimum allowance as set by the General Assembly.
2. That the benefits of number 1 above shall be cumulative up to five years.
3. To give five weeks holiday annually.
4. To pay for any special assistance required by the congregation during the periods of study leave and holidays.
5. In case of disability or extended illness, to continue to provide stipend, accommodation and allowances for a period not less than that set by the General Assembly, and to pay the cost of any special assistance required by the congregation.
6. In addition, we will pay the necessary moving expenses to settle {name} as {name of position} in this congregation.

Revised A-34 Guarantee to presbytery for stipend of member of the Order of Diaconal Ministries

Incorporated in A-30

Since appendices do not comprise legislation they are not subject to the provisions of the Barrier Act that would normally require a period of study and report on proposed changes followed by a vote of approval, or disapproval, by presbyteries. Nevertheless, since these particular appendices frame the call process that is essential to the life of our church, the Clerks thought it imperative to invite sessions and presbyteries to express comments on the proposed amendments. Therefore, the Clerks present the following recommendation.

Recommendation No. 7 (adopted, p. 41)

That the above amendments to the appendices of the Book of Forms be referred to sessions and presbyteries for study and report to the Clerks of Assembly by January 31, 2011.

CLERKS OF ASSEMBLY, REC. NO. 5, 2009 (A&P 2009, p. 520, 264, 17)

Re: Overture No. 4, 2009 re reviewing practice of members signing call forms

It is the prayer of Overture No. 4, 2009 that the Assembly “take steps to cease the practice of circulating call forms and have one call form to be signed at a duly called meeting...” The authors of this overture believe that the practice of circulating call forms after a congregational

meeting has been held “can be onerous and time consuming for ruling elders” in that elders need to seek out members who often are neither sufficiently informed nor interested about the procedures surrounding calling a minister. The overture correctly points out that in all other important matters in the life of the congregation decisions are made at congregational and annual meetings without receiving votes from those not present.

The Clerks of Assembly have also often wondered how it is that people who were not present to meet and hear a candidate for a vacant pulpit could, in good conscience, add their names or have their names added to the call. In our polity, there is no provision for proxy votes in any other situation since it is rightly held that those who vote on important matters should be present and participate in a process of discernment. Therefore, the Clerks believe that the prayer of this overture has merit. The Clerks propose that present procedures be changed in the matter of signing a call to bring them in harmony with how other important decisions are made in the life of the congregation.

Prior to the signing of a call, the following steps are taken. See Book of Forms sections 213-232.1 for more detail.

1. The session establishes a list of professing members eligible to vote in the matter of a call. (Book of Forms section 125.4)
2. A congregational meeting is called at a date and time designated after a candidate has been met and heard by the congregation.
3. A vote is taken to determine if the congregation is ready to receive the ballots and proceed with the vote. This procedural vote may be by show of hands and requires only a simple majority.
4. If the congregation is not ready to receive the ballots, this decision is reported to the presbytery (Book of Forms section 214), otherwise the ballots are distributed.
5. Once the congregation has decided to receive the ballots, the ballots are distributed and voting takes place. After the ballots are collected, the members of session present will count the ballots and announce the result. If at least seventy-five (75) percent of those who have cast votes are in favour of calling the candidate, this becomes the will of the congregation and the presiding minister and the secretary of the meeting sign the call and guarantee of stipend document on behalf of the congregation and forward it to presbytery.
6. Since this is a legal document, only members may vote in a call to a minister. Nevertheless, the minutes of the meeting should record the support of the adherents present.

In the light of the foregoing, the Clerks propose the following new legislation:

Current 214 On the day appointed for moderating in the call, immediately after public service, the presiding minister states the purpose of the meeting. Having ascertained that due notice has been given, he/she asks the congregation if it is now prepared to proceed with the call. If the congregation is not prepared, procedure is suspended, and report is made of the facts to the presbytery. If the majority decides to proceed, the call is produced and read (see Appendix A-29), also the guarantee of stipend. The congregation then, by regular nomination and voting, determines what name shall be inserted in the call. The minister or certified candidate for ordination, who has a clear majority of the votes recorded, is declared elected and his/her name is inserted in the call that is then read again. Thereafter it is signed and attested by the moderator (see Appendix A-35).

Revised 214. On the day appointed for moderating in the call, the presiding minister states the purpose of the meeting. Having ascertained that due notice has been given, the minister asks the congregation if it is now prepared to proceed with the call and to indicate this by show of hands. If the congregation is not prepared, procedure is suspended, and report is made of the facts to the presbytery. If the majority decides to proceed, the call and guarantee of stipend is produced and read (see Appendix A-29). The congregation then, by ballot, votes on whether or not to approve the call and guarantee of stipend. A minimum of seventy-five percent of the votes recorded is required for the call and guarantee of stipend to be approved. Once approved, the call and guarantee of stipend is signed and attested by the presiding minister and secretary of the meeting and transmitted to the presbytery (see Appendix A-35).

Current 216 Professing members in good standing, whose names are on the congregation's roll of professing members, alone have the right to vote and to sign the call, but adherents of the congregation, being of the age of discretion, may concur in the call (see Appendices A-29, A-35, A-36 and A-39).

Revised 216. Professing members in good standing, whose names are on the congregation's roll of professing members, alone have the right to vote and to sign the call. The support of adherents present at the meeting when the call is considered may also be recorded in the minutes and reported to the presbytery.

Current 217. The call and concurrence may be entrusted to the elders, that other members and adherents who have not subscribed may add their signatures, which must be attested by at least one elder (see Appendices A-37, A-38, A-40 and A-41).

Revised 217. Deleted.

If the above legislation is adopted, appendix A-35 will be revised as follows.

Current A-35 Attestation of call by officiating minister

I hereby certify that in pursuance of appointment of the Presbytery of {name of court}, this call has been moderated in, and that out of a total number of {number} professing members, {number} have themselves subscribed and {number} have requested an elder to subscribe to same.

{Place and date}
[Signature], Minister officiating

Revised A-35 Attestation of call by officiating minister

I hereby certify that in pursuance of appointment of the Presbytery of {name of court}, this call has been moderated in, and that out of a total number of {number} professing members voting at a duly called and constituted congregational meeting, {number} have indicated their desire to have (name of candidate) called to be their minister.

{Place and date}
[Signature], Presiding Minister

If the above legislation is adopted, the following appendices, A-36 to A-41, will be deleted.

A-36 Concurrence in call

We, the subscribers, adherents of the congregation of {name of congregation}, hereby express our concurrence in the call to {name}.
[The names follow]

A-37 Attestation by elder re those who signed the call

I hereby certify that {number} professing members belonging to the congregation of {name of congregation} have in my presence subscribed to the call in favour of {name}.
{Place and date}
[Signature], Elder

A-38 Attestation by elder re those who requested him/her to sign call on their behalf

I hereby certify that {number} professing members belonging to the congregation of {name of congregation} have requested me to subscribe their names to the call in favour of {name of person called}.
{Place and date}
[Signature], Elder

A-39 Attestation of concurrence by officiating minister

I hereby certify that {number} adherents of the congregation of {name of congregation} have this day signed this concurrence to the call in favour of {name of person being called}.
{Place and date}
[Signature], Minister officiating

A-40 Attestation by elder re signatures of adherents concurring to call

I hereby certify that {number} adherents of the congregation of {name of congregation} have in my presence subscribed to the concurrence in the call in favour of {name}.

{Place and date}

[Signature], Elder

A-41 Attestation by elder re adherents who requested him/her to sign indicating their concurrence to the call

I hereby certify that {number} adherents of the congregation of {name of congregation} have requested me to subscribe their names to the concurrence in the call in favour of {name}.

{Place and date}

[Signature], Elder

Recommendation No. 8 (adopted, p. 41)

That the above report and its recommendations be referred to sessions and presbyteries for study and report to the Clerks of Assembly by January 31, 2011.

Recommendation No. 9 (adopted, p. 41)

That the prayer of Overture No. 4, 2009 be granted in the above terms.

CLERKS OF ASSEMBLY, REC. NO. 12, 2009 (A&P 2009, p. 273, 35)

Re: Ecumenical and Interfaith Relations Committee – Ecumenical Shared Ministry (A&P 2008, p. 266)

In 2004, the Assembly granted the prayer of Overture No. 23, 2003 (A&P 2003 p. 583, A&P 2004, p. 305, 38) which requested the relaxing of provisions in Book of Forms section 201.13 that stipulate agreements for mutual ministry with congregations of the United Church of Canada are limited to aid-receiving situations. Part of the granting of the prayer of the overture has been the participation of our church in an Ecumenical Shared Ministry Task Group through the Committee on Ecumenical and Interfaith Relations. This group, made up representatives of our church, The United Church of Canada, the Evangelical Lutheran Church in Canada and the Anglican Church of Canada, has arrived at a consensus on a policy and procedure document for Ecumenical Shared Ministries.

The Clerks of Assembly have reviewed the Ecumenical Shared Ministries Handbook and are enthusiastic about the opportunities it brings for our church to engage ecumenically more broadly than in the past. The Ecumenical Shared Ministry Handbook is intended to be permissive and encouraging rather than restrictive and stifling.

The Book of Forms currently deals with ecumenical shared ministries only as it pertains to temporary mutual ministry with a congregation of the United Church of Canada. With the acceptance by all four denominations of the Ecumenical Shared Ministry Handbook, this section is superseded. Therefore, at the 2009 General Assembly, the Clerks of Assembly proposed new legislation that would facilitate the participation of our denomination in these ecumenical shared ministries.

The proposed legislation was referred to sessions and presbyteries for study and report and responses were received from 40 sessions and 13 presbyteries. The vast majority supported this expanded level of ecumenism and the facilitating legislation. Some indicated they were heartened by this approach to the pastoral care and leadership and noted this level of co-operation could be helpful to many of our congregations, especially those situated in the comparatively remote areas of Canada.

A few respondents questioned why this initiative is limited to four denominations. While it is conceivable that other denominations could be included in the future, a memorandum of agreement needs to be reached with each denomination that is acceptable to all involved. Currently the four denominations represented on the Ecumenical Shared Ministries Task Group are those that have ratified the memorandum of agreement.

Conversely, other respondents questioned how The Presbyterian Church in Canada can co-operate at this level with other denominations when differences of theology and polity exist. Ecumenical Shared Ministry agreements are designed to respect denominational distinctives

even as congregations engage in shared ministries. Denominational distinctives are intended to remain intact under the oversight of the governing bodies.

Based on the responses, no changes were made to the legislation that was referred for study and report. With thanks to the respondents, the Clerks of Assembly make the following recommendation.

Recommendation No. 10 (adopted, p. 41)

That sections 200.13, 200.13.1, 200.13.2 and 200.13.3 be amended as follows and be remitted to presbyteries under the Barrier Act:

200.13 A presbytery desiring to enter into an Ecumenical Shared Ministry Agreement with another denomination represented in the Ecumenical Shared Ministries Handbook (maintained by the Life and Mission Agency, Canada Ministries), namely, The United Church of Canada, the Evangelical Lutheran Church in Canada and the Anglican Church of Canada, shall jointly, with the other denomination, prepare and approve a Shared Ministry Agreement according to the Ecumenical Shared Ministries Handbook, present a copy of the agreement to the Life and Mission Agency (Canada Ministries) and report the establishment of the Ecumenical Shared Ministry to the General Assembly Office.

200.13.1 Ministers of The Presbyterian Church in Canada serving in Ecumenical Shared Ministries shall, in all instances, remain accountable for their work to the presbytery of jurisdiction, notwithstanding any additional accountability expectations present in the Ecumenical Shared Ministry Agreement.

200.13.2 Clergy of the other participating denominations (see 200.13) who are engaged in an Ecumenical Shared Ministry Agreement with a Presbyterian Church in Canada congregation may administer sacraments within the Presbyterian church provided the agreement has been approved by the appropriate judicatories of any involved denomination. Such clergy may be invited to sit and correspond at meetings of presbytery, without vote.

200.13.3 deleted.

CLERKS OF ASSEMBLY, REC. NO. 13, 2009 (A&P 2009, p. 274, 17)

Re: Book of Forms section 334 re Non-Disciplinary Case

In 2006, when the revised chapter on Judicial Process was approved under the Barrier Act, the Clerks of Assembly began to keep a record of some of the experiences courts of the church were having in applying the new legislation with a view to possible revisions that might be needed over time. The Clerks of Assembly often consult with courts as they go through cases and are eager to ensure, as far as possible, that legislation can facilitate clear and fair process for our courts. One section that has been regularly identified as a stumbling block is section 334.

Currently this legislation appears to allow a presbytery to conduct a review of ministry only when a complaint has been received from members of the congregation. Even though, generally speaking, a higher court can subsume the duties and responsibilities of a lower court, the fact that the legislation is currently based on a complaint originating within the congregation (see sections 329-30) presbyteries have felt hampered in their ability to initiate a timely review of ministry. For instance, after a regular visitation to a congregation, the visiting presbyters may hear comments or make observations that suggest there is conflict within the congregation not being addressed. If, however, no member of the congregation is prepared to put a complaint in writing, as this section dictates, presbyters often feel unable to intervene. The Clerks have learned that members of congregations are often reluctant to make a complaint because they perceive a complaint to be an unkind gesture rather than a step in a process that is intended to identify problems and lead to solving them. Consequently, by the time a complaint is finally lodged with the presbytery, the conflict may have escalated and reconciliation become extremely difficult if not impossible to bring about.

This amendment does not change polity or add to the authority of a presbytery. The Clerks of Assembly believe, however, that clarifying this legislation will remove perceived barriers and encourage presbyteries to provide appropriate care and oversight of their ministers and congregations while there is still genuine hope for understanding and healing to take place.

The 2009 General Assembly permitted the Clerks to propose an amendment to section 334 that was intended to eliminate any ambiguity regarding the initiative presbyters can take when troubles are discovered though no complaint is forthcoming. This proposal was sent to sessions and presbyteries for study and report. The Clerks express gratitude to the 38 sessions and 15 presbyteries that offered thoughtful insights on the amendment.

Two concerns were expressed in the responses received.

The first concern is that congregational members might circumvent proper process by complaining about a minister during a routine visitation instead of attempting to solve the matter privately in a face-to-face meeting with the minister. The amendment is not intended to replace what ought to be the normal process. Presbyteries must continue to encourage members to raise matters of concern directly with their minister. It is only when such efforts fail and conflict persists, that the presbytery should become involved by making a complaint and initiating an investigation.

The second concern is that the presbyteries will take advantage of the amendment by interpreting it as license to meddle in the affairs of a congregation. While the Clerks recognize this is a possibility, they believe presbyteries are designed to regulate their own actions and expect them not to abuse their authority in any circumstance.

Notwithstanding these concerns, the vast majority of respondents were strongly in favour of the amended legislation. One respondent expressed support in these terms, “The requirement of a formal written complaint is a real and unfortunate obstacle to timely action by a presbytery in circumstances where the presbytery is aware of problems in a ministry.”

Another respondent suggested adding a new Book of Forms section 328.2 to ensure that the possibility of a presbytery committee complaint against a minister is noted earlier in the process than section 334 and that such a complaint would abide by the principles of Matthew 18:15-17.

By way of background, Book of Forms section 328.1 requires a face-to-face meeting between a member of a congregation and a minister with the hope of resolving a complaint without resorting to further judicial process in the spirit of the teaching of Jesus in Matthew 18:15-17:

If another member of the church sins against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one. But if you are not listened to, take one or two others along with you, so that every word may be confirmed by the evidence of two or three witnesses. If the member refuses to listen to them, tell it to the church; and if the offender refuses to listen even to the church, let such a one be to you as a Gentile and a tax-collector. (NRSV)

The Clerks of Assembly concur with this suggestion. Since this new legislation does not introduce new principles but simply complements the amendment to section 334, the Clerks are also prepared to propose a new section 328.2 under the Barrier Act.

Recommendation No. 11 (adopted, p. 41)

That Book of Forms section 334 be amended as follows, and new section 328.2 read as follows, and both be remitted to presbyteries under the Barrier Act:

334. The presbytery, upon receiving the complaint, transmitted through the session or prepared and presented by a committee of presbytery following a regular or special visitation to the congregation, examines the complaint to determine if it is in proper order and if so, resolves to appoint an investigating committee, with clear terms of reference, to ascertain for itself the validity of the complaint, and provide an opportunity for resolution. The investigating committee, preferably comprised of presbyters who were not members of the visitation committee, may meet with the complainant, the session and the minister separately but must meet jointly with them prior to preparing a report to the presbytery.

328.2 A complaint may be lodged by a committee of presbytery following a regular or special visitation to the congregation. Before bringing a complaint against a minister it is the duty of the committee to meet with the minister to seek resolution of the issue (Matthew 18:15-17).

RESPONSES TO 2010 OVERTURES

OVERTURE NO. 1, 2010 (p. 608)

Re: Using the term “elder emeritus”

The prayer of Overture No. 1, 2010 seeks to add the term “elder emeritus” to the Book of Forms. The overture suggests the term could be applied, at the discretion of session, “to an elder who has faithfully served the session and congregation, but because of the infirmities of advanced years or physical restrictions, is no longer able to continue in an active role.” It further proposes that an elder honoured with this title would not be included on the constituent roll of the session nor attend session meetings, however, such an elder would be permitted to sit with the session during the Lord’s Supper and other special services

The Clerks of Assembly gratefully acknowledge the dedicated service of ruling elders across the country, a good number of whom serve for many years. They agree that honouring those who retire or resign after providing extraordinary service is a thoughtful expression of gratitude. This overture draws attention to section 247 of the Book of Forms that describes the designation of “minister emeritus”.

247. The Assembly finds: (1) that the term “minister emeritus” is a convenient one; (2) that its proper application is to a minister who, having resigned his/her charge on account of the infirmities of advanced years, is precluded by age from resumption of the work of the pastorate; (3) that it should not be applied to a minister so long as his/her connection with his/her congregation is such that, in virtue of it, he/she retains his/her right to discharge ministerial and judicial functions as one of its members (A&P 1883); and (4) that the presbytery of the bounds should approve the granting of this term.

Section 247 provides precedence and guidance for legislation describing a possible “elder emeritus” designation. Therefore, the Clerks have used this section as a model for new “elder emeritus” legislation.

The Clerks feel obliged to add a cautionary note. It is important for a session to maintain clarity concerning who is on the session and who is not. If elders who have resigned, or retired after a term in office, are invited to participate in leadership activities traditionally reserved for elected elders this important distinction may become blurred. Sessions need to guard against this ambiguity.

The fifth “whereas” in this overture, perhaps inadvertently, suggests an elder’s ordination ends if the elder “resigns from active exercise of the office”. This is not correct. Neither retirement nor resignation from session negates ordination.

Recommendation No. 12 (adopted, p. 41)

That new Book of Forms section 110.10 read as follows and be referred to presbyteries for study and report to the Clerks of Assembly by January 31, 2011.

110.10 The term “elder emeritus” may be bestowed by a session upon an elder who, after a period of faithful service, retires or resigns from the session. It should only be applied to an elder who is no longer on the constituent roll of that session and will not be reelected to that session.

Recommendation No. 13 (adopted, p. 42)

That the prayer of Overture No. 1, 2010 be answered in the above terms.

OVERTURE NO. 7, 2010 (p. 611)

Re: Removal of mandatory retirement age of ministers

The Clerks of Assembly agree with the framers of Overture No. 7, 2010 that the time has come to remove the mandatory retirement age of ministers.

While many ministers of our church are opting to retire before the normal retirement age of 65, and prior to what is currently our mandatory retirement age of 70, it is abundantly clear that there are skilled ministers who, regardless of age, have a great deal of faithful experience and expertise to offer to the church.

Regardless of the age of the minister, presbyteries reserve the right to assess the viability of the pastoral tie through the usual processes of the church (e.g. Book of Forms section 324ff).

The Clerks of Assembly have consulted with the Pension and Benefits Board and have been reminded that the constitution of the plan was amended in 2007 to accommodate members who postpone retirement beyond age 65. (See A&P 2007, p. 477, 24) This has the effect of removing the principle of mandatory retirement from the Pension Plan. The Pension and Benefits Board will make clear the implications to pension and benefits of working beyond what has been considered normal retirement age. For example, certain benefits such as long-term disability eligibility under our plan must cease or change at age 65.

Normally, our church process is that all matters that require a change in legislation are submitted to the courts of the church for study and report in advance of the Barrier Act process. In this case, the Clerks of Assembly are concerned that our church, by maintaining a mandatory retirement age, risks contravening good human resources, legal and human rights practices. Therefore, the Clerks of Assembly propose that the matter be sent immediately under the Barrier Act, so that, if approved by a majority of presbyteries, a final decision can be made at the 2011 General Assembly.

For sake of comparison, the current Book of Forms section 245.1 is printed below with the amendment clearly indicated. Words to be removed are crossed out and new wording is underlined.

245.1 ~~As a result of the above changes the following regulations re retirement approved by the 1975 General Assembly and recorded on page 58 of the 1975 Acts and Proceedings are now effective for ministers inducted after the 1976 General Assembly: (1) that the compulsory (statutory: Declaratory Act: A&P 1980, p. 223, 111) retiring age of all ministers be seventy, effective as of January first following their full age of seventy years; (2) that~~ Where it is desired, following retirement, to continue the services in the present or another pastoral charge, the presbytery, under the authority of section 213.2, may make arrangements mutually acceptable to the presbytery concerned, after consultation with the pastoral charge and the minister.

Recommendation No. 14 (adopted, p. 42)

That Book of Forms section 245.1 be amended to read as follows and be remitted to presbyteries under the Barrier Act.

245.1 Where it is desired, following retirement, to continue the services in the present or another pastoral charge, the presbytery, under the authority of section 213.2, may make arrangements mutually acceptable to the presbytery concerned, after consultation with the pastoral charge and the minister.

OVERTURE NO. 9, 2010 (p. 612)

Re: Assembly overtures on matters addressed within 5 years

The framers of Overture No. 9, 2010 are correct in stating that a certain 'wont and usage' has developed in the life of General Assemblies whereby if an overture has been dealt with in the past five years, there can be a tendency on that basis for the Committee on Bills and Overtures to recommend to the General Assembly that such an overture be not received.

This practice is referenced as early as 1967 in a report to the General Assembly regarding Assembly procedures (A&P 1967, p. 407, 108). At that time, a proposal was made that if an overture similar to one under consideration had been dealt with in the past five years, the committee could, and probably should, recommend to the General Assembly that the 'repeated' overture, be not received. The Clerks of Assembly in recent years have reviewed this report and discovered, somewhat to their surprise, that the motion to adopt this policy was not passed by a General Assembly. Therefore, the Clerks of Assembly have been careful to advise the Committee on Bills and Overtures each year that they should be aware there is no guidance from a General Assembly on the 'five-year' rule, but rather it is a practice that has evolved on its own and need not be considered normative.

The most that the wont and usage of the 'five year rule' has provided is guidance in framing motions for the General Assembly on how to deal with overtures. None of the recommendations of the Committee on Bills and Overtures are binding on the General Assembly until they are adopted by the General Assembly. So even if the committee brings a recommendation that an overture be not received on the basis of it having been dealt with recently, the Assembly itself is free to defeat or amend the recommendation.

The Clerks of Assembly agree with the framers of the overture in their call to respect the wisdom of the court in determining how any overture should be dealt with regardless of what has happened in the past. At the same time, the Clerks of Assembly would not want to advise either the General Assembly or the Committee on Bills and Overtures as they frame recommendations, to repeat work that has recently been settled by the church.

There are no laws or guidelines that restrict the reception of repeated overtures in subsequent years. The Clerks of Assembly will continue to advise the Committee on Bills and Overtures that no such 'five year rule' exists, but will stop short of advising the committee that it cannot recommend as it sees fit on any given specific overture.

Recommendation No. 15 (adopted, p. 42)

That Overture No. 9, 2010 be answered in the above terms.

OVERTURE NO. 14, 2010 (p. 615)

Re: Eliminating synods and strengthening presbyteries and sessions

The framers of Overture No. 14, 2010 suggest that the synods of our church have become ineffective, expensive in terms of both time and money, and a source of disenfranchisement for many elders and ministers.

The Clerks of Assembly remind the Assembly that across the country synods function in different ways. Some provide an important source of collegial community for ministers and elders who are serving in remote parts of the country; some provide strong governance oversight; and some play substantial roles in overseeing the work of thriving camping ministries and that of regional staff.

Synods, that would like to reduce the scope of meeting both in terms of the number of individuals attending and costs involved, now have the option of functioning as commissioned synods.

At this point in our history, significant discussions have been taking place about whether the General Assembly should meet biennially. Regardless of the outcome of that discussion, it seems to the Clerks of Assembly, that a considerable focus has been given to the study of governance as it pertains to the General Assembly and the time is not right to immediately embark on such a study as it pertains to synods. Any change touching on the existence of synods would require the kind of multi-year study that the church is on the brink of completing with respect to General Assembly. It would be better to consider such a request at some later time once the current matters are settled.

The overture calls on the church to take steps to strengthen presbyteries and sessions as an alternative to having synods. The Clerks of Assembly are aware that the Assembly Council has facilitated the Emmaus Project, which is intending to "transform, recharge and refresh presbyteries."

The Clerks of Assembly appreciate the interest in the governance of our church by the Session of St. Paul's Ingersoll, Ontario, and in particular the desire expressed in the overture to recapture the gifts of the Presbyterian model of church organization in the face of rising congregationalism. Nevertheless, given the timing and scope of this request, the Clerks of Assembly believe that such a study is not appropriate for our church at this particular time.

Recommendation No. 16 (adopted, p. 42)

That the prayer of Overture No 14, 2010 be not granted.

BOOK OF FORMS – PROPOSAL

BOOK OF FORMS SECTION 353

In 2006 the General Assembly passed into law a significantly revised chapter in the Book of Forms on Judicial Process. The Clerks of Assembly have been carefully monitoring comments on the new procedures as they are used in the church and in due course will provide a summary of feedback with possible proposals for amendments. The Clerks have earlier suggested that it would be helpful for the church to employ the new legislation for a number of years before revisions are considered.

Nevertheless, one section in the new provisions for disciplinary cases has caused an unforeseen concern that the Clerks of Assembly believe ought to be addressed now.

Legislation for disciplinary cases is found in sections 345 through 380. The basic flow in a disciplinary case is that if steps seeking personal resolution fail, an allegation is prepared and presented by the accuser to the accused and the court of jurisdiction. The court examines the allegation and, if in proper order, appoints an investigating committee to determine if the evidence available supports the laying of a charge or if a satisfactory resolution can otherwise be found.

Section 353 then follows and provides guidance to the investigating committee and a choice of four conclusions, one of which the investigating committee must arrive at before proceeding in the case.

The four conclusions are:

- a. The allegation is withdrawn due to lack of evidence discovered, or an agreement by both parties that the matter does not require further process.
- b. The allegation is withdrawn due to achieving a resolution of the matter satisfactory to both parties and to the committee, in a manner not involving the laying of any charges. In this case the committee shall lodge with the court in writing, signed by the accuser, the accused, and the committee, the terms of the resolution.
- c. The accused has made a voluntary confession satisfactory to the accuser. In this case the committee shall report such to the court and the accused shall be given an opportunity to be heard by the court. The investigating committee may bring a recommendation for judgment in the matter that shall be decided by the court. Thereafter, the court may meet to consider possible censure, but must give opportunity to the investigation committee and the accused to be heard prior to a decision.
- d. The allegations are sufficiently serious and the evidence available is sufficiently compelling to warrant the laying of one or more charges to be adjudicated by the court.

The basic mandate of the investigating committee, apart from providing an opportunity for alternate resolution, is to determine if the evidence available supports the laying of a charge. Choices (b) and (c) provide for resolutions acceptable to both the accuser and the accused, and choice (d) provides for the laying of a charge in order to proceed to a trial.

Choice (a) contemplates that insufficient evidence is available but also makes it clear that this discovery will lead to a 'withdrawal' of the allegation; something that can only take place with the permission or at the instance of the accuser. For example, if it was discovered that the accuser was bringing an allegation against a session for an action of a presbytery, there would clearly be no evidence against the session and the accuser would no doubt be willing to withdraw the allegation against the session. Or if it was discovered that the allegation were made against the wrong person, again the accuser would likely see that the evidence is not there and would withdraw the allegation. An accuser should never be forced to withdraw an allegation against his or her will.

None of the choices (a) through (d) allow for the situation where an investigating committee, in good faith, cannot find sufficient evidence to recommend the laying of a charge and attempts at reconciliation between the accuser and the accused fail.

In this case the investigating committee has the option of proceeding to lay a charge even if they do not believe that there is sufficient evidence, and the court can either refuse to lay the charge or proceed to trial and determine at that stage that the charge be dismissed through lack of evidence. The duty and responsibility to lay a charge, or not lay a charge, rests with the court and not with the accuser.

There may be times when an investigating committee is not fully convinced that the evidence will lead to a finding of guilt. In such circumstances it is entirely appropriate to proceed to trial and let the evidence be weighed in that context.

However, the real life experience of our church has determined that there are times when an investigating committee, working in good faith and free of bias, may simply be unable to find evidence that would support a charge. At the same time, an accuser may be unwilling to withdraw the allegation or proceed to other forms of resolution. In this case, the Clerks of Assembly believe that the investigating committee should not be obliged to lay a charge simply by a process of elimination that options (a) (b) and (c) are not viable.

Therefore the Clerks of Assembly propose a fifth possible conclusion to an investigating committee in Book of Forms section 353:

- e. After careful investigation and consideration of the evidence available, the investigating committee determines that there is not sufficient evidence to proceed and recommends to the court that the case be dismissed.

Recommendation No. 17 (adopted, p. 42)

That the above report and proposed legislation be referred to sessions, presbyteries and synods for study and report back to the Clerks of Assembly by January 31, 2011.

OTHER MATTERS

REMIT C, 2009 (p. 583)

Re: Life and Mission Agency, Rec. No. 29, 2008 re multiple-minister congregations (A&P 2008, p. 374, 42)

Remit C 2009 provides revised legislation related to the term 'lead minister' that was approved by the 2008 General Assembly (A&P 2008, p. 371). While the remit's primary intention was to include this term in our legislation, section 201.1 was also reworded for clarity.

The Clerks agree with a suggestion from the Presbytery of Ottawa that a simple further rewording of the current proposal would provide even greater clarity to the meaning of section 201.1.

The current proposal, which is coming to this General Assembly for final approval, having already been voted on by presbyteries under the Barrier Act reads as follows.

201.1 The settlement of ministers in congregations shall always be by call and induction, shall be at a minimum of half-time service, and may be to the position of minister, lead minister (A&P 2008, p. 371), associate minister or assistant minister, but not assistant to the minister. All called and inducted ministers serve without term except assistant ministers who shall be called to a specific term of years (see 235.2, 241.1). Exceptions to this are stated supply, interim ministers, retired ministers and ministers serving under the Life and Mission Agency, who are not called, but appointed to congregational ministry and may be installed in a service of recognition. (see 213.2 and 213.3)

By reversing the second and third sentences, any ambiguity about who the 'exceptions' refer to in the third sentence is removed. Therefore, the Clerks of Assembly propose a rewording to section 201.1 consisting of the reversal of the second and third sentences. While it is irregular to make such a proposal after presbyteries have already voted on the remit, the Clerks, along with the Presbytery of Ottawa, agree that this will provide clearer legislation without changing the intention. If the General Assembly prefers not to make the proposed change, then the legislation could remain as sent down under the Barrier Act or be amended in the terms indicated by the church's usual process, but this would require another year for study and report and a further year for presbyteries to vote on this section under the Barrier Act.

Recommendation No. 18 (adopted, p. 42)

That the wording of Book of Forms section 201.1 as contained in Remit C, be re-worded as follows prior to final decision by this Assembly:

201.1 The settlement of ministers in congregations shall always be by call and induction, shall be at a minimum of half-time service, and may be to the position of minister, lead minister (A&P 2008, p. 371), associate minister or assistant minister, but not assistant to the minister. Exceptions to this are stated supply, interim ministers, retired ministers and ministers serving under the Life and Mission Agency, who are not called, but appointed to congregational ministry and may be installed in a service of recognition. (see 213.2 and 213.3). All called and inducted ministers serve without term except assistant ministers who shall be called to a specific term of years (see 235.2, 241.1).

CONSULTATIONS

The Clerks of Assembly, as directed by the General Assembly, have consulted with the authors of the following reports.

Overture No. 3, 2007 (A&P 2007, p. 519-20, 244, 214, 18; A&P 2008, p. 213, 20)

Re: Biennial Assemblies, Assembly Council (see p. 214-15).

Overture No. 11, 2007 (A&P, 2007, p. 523 19; A&P 2008, p. 214, 20)

Additional Motion (A&P 2006, p. 34; A&P 2007, p. 256-57, 25; A&P 2008, p. 214,20)

Re: Translation of *Living Faith* and Book of Forms into Korean, and Korean translation at General Assemblies, Assembly Council (see p. 219-65).

Overture No. 12, 2009 (A&P 2009 p. 524-25, 21)

Re: Changing days of General Assembly, Assembly Council (see p. 216).

REPORT OF THE COMMISSION RE MATTERS LEFT UNCARED FOR OR OMITTED

The commission, comprised of the Clerks of the Assembly and the Moderator of the 2009 General Assembly, met by correspondence on August 18 and 19, 2009, to fill the Category 3, Three Years clergy representative from the Synod of Southwestern Ontario vacancy on the Assembly Council. The commission approved the appointment from that synod of The Rev. Mr. Keith McKee.

Stephen Kendall, Don Muir, Tony Plomp
Clerks of Assembly

ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE

To the Venerable, the 136th General Assembly:

It is once again a pleasure to report on the work of the Ecumenical and Interfaith Relations Committee (EIRC) for 2009-2010 and to bring its recommendations. The committee met face to face on two occasions as well as doing some of its work by telephone conferencing and electronic communication.

INTER-FAITH INITIATIVES

Following on last year's report, the committee has taken some time to see how we might both document inter-faith initiatives in which Presbyterians across the country are involved and provide resources to assist in encouraging Presbyterians to be involved in such initiatives.

Several resources are available which the committee recommends.

The Parliament of World Religions has provided one of the broadest forums for inter-religious dialogue in recent years. The most recent Parliament was held in Melbourne, Australia in December 2009. Information and resources can be found on their website at www.parliamentofreligions.org.

Inter-religious dialogue and co-operation has been a significant part of the work and witness of the World Council of Churches for decades. On their website, www.oikoumene.org/gr/programmes/interreligiousdialogue.html, four projects are listed which can be helpful for local initiatives: inter-religious trust and respect, Christian self-understanding, churches in situations of conflict, and current dialogue.

The Canadian Council of Churches has taken a lead role in organizing the World Religions Summit to be held in parallel with the G8 and G20 meetings in Canada in June 2010 and have encouraged local interfaith initiatives, particularly interfaith meetings with local Members of Parliament. The Canadian Council of Churches has also recently established a Christian Interfaith Liaison Committee and on its website provides an Interfaith Resource Kit, www.ccc-ccc.ca/english/faith/inter.htm.

The Presbyterian Church (USA), has developed an Interfaith Relations Toolkit specifically designed for local initiatives in interfaith dialogue and action. It can be found at www.pcusa.org/interfaith/toolkit/guides.htm.

A video series by John Esposito, *Great World Religions: Islam* is particularly helpful in relation to understanding Muslim neighbours. Information on the series can be found at www9.georgetown.edu/faculty/jle2/images/flyer3sm.jpg.

The work of Karen Armstrong provides excellent background material, particularly for the relation of the Abrahamic faith traditions: *A History of God: the 4000-year quest of Judaism, Christianity, and Islam*, *The Great Transformation: The Beginning of Our Religious Traditions*, *The Battle for God, Islam: A Short History*, *Muhammad: A Biography of the Prophet and Muhammad: A Prophet for our Time*.

This is by no means an exhaustive list but these are resources that we would recommend as being helpful and as good starting points.

Recommendation No. 1 (adopted, p. 22)

That congregations be encouraged to use the above resources and to be engaged in local community based interfaith activities.

Recommendation No. 2 (adopted, p. 22)

That congregations and presbyteries be invited to submit stories of experiences in interfaith initiatives and activities to the Ecumenical and Interfaith Relations Committee.

The committee will continue to seek ways to highlight and share stories of Presbyterian involvement in interfaith initiatives through denominational media and elsewhere.

ECUMENICAL AND INTERFAITH VISITORS TO GENERAL ASSEMBLY

Each year the committee invites both ecumenical and interfaith visitors to the General Assembly to bring input from our colleagues and partners and to learn more about our church and the issues before us.

KAIROS PALESTINE DOCUMENT

Clearly our work does not cover all ecumenical and interfaith engagement of the church. We work in collaboration with other agencies and committees of the General Assembly including Justice Ministries, particularly in relation to its work with KAIROS: Canadian Ecumenical Justice Initiatives and Project Ploughshares, and other ministries of the Life and Mission Agency.

Over the past year, we have sought a closer dialogue with several entities within The Presbyterian Church in Canada concerning a number of issues that come together around the Israeli-Palestinian conflict. In December, a group of Palestinian Christians representing a wide spectrum of churches and church-related organizations in Israel-Palestine issued an animated and prayerful call for an end to the occupation of Palestine by Israel. “A Moment of Truth: A word of faith, hope and love from the heart of Palestinian suffering” also known as the “KAIROS Palestine Document” has raised the challenge of the urgency for peace with justice to “Christian brothers and sisters in the churches around the world”. Modelled on the KAIROS document in South Africa in the 1980s, the document has been endorsed by the General Secretary of the World Council of Churches who has invited member churches around the world

to find effective means to launch peace building strategies that will accelerate the ending of the occupation. The document has also been endorsed by several churches and many church leaders from around the world including Archbishop Emeritus Desmond Tutu.

This document has become an important focus of discussion and action within the global ecumenical community in relation to Israel-Palestine. This discussion intersects with our involvement with the Canadian Christian Jewish Consultation, the Muslim-Christian Liaison Group, our partnerships with Palestinian Christians, our participation in the WCC, including the Ecumenical Accompaniment Program in Israel and Palestine (EAPPI) and other interfaith, ecumenical and international relationships. The Presbyterian Church in Canada has always recognized the complexity of this situation and has tried to take a balanced approach in its response to this conflict, consistently affirming the right of the State of Israel to exist in peace and security while defending the legitimate rights of the Palestinians to live in security and calling for an end to the occupation. As such, the 116th General Assembly affirmed the United Nations' Security Council Resolutions 242 and 338 as containing the broad principles on which the ending of the occupation and a peace agreement would be based (see A&P 1990, p. 398). This is also the position of the Government of Canada. However, implementing these resolutions has proved elusive and the situation in Israel-Palestine has continued to erode. This most recent document from Palestinian Christians reflects their frustrations but also their tenacious hope that a peaceful and just resolution can be found. In consultation with other agencies, the committee has agreed that it is important for the church to study this document and to develop a response.

Recommendation No. 3 (amended and adopted, p. 30)

That the document "A Moment of Truth: A word of faith, hope and love from the heart of Palestinian suffering" be sent to congregations, presbyteries and appropriate committees and agencies of the church for study and discussion with replies submitted by January 31, 2011.

COMMITTEE MEMBERSHIP

This year, The Rev. Mark Lewis completes his service with the Ecumenical and Interfaith Relations Committee. The committee is deeply appreciative of his contribution as chair and as representative of The Presbyterian Church in Canada on the Canadian Christian Jewish Consultation among other responsibilities.

GLOBAL COMMUNIONS

WORLD COUNCIL OF CHURCHES

The World Council of Churches (WCC), according to its own constitution, is "a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit". The World Council of Churches was founded in 1948 with its first Assembly in Amsterdam and is the world's largest ecumenical organization, which now includes almost 350 denominations from every part of the globe. The WCC faces enormous challenges as it witnesses to the good news in a world where economic downturn and disparity and the ravages of war continue to mar God's good creation. Assemblies are held every six or seven years and between Assemblies its work is carried forward by the Central Committee which is representative of its member churches and regions. We are grateful that The Rev. Will Ingram of our church was elected as a member of the Central Committee at the 9th Assembly in Porto Alegre, Brazil in 2006. He is also a member of the WCC Relations Committee which brings together those involved in WCC commissions and committees from Canadian member churches.

The Central Committee met August 26 to September 2, 2009 at which time it elected The Rev. Dr. Olav Fyske Tveit, an ordained pastor in of the Church of Norway, to take up the role of General Secretary of the WCC in January 2010 following The Rev. Dr. Sam Kobia of the Methodist Church in Kenya. Dr. Tveit had served the WCC previously as a member of the Faith and Order Commission and as co-chair of the Palestine Israel Ecumenical Forum and had been very active in ecumenical and inter-faith relations in Norway. The Central Committee also decided that the next Assembly will be held in Busan in the Republic of Korea in 2013.

The WCC's "Decade to Overcome Violence" (DOV) seeks to address the challenges of militarism and violence, in the world. A global ecumenical peace convocation is being planned for May 2011 in Kingston, Jamaica. Delegates will be named from our denomination.

Several other documents have been circulated for member churches to consider. A response to the "Statement on Eco-Justice and Ecological Debt" has been prepared and forwarded to the WCC. A response to "Called to be one Church" reflecting on ecumenism in the twenty-first century is being prepared. The Public Issues Committee has produced statements on a broad range of concerns of the WCC including:

- Just finance and the economy of life
- Sexual violence against women in the Democratic Republic of Congo
- Israeli settlements in the Occupied Palestinian Territories
- Caste-based discrimination
- Right of conscientious objection to military service
- Genocide in the context of the Darfur crisis
- Seeking a nuclear weapon-free world
- Situation facing the Methodist Church in Fiji and Rotuma
- The responsibility of churches for communities enduring anti-Christian violence
- Misuse of the Blasphemy Law and the Security of Religious Minorities in Pakistan

The full texts of these documents and other material can be found online at www.oikoumene.org.

A Common Word

A Common Word between Us and You is an invitation from a large and representative group of Muslim scholars, clerics and intellectuals gathered at the Royal Academy of The Royal Aal al-Bayt Institute for Islamic Thought in Jordan for Christians and Muslims to come together in the search for meaningful peace on the basis of what they hold in common, love of God and love of neighbour. The invitation was made to the World Council of Churches and the World Alliance of Reformed Churches in which we are members and came to us through these bodies. In collaboration with the Committee on Church Doctrine, a response was prepared which was approved by the 135th General Assembly (A&P 2009, p. 276-79, 23). This response has been forwarded to the Aal al-Bayt Institute and has been acknowledged. It has been posted on the Common Word website, www.acommonword.com.

WORLD ALLIANCE OF REFORMED CHURCHES

The World Alliance of Reformed Churches (WARC) links more than 75 million Christians in over one hundred countries whose churches have their roots in the sixteenth century Reformation. The churches in the WARC are Congregational, Presbyterian, Reformed and United most of which are located in the global South. The WARC held its last General Council in 2004 in Accra, Ghana and continues its work between assemblies through its Executive and in a number of regional gatherings, including the Caribbean and North American Area Council (CANAAC) in which The Presbyterian Church in Canada is a member.

Uniting General Council

From June 18-27, 2010, WARC will meet in a "Uniting General Council" at Calvin College in Grand Rapids, USA, to merge with the Reformed Ecumenical Council (REC) to form the World Communion of Reformed Churches (WCRC) under the theme "Unity of the Spirit in the Bond of Peace". The Council is hosted by the North American members of the two bodies, including The Presbyterian Church in Canada, with a lead role being taken by the Christian Reformed Church in North America. We are deeply grateful to The Rev. Stephen Kendall, a member of the Executive Committee of the WARC, for his important contribution to the planning of this Uniting Council. There will be significant Aboriginal participation in the Council including an important role in the opening worship service, a plenary session and Pow Wow on June 22nd, and two workshops offered on the theme, the first focusing on processes of truth and reconciliation and the second on the United Nations Declaration on the Rights of Indigenous Peoples.

Delegates from The Presbyterian Church in Canada include: The Rev. Cheol Soon Park, The Rev. Mary Fontaine, The Rev. Dr. Robert Faris and Ms. Anne Athanasiadis. The Rev. Stephen

Kendall will also be a delegate in addition to his participation as a member of the Executive Committee of WARC and the North American Planning Committee.

As with past General Councils of WARC, a Global Institute of Theology will be held prior to the Council beginning on June 4th. Students will meet first at McCormick Theological Seminary in Chicago and then move to Calvin College in Grand Rapids. Students and faculty from our theological colleges are invited to attend. There will also be Women and Youth Pre-Councils June 14-17th with significant participation from The Presbyterian Church in Canada members. Finally, a consultation entitled “Reformed Mission in an Age of World Christianity” has been organized by Calvin College June 15-17th. Further information on the Council and related gatherings can be found on-line at www.reformedchurches.org/index.html.

Covenanting for Justice in the Economy and the Earth

The WARC General Council held in 2004 in Ghana approved a call to member churches entitled “Covenanting for Justice in The Economy and the Earth”, which has become known as the Accra Confession. The 133rd General Assembly endorsed the Accra Confession (A&P 2007, p. 263, 20) and invited the church to act on it. A working group of WARC member churches in Canada and the United States produced a study guide which the 134th General Assembly encouraged congregations and presbyteries to use in examining more deeply the implications of the document with respect to economics and investments. (A&P 2008, p. 263, 39) The North American working group also developed an on-line interactive resource called “Globalization we can grasp” which draws heavily on material already produced and available through the several WARC member churches in the United States and Canada. The 135th General Assembly encouraged congregations and presbyteries to use this resource. (A&P 2009, p. 279-80, 24)

The “Covenanting for Justice” initiative has been engaged and developed in all of the WARC regions and will continue to be a focus in the new World Communion of Reformed Churches. A Caribbean and North America Region colloquium reflecting on the Accra Confession and the Belhar Confession was organized by the North American Working Group and the Presbyterian Church (USA) at Stony Point, New York, January 15-17, 2010, at which there was The Presbyterian Church in Canada participation. The Belhar Confession developed out of the struggle against apartheid in South Africa in the 1980s and is being considered by several North American WARC member churches (Presbyterian Church (USA), Christian Reformed Church in North America, and the Reformed Church in America) as a confessional statement.

A series of regional theological consultations was organized by the Theology and Ecumenical Engagement department of WARC with a focus on “Communion and Justice”. What does it mean that the new global Reformed body coming into being at Grand Rapids will be called a “Communion” and what are the implications of “Justice” for the nature of that Communion? The Presbyterian Church in Canada was represented at the CANAAC consultation held at Pittsburgh Theological Seminary from October 9-13, 2009.

Material related to Covenanting for Justice is available on the WARC website at www.warc.ch. Covenanting for Justice will continue to be an important part of the agenda at the Uniting General Council in Grand Rapids.

CANAAC

The Caribbean and North America Area Council of the WARC has been actively seeking to work more closely with a parallel organization, the Caribbean and North American Council for Mission (CANACOM). There is some overlap in membership although not all members of CANACOM are members of CANAAC. CANACOM emerged out of the mission relationships between Caribbean churches and their northern partners while CANACC emerged as an area council of WARC. A joint meeting was held in Guyana in February 2008, at which our representatives were The Rev. In Kee Kim and Ms. Janette McIntosh. Janette was asked to join the Continuation Committee from this meeting representing CANAAC and was invited to attend the CANACOM meeting in Trinidad October 31 to November 5, 2009. She was much more than an observer and was actively involved in the meeting including making a presentation on the “Covenanting for Justice” work of WARC/CANAAC in which she made use of resources from aboriginal communities in Canada. We are deeply grateful for Janette’s contribution to this

process and enthusiasm for finding ways to help the two organizations work more closely together for the benefit of all.

CANADIAN ECUMENICAL AND INTERFAITH WORK CANADIAN COUNCIL OF CHURCHES

The Presbyterian Church in Canada was a founding member of the Canadian Council of Churches (CCC) in 1946. We continue to participate fully in the life of the council as an integral part of our ecumenical witness. The CCC is the largest ecumenical body in Canada, now representing twenty-three churches of Anglican, Eastern and Oriental Orthodox, Protestant and Roman Catholic traditions. Member churches of the CCC send representatives to a Governing Board; our representatives are The Rev. Stephen Kendall and The Rev. Dr. Robert Faris. A new Executive Committee and Officers were elected for a new triennium in 2009. The new president is The Rev. Bruce Adema of the Christian Reformed Church. The CCC also has two commissions, for Faith and Witness and for Justice and Peace and in recent years, has established a Biotechnology Reference Group and a Christian Inter-Faith Reference Group.

Governing Board

The Governing Board continues with its initiative called “Faith and the Public Square”. It has agreed to hold its May meetings in Ottawa and the agenda for this meeting includes several sessions designed to increase the council’s visibility in the capital including sharing in the National Prayer Breakfast and meeting with individual parliamentarians. For a second year, the meeting has been connected with a forum organized by the Commission on Justice and Peace on the theme of “Faith and a Sustainable Economy”. The Governing Board approved an important brief to the Federal Government on Canada’s role in Afghanistan which emphasizes the need to encourage the international community to give significant new attention to diplomatic efforts to end the war, and to support Afghans in implementing participatory reconciliation programs and responsive governance at district and local levels. The brief can be found online at www.ccc-ce.ca/english/downloads/EcumenicalBriefAfghanistan.pdf.

A major initiative of the CCC over the past year has been its leadership in organizing a Religious Leaders Summit to be held at the time that the G8 and G20 will be hosted by Canada in 2010. This gathering began in 2005 and has met each year since in the country where the G8 meeting is being held. Representatives of the CCC have been attending since 2007. Each summit has called on the leaders of the G8 to fulfill the promises which they themselves have made in relation to a just and sustainable economy and particularly to fulfill the Millennium Development Goals of the United Nations. The Religious Leaders Summit in 2010 is being hosted by the University of Winnipeg. The CCC is working in co-operation with a variety of faith communities and organizations to co-ordinate the meeting. A statement has been prepared, “A Time for Inspired Leadership and Action” and responses are encouraged. Communities are encouraged to hold an interfaith dinner with federal Members of Parliament to encourage them to work for the fulfillment of the Millennium Development Goals. Information is available online at www.faithchallengeg8.com.

Commissions and Working Groups

Our denomination is represented on the Faith and Witness Commission by The Rev. Tim Purvis. In addition to overseeing the Week of Prayer for Christian Unity in Canada, the Commission on Faith and Witness (CFW) is involved in several significant projects. The Commission is engaged in a study of the role and development of doctrine in the various traditions represented in the CCC. The National Advisory Group on Emergency Planning continues to connect with various levels of government to insure that faith-based organizations have a role in preparing for and responding to emergency situations e.g. natural disasters, industrial accidents, terrorist attacks, pandemics.

In addition to its organizing the roundtable in Ottawa in May and its work on the Afghanistan Brief, the Commission on Justice and Peace (CJP) has contributed a great deal to the Canadian Ecumenical Anti-Racism Network (CEARN). CEARN has produced a resource entitled *Let Us Walk Together* which is designed to help Canadians engage with the Truth and Reconciliation Commission on Indian Residential Schools and to understand better the legacies of colonization that Aboriginal peoples live with today. We are represented on the CJP by Mr. Stephen Allen, the Associate Secretary for Justice Ministries.

Our representative to the Christian Interfaith Resource Group (CIRG) is Ms. Moira Barclay-Fernie. The CIRG shares information among member churches of the CCC on interfaith work and initiatives. They have considered the interfaith dimensions in chaplaincy and theological education, and are planning an interfaith symposium in 2012 on interfaith marriage. The Biotechnology Working Group (BWG) celebrated ten years of work with a gathering in Toronto in December with two panels reflecting on Medical Applications and Emerging Technologies and Ecology and Agriculture. The Presbyterian Church in Canada representatives on the BWG are Mr. Stephen Allen and The Rev. Dr. George Tattrie.

Information about these projects and other work of the CCC can be found on-line at www.ccc-ccc.ca.

MUTUAL MINISTRY AND SHARED MINISTRY

The Ecumenical and Interfaith Relations Committee is grateful for the adoption by the 135th General Assembly of the *Ecumenical Shared Ministries Handbook*. This represents a major accomplishment in our work with the United Church of Canada, the Evangelical Lutheran Church in Canada and the Anglican Church of Canada in ecumenical shared ministries. The Prairie Centre for Ecumenism in Saskatoon has provided a “home” for this work in its Shared Ministries Bureau. In addition to the *Handbook*, the Bureau is creating a database of all shared ministries in the country. They can be found on-line at <http://ecumenism.net/smb/>. The committee appreciates the work of The Rev. Karen Hincke on the task group and the continuing work of The Rev. Gordon Haynes in representing our church.

THE EVANGELICAL FELLOWSHIP OF CANADA

The Presbyterian Church in Canada has observer status with the Evangelical Fellowship of Canada (EFC) and is represented by The Rev. Dr. Daniel Scott at its annual President’s Day. The EFC’s affiliates include forty denominations, more than eighty ministry organizations, over thirty higher education institutions and hundreds of congregations. At the President’s Day gathering in Montreal in 2009, a presentation was made on the church in Quebec by Glenn Smith of Christian Directions. A banquet was held celebrating the 45th Anniversary with recollections from former presidents Brian Stiller, Gary Walsh and Bruce Clemenger and an address by Geoff Tunnicliffe, the International Director of the World Evangelical Alliance in which the EFC is a member. Next year’s meeting will receive reports from the Lausanne Congress to be held in Cape Town, South Africa in October 2010, in part commemorating the Edinburgh 1910 Mission Conference.

DIALOGUE GROUPS

Canadian Christian Jewish Consultation

The Canadian Christian Jewish Consultation (CCJC) is a liaison committee including the Canadian Conference of Catholic Bishops (CCCB), the member churches of the Canadian Council of Churches (CCC) including The Presbyterian Church in Canada, and the Canadian Jewish Congress (CJC). The CCJC is a national dialogue among these communities, and is composed of official organizational representatives. The Presbyterian representative is The Rev. Mark Lewis. The CJC has raised concerns about support from members of the consultation for groups that might be considered to be anti-Semitic or would be hostile to a CCJC partner. As noted above, this is of particular concern as Canadian Christian churches continue to discern their response to the Israeli-Palestinian conflict. This will continue to be a concern as we move forward and will demand honesty and integrity from all members of the consultation.

Muslim-Christian Liaison Committee

The Muslim-Christian Liaison Committee (MCLC) seeks to promote understanding and a forum for a discussion of concerns between the Christian and Muslim communities in the Canadian context. The Rev. Wayne Kleinstaub represents us on this committee and brings a very lively interest and engagement in the relation of the Christian and Muslims in the Malvern area of Toronto. There are several new members on the committee who are bringing some new energy to its work. The MCLC is encouraging young adults to come together for dialogue and is identifying issues of common concern for dialogue. In some cases it has prepared letters of support in situations where a common voice is helpful, such as a letter to a community whose mosque was the victim of arson.

Multi-lateral Dialogue

Since December 2000, The Presbyterian Church in Canada has engaged in helpful, though oftentimes informal discussions with the United Church of Canada, the Evangelical Lutheran Church in Canada, and the Christian Reformed Church (North America). This conversation continues to be a useful means by which our respective denominations can network with one another and share in meaningful updates on issues affecting our churches and is normally held in conjunction with the meetings of the Governing Board of the Canadian Council of Churches.

Christian Reformed Church – The Presbyterian Church in Canada Dialogue

The bilateral conversation with the Christian Reformed Church in North America (CRCNA) has continued after the approval of our Affirmation of the Relationship between The Presbyterian Church in Canada and The Christian Reformed Church in North America at the 135th General Assembly (A&P 2009, p. 283-84). We are awaiting approval by the CRCNA General Synod and preparing a fact sheet about both denominations. Current Presbyterian representatives are The Rev. Stephen Kendall, Ms. Terrie-Lee Hamilton and The Rev. Dr. Robert Faris. These meetings have been taking place over a number of years and grew out of the Multi-lateral dialogue in which both churches are participants.

Joint Anglican Lutheran Commission

The Presbyterian Church in Canada has been invited as an observer to the Joint Anglican Lutheran Commission where we are represented by The Rev. Mark Lewis. Its mandate is to monitor the Full Communion Agreement between the Evangelical Lutheran Church in Canada and the Anglican Church of Canada.

The Rev. Dr. Robert Faris
Convener

THE NORMAN M. PATERSON FUND FOR MINISTERIAL ASSISTANCE

To the Venerable, the 136th General Assembly:

A distressed parent dropped by a church to inquire about some financial assistance for the family, accompanied by a child. It was the first time the child had been in a sanctuary. After the adults had conversed, the child asked the minister “Why is there a big ‘plus’ sign on that table?”

The cross reminds us of God’s great affirmation of humanity in Jesus Christ, and the great ‘plus’ we are called to be in church and world. One way we ‘add’ God’s care within The Presbyterian Church in Canada is through the Norman M. Paterson Fund for Ministerial Assistance.

The Fund for Ministerial Assistance was established by an anonymous gift of one million dollars under an original indenture dated February 8, 1951. In 1983, following the death of the donor one week after his 100th birthday, as an expression of the church’s appreciation, the fund was renamed the Honourable Norman M. Paterson Fund for Ministerial Assistance. Senator Paterson and his beloved wife, Eleanor, maintained a life-long interest in the ministers of the church and their families and they hoped that their generosity might encourage the beneficence of others.

The fund is administered by eleven appointors: three are appointed by the Assembly Council, three by the Life and Mission Agency, and five are ex-officio members: the Principal Clerk of the General Assembly, the Chief Financial Officer/Treasurer, the Associate Secretary, Ministry and Church Vocations, the Associate Secretary, Canada Ministries, and the Minister of St. Andrew’s Church, Ottawa. They are not constituted as a regular board or committee of the General Assembly, but annual reports are submitted to the General Assembly for information.

The decisions of the appointors are governed by the strict terms of the original indenture; it has authority over their decisions similar to that of the provisions of a will. Any changes which may seem desirable because of changes within the church and its ministry require that careful legal steps be taken to ensure that such changes are within the authority of the indenture and, where necessary, within applicable legislation. No such variations have been needed in the last year.

The indenture by which this fund was established stated that gifts were to be made to eligible married ministers. Since then, eligibility has been extended to include ministers who are

separated or divorced and have custody of, or financial responsibility for, their children. To be eligible for benefits from the fund, the income of the family – not just of the minister – must be less than \$10,000 above minimum stipend (including applicable increments).

During the past year, all eligible ministers spread across 26 presbyteries received foundational gifts of \$750 per annum and all eligible children received foundational gifts of \$750 per annum. Additional Christmas gifts were distributed to eligible ministers and their eligible children. The numbers fluctuate, but at the beginning of the final quarter, 37 ministers received gifts, with additional gifts distributed for the support of 84 children. In addition, twelve ministers on long term disability received Christmas gifts. The first priority has been maintaining the foundational annual gifts, with any funds remaining distributed as additional Christmas gifts.

The appointors are always glad to hear of the letters of thanks that are received: they make it clear that the families of many ministers on lower stipends suffer real financial pressure. It is our privilege to be stewards of Senator Paterson's generosity, and that of those who over the years have added to the fund. In particular we acknowledge the significant contributions of Dr. Norman McLeod of Kingston and Harry K. Thompson of Shawville, Quebec. We do not wish to encroach on the capital, but we are drawing down rapidly the reserve of unused income which was capitalised in years past. In accord with Senator Paterson's hope that the generosity of others would be sparked by his gift, we continue to appeal to members of our congregations for additional gifts to the capital of the fund, so that ministers and their children who are most in need may continue to receive help.

Clerks of presbytery are supplied annually with five application forms to be put into the hands of ordained and diaconal ministers who are being supported at levels at or just above the required General Assembly minimum stipends and increments. It is also possible for ministers to request the application forms directly through the website. The family's maximum income level for eligibility is noted above, but enquiries from those near the borderline are always welcome. These applications are treated with the strictest confidentiality by the appointors.

With thanksgiving the appointors noted the completion of terms of service by Ms. Barbara McLean (Assembly Council) and The Rev. Hugo Lau (Life and Mission Agency), and with joy welcome Ms. Peggy Liptrott (Assembly Council), Ms. Carol Glenn (Assembly Council) and The Rev. Alan Goh (Life and Mission Agency). The appointors are grateful to Mathew J. Goslinski, Canada Ministries, who continues to handle the processing of all applications and the sending out of gifts. He also collates all the letters of appreciation from recipients, and forwards them to the Paterson family, who maintain a serious interest in the work of the fund. We also express our gratitude to The Rev. Gordon R. Haynes, Associate Secretary, Canada Ministries, who serves as the secretary of the appointors, and to Mr. Stephen Roche, the Chief Financial Officer/Treasurer, whose financial advice and counsel are greatly appreciated.

The appointors give thanks to God for the service of many ministers who answer a call to serve in congregations of modest size and financial resource – we are grateful for the privilege of assisting them and their families. We earnestly invite members of our churches to give their financial support and encouragement to this fund that is a great 'plus' within The Presbyterian Church in Canada.

Recommendation No. 1 (adopted, p. 19)

That the continuing need for new infusions of capital into the Fund for Ministerial Assistance, in order to maintain the gifts to eligible ministers and their families, be drawn to the attention of sessions and to the members of congregations.

Andrew J. R. Johnston
Convener

Gordon R. Haynes
Secretary

HISTORY, COMMITTEE ON

To the Venerable, the 136th General Assembly:

Having just concluded a year of celebration of John Calvin's birth on July 10, 1509, the Committee on History reminds our church that 2010 is the 450th anniversary of the Scottish Reformation, an event which is very much at the start of our story. On August 17, 1560, the

Scottish Parliament approved the Scots Confession and a week later legislation was passed that established the Reformation and adherence to the Reformed faith. In Scotland, at Holyrood and in the press, there has been considerable debate as to how and if this event should be recognized. How differently the 400th anniversary was marked in 1960, at the heyday of postwar religious and denominational enthusiasm. The 1959 General Assembly established a subcommittee of the Committee on History, under the chairmanship of The Rev. Prof. Allan Farris, secretary The Rev. John Johnston, with Professors Markell, Reid and Neil Smith as members. They provided eighteen lecturers, audio-visual materials, monthly articles in the *Presbyterian Record*, a publication (*Reformed and Reforming*), and targeted aids for regional celebrations by youth, women's organisations and Presbyterian Men. Eminent church historian John Hastings Nichols of Chicago addressed the 1960 Guelph Assembly in a special lecture. It is indicative of the time in which live – and historical event celebration fatigue – that this anniversary appears to have largely passed under our collective radar. We commend marking the 450th anniversary of the Scottish Reformation as an opportunity to be reminded of our historic heritage and theological roots.

Recommendation No. 1 (adopted, p. 28)

That The Presbyterian Church in Canada affirm its gratitude to Almighty God for the Scottish Reformation and mark its 450th anniversary with appropriate celebrations of worship, instruction and self-examination.

HERITAGE SUNDAY

For the first time the committee established a specific Sunday to focus on our heritage. Worship aids designed by committee member The Rev. Dr. Thomas Hamilton and his wife The Rev. Paula Hamilton of Charlottetown, Prince Edward Island, were circulated in time for the designated date, February 21st. Reports indicate that the event was marked across our church and provided a fruitful time for reflection on our past as we move forward into the future. The date next year would be February 20, 2011.

Recommendation No. 2 (adopted, p. 28)

That the third Sunday in February be designated as Heritage Sunday and that congregations be encouraged to mark the occasion as a joyful commemoration of the spiritual heritage of The Presbyterian Church in Canada, both locally, nationally and internationally.

PRESBYTERIAN HISTORY

The Committee on History notes that for the past twenty years The Rev. Peter Bush has been editor of *Presbyterian History*, a biennial publication which goes out in the PCPak to all clergy. The committee has been reassessing its usefulness and is seeking to make it responsive to present realities, given the need to make history more accessible and appealing to a new generation. A subcommittee has been struck and submissions are requested from across the church as to the most effective means of communicating our history and creating excitement about our heritage in an age of sound-bites and the internet. Submissions should be sent by October 31, 2010, to The Rev. Peter Bush at peterwvpres@mts.net.

Recommendation No. 3 (adopted, p. 28)

That appreciation be expressed to The Rev. Peter Bush for twenty years of editing *Presbyterian History* and solicit among our constituency suggestions as to the most effective way in the future by all appropriate means to communicate excitement about our history to a new generation of Presbyterians.

NATIONAL PRESBYTERIAN MUSEUM

The Advisory Committee for the National Presbyterian Museum has been working steadily over the past year with two particular goals: first, to standardize the workings of the museum by setting appropriate policies; and secondly, to begin the financial campaign approved in 2009.

For the first, we have worked through and set in place the following policies: we have developed a Statement of Purpose and a Deed of Gift form; we have agreed on policies regarding Collection Development, Collection Management, Governance, and Governance: Provisions for Dissolution. Several other policies are yet to be developed.

For the second, the Advisory Committee has been working with Colin Carmichael of Communications on the production of a promotional video. We have agreement from The Rev. Dr. Stephen Farris and The Rev. Jacqui Foxall to help in this production. Further materials are expected to be available by this General Assembly.

On site, we continue to offer tours to groups by arrangement. The museum also offers touring exhibits. These have been in place at General Assembly, at Knox College for the 500th anniversary of John Calvin, and at four congregations in the area participating in “Doors Open” events. We welcome requests for touring exhibits.

Our email address is presbyterianmuseum@presbyterian.ca and we can be reached at 416-469-1345. The advisory committee consists of the following people: Mr. Ian Mason, The Rev. Duncan Jeffery, Mr. Al Clarkson, Ms. Kim Arnold, Ms. Barbara Nawratil and The Rev. Angus Sutherland (convener).

Recommendation No. 4 (adopted, p. 28)

That congregations encourage their members and organizations to take advantage of the opportunity provided by visits to the National Presbyterian Museum to support its fund-raising drive by giving directly to The Rev. Dr. John A. Johnston Memorial Fund, and to make the museum known as a repository for historic artifacts.

ORAL HISTORY

There are some interesting new developments in our ongoing concern that the stories of our senior clergy and church-workers be set down for future reference. The Rev. Dr. Thomas Hamilton has come up with a portable tape and video combination that makes use of up-to-date technology and provides an enhanced record of oral history interviews. We commend the collection of oral history as an integral part of the whole process by which The Presbyterian Church in Canada is preserving its history. The Archives staff are willing to help in the collection of such material. There is a list of names of people whom we would like to have interviewed and contemporary recording devices available on loan from their office.

Recommendation No. 5 (adopted, p. 28)

That the importance of the collection of oral history be recognized as a significant way of preserving our past and encourage volunteers to collect such data.

CANADIAN SOCIETY OF PRESBYTERIAN HISTORY

The society held its annual meeting September 26, 2009, at Knox College. The theme for the 2009 meeting was the interplay between John Calvin in the quinqucentenary year of his birth, and the professor and the principal of Knox College, The Rev. Dr. Walter Bryden, whose ordination to the ministry of The Presbyterian Church in Canada took place in 1909. Papers were given on “Calvin and Canadian Protestantism: The Witness of W. W. Bryden” by The Rev. John Vissers, Principal of Presbyterian College, Montreal; “Concerning Calvin’s *The Necessity of Reforming the Church*: Is ‘Reforming’ Still Necessary? Why? How? To What End?” by The Rev. Prof. Victor Shepherd, Tyndale Theological Seminary, Toronto; “John Calvin, Valerand Poullain and the Scottish Reformation” by The Rev. Dr. Jack Whytock, Haddington House, Charlottetown, Prince Edward Island; and “Calvin, Chalmers, Burns: A Canadian Hybrid Calvinism” by Research Professor A. Donald MacLeod, Tyndale Theological Seminary, Toronto. The general theme for the September 27, 2010 meeting will be The Presbyterian Church in Canada and the Edinburgh 1910 Missionary Conference with several other, non-related, papers also given. The president continues to be The Rev. Dr. A. Donald MacLeod and the secretary-treasurer is Mr. Michael Millar. Two subcommittees have been struck: one for program, the other editorial. The organization is exploring ways of broadening the base from central Canada to the reaches of our country. The numbers of attendees continue to rise and finances are in good order, thanks to the tireless effort of our secretary-treasurer.

ARCHIVES

As all of us who use them know, the Archives of The Presbyterian Church in Canada make our church proud. The efficiency, thoroughness, professionalism, competence and cheerfulness of Kim Arnold, Archivist/Records Administrator, and Bob Anger, Assistant Archivist, are well known. There are over three thousand research requests each year. The Archives also provide records management services for the national office and a parallel advisory service for the

national church, ensure that preventive conservation measures are maintained, arrange and catalogue archival collections, produce finding aids, co-ordinate a national microfilming program, complete photo orders for researchers, network with all levels of the church regarding care of records, supervise archivists and volunteers, conduct seminars and workshops, complete grant applications to enhance funding opportunities and seek out and participate in professional development. None of this would be possible without the work of many volunteers and this year we honour Mrs. Betty Arnold, mother of our archivist who has served for over a quarter century and The Rev. Dr. Robert Anderson. In September, Kim Arnold will complete thirty years as our denominational archivist and the committee reflects with thanks to God on her years of faithful service.

Recommendation No. 6 (adopted, p. 28)

That, on the thirtieth anniversary of her service as Archivist, Kim Arnold be recognized for the significant contribution she has made to our church and commend her and our Assistant Archivist, Bob Anger for their service to the life and work of The Presbyterian Church in Canada.

HISTORY PRIZES

Each year the committee awards two prizes, one congregational, the other academic, for books written on some aspect of the history of The Presbyterian Church in Canada. The judges for making the award are committee members The Rev. Prof. Stuart Macdonald and Ms. Jo-Ann Dickson. This past year there was none submitted that fitted the criteria of the academic category but several were received in the congregational section, either as scrapbooks or on disc. The prize went to Laurie Hossack's *Gloria: The Church of St. John and St. Stephen, Saint John, New Brunswick, 1836-2008*. Congregations and individuals are reminded that books and histories need to be submitted to the Prize Committee, Presbyterian Church Archives by December 31, 2010, for consideration for the 2011 History Prizes.

BIENNIAL ASSEMBLIES

The question of holding biennial (rather than annual) General Assemblies has been referred to presbyteries and standing committees as per Assembly Council, Rec. No. 6, 2009, adopted by the 135th General Assembly (A&P 2009, p. 211-14, 39). The Committee on History begs leave to report as follows, in line with its mandate as a committee since 1879 to reflect on issues facing The Presbyterian Church in Canada from the perspective of our history. Some observations might be the basis of discussion from that view:

1. In the submission, the example of a related denomination is cited. In the case of The Presbyterian Church (USA), which changed from annual to biennial General Assemblies in 2004, anecdotal evidence suggests that one motivation was that by holding General Assemblies every second year there would be half as much fracturing of denominational unity as controversial decisions are made which further polarised the denomination. The United Church of Canada has moved to triennial assemblies and here again some anecdotal evidence suggests a fear of the centralizing of power at 3250 Bloor St. West and a distancing from the grass roots.
2. The legacy of church union has something to teach us about the unique situation of The Presbyterian Church in Canada. As Prof. Keith Clifford says in *The Resistance to Church Union, 1904-1939* (p. 142), the Presbyterian Church Association worked around the courts of The pre-Union Presbyterian Church in Canada appealing to the membership directly and suggesting an inbred hostility to the clerical establishment which was regarded by many lay people opposed to Union as having predetermined Church Union. After 1925 there was an inbuilt suspicion of the centralization of authority resulting sometimes in an inchoate democratization (and laicization) of the power base of The Presbyterian Church in Canada. One can only imagine what the Presbyterian Church Association would say today about biennial Assemblies.
3. After 1925 the General Assembly of The Presbyterian Church in Canada became a national forum, a socialized debating society in which many items were scrummed on the floor of the Assembly in open debate. The eldership, having spearheaded opposition to church union, were engaged. Serious attention was paid to the meaning of Presbyterian

polity and its foundation in an engaged and participatory eldership. For the struggling minorities in certain parts of the country, the Assembly provided cohesion that kept the church together. It provided the annual feeling of “family” no matter how fractious the arguments. In The post-Union Presbyterian Church in Canada relationships were maintained in spite of theological divides. Collegiality was maintained perhaps because we all knew that if we did not hang together we would hang separately. Each year General Assembly brought us together.

4. The post-1969 General Assemblies, following the recommendations of the LAMP and Ross reports, shortened the time for debate. The format of briefing sessions and business completed in five or six days aided a more businesslike approach but also reflected changes in the denomination. An increasing breakdown societally in hierarchical structures was reflected as the *praxis* of The Presbyterian Church in Canada became increasingly congregational. Synods, often called “the fifth wheel of the church”, struggled to maintain their function and utility, particularly in the three central synods in Ontario and Quebec. The presbytery structure of The Presbyterian Church in Canada has subtly (and sometimes not so subtly) changed. Amalgamation of presbyteries with larger geographic bounds can create different problems than those they were meant initially to address: as distances increase there can be more remoteness from the grass roots. Leadership is more difficult to recruit, struggling congregations languish unsupported, and presbytery’s authority wanes. Does the holding of biennial General Assemblies reflect an historic trend, the breakdown of traditional Presbyterian polity and church government? Will it address this malaise or simply exacerbate it?
5. The formation of the Assembly Council in 1991, on recommendation of the Special Committee on Restructuring, can be seen as a further centralizing of the power structures of The Presbyterian Church in Canada. That was not the original “Vision” but there is an implicit contradiction between recommendations eight and nine: making the courts of the church “vital” and ensuring that “the administration of the Church...lean and accountable” (A&P 1991, p. 407). The General Assembly Council provides “space” for appointees to have a voice greater than in the General Assembly itself. The old administrative structure which was often messy provided none the less “checks and balances” between the various entities amalgamated into the General Assembly Council. With General Assembly meeting every second year mean more power invested in the General Assembly Council?
6. While history offers no crystal ball into the future we need to look ahead at present trends in The Presbyterian Church in Canada and see whether biennial Assemblies will accelerate the decline of our denomination. Economic and demographic realities suggest that resources are going to diminish and painful cuts made as our denomination and its constituent congregations age. Unity will be frayed as the church is challenged by contemporary society to be open to new and controversial ideas. We are going to need to preserve lines of communication and openness to each other as the circle narrows. Is this a time to cut back the one gathering that brings us together nationally? How can the General Assembly of The Presbyterian Church in Canada become a true debating forum, disagreeing with one another without being disagreeable, finding the mind of Christ in community, rather than the processing of predetermined and sometimes bland recommendations? Can it be a place where we are encouraged and strengthened to go about the demanding business of being and serving as Christ’s disciples in the complex (and too often fearful) world that the future appears to many to promise?

The Committee on History, the oldest continuing committee of the church, is grateful for the support of The Presbyterian Church in Canada for its many projects.

The Rev. Dr. A. Donald MacLeod
Convener

Michael Millar
Secretary

INTERNATIONAL AFFAIRS COMMITTEE

To the Venerable, the 136th General Assembly:

CARING FOR GOD'S CREATION

INTRODUCTION

Warming of the climate system is unequivocal, as is now evident from observations of increases in global average air and ocean temperature, widespread melting of snow and ice, and rising global average sea level.¹

The earth, and all that is in it, is a gift from God, and to thrive, human beings are called to honour God as Creator. Human life relies on the stability of the ecosystem for survival. The climate is a global, public good. Countries in the global north are responsible for producing most of the greenhouse gas emissions that are changing the climate. Citizens of the global south, who have produced the least amount of greenhouse gas emissions, are the most vulnerable to the severest impacts of climate change, and are least able to adapt. This report considers the impact of climate change on the global south, and suggests ways to respond to this challenge.

A THEOLOGICAL PERSPECTIVE ON CLIMATE CHANGE

The Proclamation

The earth is the Lord's and all that is in it.² (Psalm 24:1)

For God's people, consideration of the planet's wellbeing begins with proclamation and praise. Living Faith says, "The living God is Lord, Creator of all, Sustainer and Ruler of the universe....We hold in reverence the whole creation as the theatre of God's glory and action" (Living Faith, 2.1.1, 2.1.2). The Psalmist sings "Let everything that breathes praise the Lord!" (Psalm 150:6).

The Covenant Relationship

In the creation account of Genesis 1, every day ends with God casting the divine eye over the day's work and calling it good, taking delight in its beauty, diversity and wonder (Genesis 1:31). In Genesis 3, God walks in the garden "at the time of the evening breeze" and seeks an encounter with the human beings, male and female, made in God's image (Genesis 1:26). Though human beings turn from God, God persists in love and mercy and the promise of abundant life for all. The covenant made with Noah is "with all of creation" (Genesis 9:8-12). "God has brought into being an earth community based on the vision of justice and peace....All creation is blessed and included in this covenant" (Hosea 2:18ff).³

The Calling

God calls human beings to a special responsibility within creation: "God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion...over every living thing that moves upon the earth'" (Genesis 1:28).

The words "subdue" and "dominion" in their basic meaning "to conquer" and "to rule," respectively, have been used to justify the exploitation of nature and the degradation of creation, for the benefit of humans. It is helpful, therefore, to recover their meaning in the broader biblical context of covenant relationship and the nature of God's rule.⁴

The use of "subdue" in Genesis 1 suggests a differential in power between humans and the rest of creation.⁵ Unlike other creatures, humans have the capacity to think and choose, and to reflect God's nature of love, mercy and justice. Humans are invited to assist God as "co-workers in the creation."⁶

"Dominion" indicates royal rule but does not necessarily include coercion or force. A ruler can exercise dominion for good such as to strengthen the weak and heal the sick (Ezekiel 34:2-4). In Genesis 1:26, 28 "human dominion, limited to the earth and the animal kingdom, derives from being made in the image of God and is understood as an aspect of God's blessing."⁷ The blessing is not just for humans but for the whole creation.

Human beings, understanding their creation in God's image, have too often interpreted God's power and might as license to rule over the rest of God's creation, making it subservient to human will. The Bible, though, also portrays God as the source and sustainer of life (Isaiah

40:28-29), shepherd (Ezekiel 34:15), creator and provider (Psalms 104) and compassionate liberator (Exodus 3:7-8). The image of God and true humanity is seen in Jesus Christ (Colossians 1:15-20). In Christ, who humbled himself (Philippians 2:5-11), dominion is expressed not as mastery or subjugation but as self-giving, unconditional love. Created and sustained by this love, humans are “to care for the earth even as the Creator has already begun to care, to protect and enhance the earth as God’s creation.”⁸

Professor Puleng LenkaBula, senior lecturer in the Department of Systematic Theology and Theological Ethics, University of South Africa, writes that “biblical witness attests to the notion that humanity must preserve and care for the world around us and that as stewards and not dominators, people are responsible for the well-being of God’s creation.”⁹ Similarly, Living Faith section 2.4.1 states: “Our care for the world must reflect God’s care. We are not owners, but stewards of God’s good earth”. Dominion as stewardship is a “way of being-with,”¹⁰ an aspect of covenant relationship that shapes our identity and our actions.

The Lament

The regrettable truth is that human beings have forgotten the covenant relationship by seeking mastery over others and over nature. Science has brought much good but has also given humans the capacity to pollute and destroy. The prophet Isaiah links human lust for power to the suffering of nature as he paints a picture of desolation that is frighteningly current:

The earth dries up and withers,
the world languishes and withers;
the heavens languish together with the earth.
The earth lies polluted under its inhabitants;
for they have transgressed laws, violated the statutes,
broken the everlasting covenant. (Isaiah 24:4-5)

The Need for Repentance

Humans are called to “return to the Lord, that he may have mercy...and to our God, for he will abundantly pardon” (Isaiah 55:7b). The Accra Confession of the World Alliance of Reformed Churches states, “We confess our sin in misusing creation and failing to play our role as stewards and companions of nature.”¹¹ We have failed to grasp the interrelatedness of all living things and that “human life depends on the created world” (Living Faith 2.4.1).

The Promise and the Hope

The prophet Joel envisions a day of abundance when the soil and the animals of the field can lose their fear and rejoice in God who has done great things (Joel 2:23-24). The Book of Revelation promises “a new heaven and a new earth” (Revelation 21:10).

As God’s people who care for our children and future generations, we live by this promise and hope. “Our stewardship calls us to explore ways of love and justice in respecting God’s creation and in seeking its responsible use for the common good” (Living Faith 2.4.2).

THE SCIENCE OF CLIMATE CHANGE

Concerned with the well-being of all of life we welcome the truths and insights of all human skill and science about the world and the universe. (Living Faith 2.4.1)

Commonly Used Terms

Climate refers to a region’s prevailing weather and temperature patterns, established over time. The earth’s ecosystem is dynamic, and over time the climate changes. Global warming refers to an increase in the average temperature of the oceans and air near the earth’s surface.

Greenhouse gases (GHGs), such as carbon dioxide, methane and nitrous oxide, are emitted through natural processes (e.g. plant and animal respiration). They absorb and emit radiation, and affect the temperature of the atmosphere. When solar radiation hits the earth’s atmosphere, a portion of the radiation is reflected back into space while some is absorbed into the earth’s landmasses and oceans and becomes heat. Heat is radiated back into the atmosphere where it encounters GHGs that prevent it from escaping into space. This process is called the Greenhouse Effect.

Carbon dioxide (CO₂) is the most significant GHG emitted by human activity, primarily through fossil-fuel combustion. Carbon dioxide is the most harmful greenhouse gas because it is contributing the most to global warming. The combustion of fossil fuels produces energy to power homes and to power means of transportation. CO₂ is also emitted through deforestation (resulting in permanent land use change), and industrial processes. With the onset of the industrial revolution, fuelled by coal, humankind affected the ecosystem on an unprecedented scale. Over the last century, the surface temperature of the earth has risen 0.74 degrees Celsius.¹² The ten warmest years of the twentieth century occurred in the last fifteen years of the century.

Scientific Accuracy and Climate Change

Scientific accuracy is the result of many different scientists repeatedly testing a hypothesis, and relies upon establishing a high level of confidence in the likely outcome of experiments. A hypothesis is understood to be accurate if it stands up to repeated testing and review, and inaccurate if it fails to do so.

In 1979, the first world climate conference was called by the United Nation's (UN) World Meteorological Organization (WMO) to discuss concerns that the continued expansion of humankind's activities may cause significant extended regional and even global changes to the climate. In 1988 two UN organizations, the WMO and the Environment Programme, established the Intergovernmental Panel on Climate Change (IPCC) with a mandate that included identification of uncertainties and/or gaps in the current knowledge of climate change and its potential impacts.¹³

The IPCC is the leading global authority on climate change science. Approximately 2,500 scientists from all regions of the world examine climate change research from peer-reviewed publications. Since 1990 the IPCC has produced four Assessment Reports. Each report is reviewed by UN member states before publication.

The Fourth (and most recent) Assessment Report was published in 2007 and states:

There is very high confidence that the net effect of human activities since 1750 has been one of warming.¹⁴

Global atmospheric concentrations of carbon dioxide, methane and nitrous oxide have increased markedly as a result of human activities since 1750 and now far exceed pre-industrial values determined from ice cores spanning many thousands of years.¹⁵

The IPCC Assessment Reports are subject to rigorous evaluation. Processes are in place to ensure that the science is peer-reviewed and reflects the most precise data available. The conclusions drawn by the IPCC are based on a continuum of scientific probability. When the IPCC states that there is "very high confidence" in a statement, it means there is at least a 9 out of 10 chance of the statement being correct, based on the science reviewed. When a potential impact is described as being "very likely," there is a greater than 90% probability of occurrence.¹⁶

There are some critics who challenge the scientific basis of the IPCC's Assessment Reports and deny that there is evidence to support a global warming trend. There are also critics who acknowledge the existence of a global warming trend, but deny that it is the result of human activity. On examination, there is little peer-reviewed scientific evidence to support these claims.¹⁷

There have been several events in the past year that have challenged the integrity of the IPCC's Fourth Assessment Report. In November 2009 over one thousand emails between the Climate Research Unit of the University of East Anglia and various scientists were released into the public domain. The content raised questions about the deliberate use (or misuse) of some climate change data by some scientists. The British newspaper *The Guardian* published an exhaustive twelve-article series investigating this incident. It concludes that this incident has brought to light the need for greater openness in climate change science, but states that "nothing uncovered in the emails destroys the argument that humans are warming the planet."¹⁸

Some observations made in the IPCC's Fourth Assessment Report, dealing with the recession of Himalayan glaciers, and when they are likely to disappear, were questioned. The IPCC

investigated this claim. The IPCC has guidelines regulating which scientific source material can be used in the Assessment Report. The information on the Himalayan glaciers was from a document published by the World Wildlife Foundation. The document did not meet the IPCC's evidence guidelines, and should not have been used. The World Wildlife Foundation acknowledged using information about the possible future of Himalayan glaciers that proved to be incorrect, and expressed regret for this error. Mistakes must be corrected when discovered. These errors should not, however, undermine the integrity and scientific rigour of the IPCC's work.

IMPACTS OF CLIMATE CHANGE

The Global Climate – A Public Good

Since, as we believe, “the earth is the Lord’s”, the world’s climate does not belong to any one individual, society or nation. Global climate is a public good. This confers stewardship responsibilities upon all of humanity, especially those who live in countries that produce a disproportionate share of GHGs.

Impacts on the Global South

We want to survive. (The Rev. Tofigo Falani, President of the Congregational Church of Tuvalu)¹⁹

The IPCC estimates that by the end of this century, more than a billion people will face food and water shortages. The geographical distribution of certain diseases is increasing. As conditions suitable for malaria-bearing mosquitoes spread, up to 400 million more people will be at risk from malaria and other vector diseases (like dengue fever). Specific regional impacts are explored in greater detail below.

Impacts on Small Islands

Sea level rise is expected to exacerbate inundation, storm surge, erosion and other coastal hazards, thus threatening vital infrastructure, settlements and facilities that support the livelihood of island communities.²⁰

By mid-century, climate change is expected to reduce water resources in many small islands, e.g. in the Caribbean and Pacific, to the point where they become insufficient to meet demand during low-rainfall periods.²¹

Tuvalu is a small island nation made up of six coral atolls and three reef islands near Fiji. It is the fourth smallest country in the world. The highest point on any of the atolls or reef islands is 4.6 metres above sea level. As surface and ocean temperatures rise, ocean levels rise. In the past few years, Tuvalu has lost one metre of land around the circumference of its largest atoll. Three thousand of its 12,000 inhabitants have been evacuated to New Zealand.²² Citizens of Tuvalu and other vulnerable low-lying small island nations will be among the first victims of rising sea levels.

Some island nations are preparing contingency plans. Mr. Mohamed Nasheed, president of the Maldives, is setting aside a portion of the country’s annual tourist revenue and is investigating purchasing land from Sri Lanka, India or Australia in case rising sea levels force his nation’s 300,000 citizens out of their island homes.²³

Impacts on Asia

Coastal areas, especially heavily populated megadelta regions...will be at greatest risk due to increased flooding from the sea...and flooding from rivers.²⁴

Bangladesh, India and Pakistan have the largest number of people living in poverty in the world. Many of these people live in the Low Elevation Coastal Zone, a coastal region less than ten metres above sea level. Rising sea levels, storm surges, coastal erosion and weak institutions or non-existent infrastructure to mitigate against the impacts of climate change all raise one compelling question – what will happen to the area’s 130 million inhabitants?²⁵

Impacts on Africa

By 2020, the IPCC estimates that between 75 and 250 million people in Africa may be exposed to increased water shortages. In some countries, yields from rain-fed agriculture could be

reduced by up to 50%. This would further adversely affect food security and exacerbate malnutrition and diseases.²⁶

Conflict

Beginning with the stories in Genesis of nomadic herdsmen coming to blows over access to watering holes in the desert, human history has seen countless instances of conflict over scarce resources.

The International Crisis Group agrees that climate change “can contribute to conditions that make [conflict] more likely or severe.”²⁷ It identifies climate change as a “threat multiplier”. While “environmental stress can form an important backdrop to future violence [and] reduce...avenues for conflict resolution, it is rarely sufficient in itself to explain large-scale violence”. Where there is already political instability, economic inequality or ethnic tensions, climate change will make a bad situation worse.

The International Crisis Group cites the situation in Mali, where environmental changes have made survival difficult for the nomadic Tuareg people, and notes that conflict based on longstanding grievances has grown between the Tuareg people and the government. Government control has broken down in the northern region of the country.

The Pangani river basin runs down from Kilimanjaro to the Tanzanian coastal town of Pangani on the Indian Ocean. There are approximately 3.7 million people inhabiting the river’s 43,000 square-kilometre watershed. The river is fed primarily by the Kilimanjaro icecap and rainfall on the mountain’s hillsides. The highlands receive more rainfall than the lowlands. Since 1912, 75% of the icecap has retreated. Since 1948, the humidity on the mountain has decreased. The result has been a net reduction in the Pangani’s flow.

Historically the Pangani river watershed was controlled by customary law, enforced at the discretion of local community leaders. Local control ceased in 1972 when a centralized administration effectively bisected control of the watershed into highlands and lowlands. *Canadian Geographic* magazine reports that local control of the watershed system was efficient and accounted for both human need (between highlands and lowlands) and the overall wellbeing of the ecosystem. Over time, and under the centralized administration, relationships broke down between communities that had peacefully shared the watershed for centuries. Increasing use of water resources in the highlands reduced the quality and quantity of water available to lowland communities.²⁸ In 2000 violence broke out. Access to sufficient levels of clean water was at the heart of the conflict. While not the cause of conflict, water shortages, in part caused by climate change, exacerbated this situation.

In Northern Darfur (Sudan) precipitation has fallen by one third in the past 80 years. The United Nations Environmental Program reports that “the scale of climate change as recorded in Northern Darfur is almost unprecedented, and its impacts are closely linked to conflict in the region, as desertification has added significantly to the stress on traditional agricultural and pastoral livelihoods.”²⁹ It further reports that “central to keeping the peace will be the way in which the Sudan’s environment is rehabilitated and managed.”³⁰

Climate Change Induced Migration

In recent years, as many as 26 million people in the global south have been forced to leave their homes due to climate change. Some 200 million may be on the move by 2050.³¹ Senior officials in the European Union have issued warnings that Europe needs to prepare for climate change migrants.³² These EU officials also observed that all UN appeals for emergency aid in 2007, except one, were connected to climate change.

Climate Change and Poverty

According to Bishop Katherine Jefferts Schori, Primate of the Episcopal Church of the USA and a former professor of oceanography, two of the most significant crises facing our world, climate change and poverty, are profoundly interconnected. In her words “we must see everything, and everyone, as interconnected and intended by God to live in relationship.”³³

The poor in the global south face some of the most severe impacts of climate change, and are least able to cope. Reduced availability of fresh water and crop yields, combined with temperature change, rising sea-levels, and increases in the frequency and intensity of severe-

weather events, could create large-scale human displacement. According to Siri Eriksen³⁴, a senior research fellow in sociology and human geography at the University of Oslo, multiple factors such as the spread of HIV/AIDS, the effects of economic globalization, the privatization of resources, and conflict converge with, and diminish a community's ability to adapt to climate change.

In 2009, a team of researchers led by Purdue University's Climate Change Centre published a landmark study that analysed the "potential economic influence of adverse climate events such as heat waves, drought and heavy rains" using both data from 20th century and projections for the 21st century.³⁵ The researchers concluded that climate change could deepen poverty in the global south and that it would have a particularly severe impact on urban workers as extreme weather conditions would affect agricultural productivity and raise the price of basic staple foods on which the urban poor rely.

Oxfam reports that if left unchecked, climate change could undo the gains that the world's poorest countries have made in poverty-alleviation, and that an increase in the number of people suffering from hunger will be one of the most tragic consequences of climate change.³⁶

Gender Dimensions of Climate Change

The Honourable Angelo T. Reyes, Secretary of the Department of Energy (The Philippines), reflects on the intersection of gender, climate change and poverty at the 3rd Global Congress of Women in Politics and Governance: "Poverty has a woman's face....With some exceptions, natural disasters and conflicts have a disproportionate impact on women and children, especially those who are poor. To aggravate matters, women have limited access to basic health and education services...[they are] shut out of decision-making. Ninety percent of women in many African countries are involved in agriculture. Women suffer when they have to spend even more time growing food on degraded soils and gathering increasingly scarce water and wood. Crops lost because of droughts or flooding contribute to food scarcity – and corresponding increases in food prices – at the same time as women lose a major source of income....As the primary caregivers in practically every society, as custodians of food security and wellbeing in most homes, women are destined to play a key role in what is perhaps the defining battle [climate change] of the 21st century."³⁷

Impacts on Canadian Inuit

Although some of the most significant impacts of climate change are felt in the global south, scientists have referred to the Canadian Arctic as an "early warning" system where the effects of global warming are startlingly evident. World-renowned Inuit activist and member of the Order of Canada, Ms. Sheila Watt-Cloutier³⁸ reflects on how global warming is re-shaping the ecology of Canada's north:

[R]apid climate change has profoundly impacted our very right and ability to exist as an Indigenous people. We face dangerously unpredictable weather, extreme erosion along coastal communities and an invasion of new species of insects. In some areas of the circumpolar regions, during certain periods of the year, as travelling and hunting on the land become more dangerous, fewer continue the traditional subsistence way of life. This can mean less and less of our culture is passed down to our young people.³⁹

The melting of Canada's frozen north has an impact on the culture, lifestyle and livelihoods of Inuit peoples. Again, in the words of Ms. Sheila Watt-Cloutier, "we remain, today, a hunting people of the land, ice, and snow....Our hunting culture is not only relevant for survival on the land – it teaches crucial life skills and wisdom that are transferable to the modern world."⁴⁰

Like people in the global south, Canadian Inuit suffer the impacts of climate change disproportionately to their contribution to the problem.

ECONOMIC AND SOCIAL COSTS OF CLIMATE CHANGE

International Climate Change Policy

In 1997 the international community negotiated the Kyoto Protocol. This was the first internationally negotiated agreement to mitigate climate change and concludes in 2012.⁴¹ In December 2009 the international community met in Copenhagen to discuss a new protocol. Two issues were especially important in the negotiations; setting CO₂ emission reduction targets,

and establishing funding agreements to support vulnerable nations in the global south to adapt to climate change. Churches and non-governmental organizations like the Climate Change Action network campaigned⁴² for a legally binding agreement that builds on the Kyoto Protocol.

The meeting appeared to stall when China, India, Brazil and South Africa rejected binding targets being imposed on countries in the global south. Late in the negotiations, President Barack Obama called a private meeting with China, India, Brazil and approximately 20 other countries to forge the non-binding agreement called the Copenhagen Accord.

Under the Accord, governments were to register voluntary reduction targets with the UN by January 31, 2010. Canada aligned its reduction targets with US targets, and registered them with the UN. They are well below European Union targets. Fewer than one-third of UN nations registered reduction targets by January 31, and the deadline was extended.

There are limitations to the Copenhagen Accord. The Accord is non-binding. It was negotiated by 25 governments and not adopted by all UN member states. The Accord's legal standing is unclear. Voluntary reduction targets may not be sufficient to avoid catastrophic climate change.

The international community will have an opportunity to negotiate an agreement that builds on the Kyoto Protocol at a meeting in Mexico, December 2010.

Recommendation No. 1 (amended and adopted, p. 39)

That the Moderator write to the Minister of Foreign Affairs to encourage the Government of Canada to work for and support an internationally negotiated, binding agreement that builds on the Kyoto Protocol at the December 2010 climate change meeting in Mexico.

Mitigation and Adaptation

Mitigation and adaptation are concepts that are prominent in the reports and studies on climate change. Mitigation means implementing policies that reduce GHG emissions and enhance what are known as carbon sinks. A carbon sink could be a forest that absorbs GHG emissions.

Adaptation means putting in place measures that reduce the vulnerability of natural and human systems against actual or anticipated climate change effects. Examples of adaptation include raising river or coastal dikes, planting more temperature shock resistant plants, moving people to more ecologically stable regions, or introducing economic activities that are less vulnerable to the effects of climate change.

Mitigation and adaptation require financing. This is discussed in greater detail in the Financial Support for Mitigation and Adaptation section below. Additionally, mitigation and adaptation strategies and programs rely on strong institutions in the private, public and non-profit sectors. Effective mitigation and adaptation plans must complement each other. Effective plans require an educated population, with a range of skills, to work together in a coherent and integrated fashion. A sophisticated physical infrastructure and the resources to maintain this infrastructure are essential. Effective plans require political will and leadership. Many countries in the global south are ill-equipped to mitigate or adapt to the worst effects of climate change.

Katrina – a Failure of Mitigation

Increased storm severity is one anticipated impact of climate change. Inadequate preparation for severe weather phenomena can have tragic consequences, even in wealthy countries. In August 2005 Katrina, a powerful category five hurricane, devastated New Orleans. The levees in New Orleans were not adequate to withstand the force of hurricane Katrina. In a June 2006 report on the disaster, the US Army Corps of Engineers admitted that faulty design specifications, incomplete sections and substandard construction of levee segments, contributed to the damage done to New Orleans by Hurricane Katrina.⁴³ A report released by the American Society of Civil Engineers in June 2007 concluded that two-thirds of the flooding in the city could have been avoided if the levees had held. Ill preparedness cost human lives. If a country as prosperous as the US fails to adequately prepare for increasing environmental stresses (such as storm surges), how much more difficult will it be for countries in the global south to be adequately prepared?

Financial Support for Mitigation and Adaptation

The question “Who pays, and how much?” with respect to the cost of mitigating and adapting to climate change, plagues the international community. In 1992, under the UN Framework Convention on Climate Change, countries in the global north recognized an obligation to provide financial support for climate action to countries in the global south.⁴⁴ Sir Nicholas Stern was commissioned by the British government to prepare a report on the cost of climate change mitigation and adaptation. His report, entitled “The Economics of Climate Change, The Stern Review”, argues that “the ethics of adaptation imply strong support from the rich countries to the most vulnerable.”⁴⁵

There is no consensus on how much money is needed for mitigation and adaptation, where it should come from, or how it should be managed. It is generally agreed that mitigation and adaptation costs will increase over time and that public funds are needed to lead the way.

Formulas for determining these costs are based on the “polluter pays” principle (with consideration for ability to pay). Countries in the global north are responsible for more than three quarters of the GHGs causing climate change. Sir Nicolas Stern estimates that the cost of inaction could range from 5% to 20% of the global GDP.⁴⁶ In “The Stern Review”, published in 2007, Sir Nicolas Stern estimated that 1% of the global GDP will need to be spent to tackle climate change. In 2008 he increased this estimate to 2%.⁴⁷ The United Nations Framework Convention on Climate Change (UNFCCC), in turn, has suggested that \$250 billion US dollars would be required for mitigation and adaptation in 2020.⁴⁸ It is generally agreed that the longer it takes to adequately address climate change, the more costly it will be to do so.

The essential issue is that mechanisms are put in place that allow public and private sector funding to be significantly scaled up over time, and that funding agreements (to support countries in the global south) do not have to be renegotiated every year.

Global Commitments

Since the Kyoto Protocol came into effect in 1997, countries in the global south have received less than \$900 million of the \$18 billion (less than 10%) that had been pledged by countries in the global north.⁴⁹ This is troubling; the international community has pledged new funding for adaptation under the Copenhagen Accord, and yet has failed to meet commitments made under the Kyoto Protocol.

Canada’s Commitments

The Pembina Institute is a Canadian non-governmental organization that specializes in climate change policy. The Pembina Institute estimates that since 2000, Canada has spent \$240 million on climate change adaptation, mainly through the Canadian International Development Agency (CIDA).⁵⁰ In 2000 the Canada Climate Change Development Fund (CCCDF), worth \$100 million, was established to address climate change in the global south. Despite receiving a good evaluation, the fund was not renewed after March 2006.⁵¹ This fund was the most significant effort made by the Government of Canada to integrate climate change and development work in a systematic way. Currently, CIDA’s website lists climate change as a focus under its environmental sustainability programming, but does not provide information on how climate change mitigation and adaptation is addressed in the program, or how much money has been disbursed.

Canada committed \$318 million under the Global Environment Facility (GEF) trust fund between 2002 and 2010, of which approximately one third was directed to GEF climate change-related activities; \$100 million to the World Bank’s Pilot Program for Climate Resilience between 2008 and 2010, making Canada the largest donor of grant funding to date; \$13.5 million to the Special Climate Change Fund for adaptation and technology; \$5.5 million for the Consultative Group on International Agricultural Research under the Climate Change, Agriculture and Food Security Challenge Program.⁵² It is not clear if this is a part of existing official development assistance (ODA) funding, or new funding.

Recommendation No. 2 (adopted, p. 17)

That the Moderator write to the Minister of International Cooperation requesting information on the Canadian International Development Agency’s policies and financial commitments for projects dealing directly with climate change mitigation and adaptation.

New Adaptation Funding

Wealthy northern countries made a collective commitment at the Copenhagen Climate Change Conference for \$30 billion in “new and additional” resources in 2010-2012 to help developing countries reduce emissions, preserve forests and adapt to climate change. No mechanism has yet been designed to guide disbursements. At the time this report was prepared approximately three quarters of the \$30 billion in “new and additional” funding had been pledged by EU member states, Japan and the United States. It is unclear if these are “new and additional” funds. Canada had not yet made a pledge.⁵³

Recommendation No. 3 (adopted, p. 17)

That the Moderator write to the Government of Canada to ask if Canada will pledge “new and additional” adaptation funding under the Copenhagen Accord.

An additional goal of the Copenhagen Accord is to mobilize \$100 billion a year in public and private finance by 2020 to address the needs of countries in the global south. The Accord also calls for the establishment of a Copenhagen Green Climate Fund, a High Level Panel to examine ways of meeting the 2020 finance goal, a new Technology Mechanism, and a mechanism to channel incentives for reduced deforestation.⁵⁴

RESPONDING TO CLIMATE CHANGE

Statements by The Presbyterian Church in Canada On Climate Change and the Environment

As early as 1973, The Presbyterian Church in Canada affirmed the importance of caring for creation in the life and work of the church. The General Assembly has encouraged members of The Presbyterian Church in Canada to be wise stewards of creation. Specific suggestions are summarized in the Social Action Handbook.⁵⁵

Previous General Assemblies have approved statements on the threat posed by global warming to the health, security and stability of human life and natural ecosystems (A&P 1990, p. 415-16); recognizing natural resources as “capital” to be sustained for future generations (A&P 1994, p. 301-13); incorporating the full environmental cost of business activities into the pricing system in both the public and private sectors (A&P 1994, p. 301-13); and access to water by all human beings as a sign of respect for God’s creation and concern for our neighbour (A&P 2005, p. 294-307).

Voices from the Global South

In preparing this report, the International Affairs Committee enlisted the help of Presbyterian World Service and Development (PWS&D) and International Ministries. Mission staff and partners in Kenya, Malawi, Ghana, Nicaragua, Guatemala and India commented on climate change impacts they are witnessing, or know of in their communities and countries, and shared messages they wished to communicate to The Presbyterian Church in Canada. The committee is grateful for their contribution.

Several of our partners expressed concern that their countries, in spite of being the source of comparatively small amounts of GHGs, are being asked to shoulder the burden for the large emitters of the global north. The Blantyre Synod Development Commission (BSDC) of the Church of Central Africa Presbyterian (CCAP) in Malawi reports considerable anger directed at the developed countries. The former colonial powers are seen as having caused environmental havoc while the poorer countries have to bear the consequences.

There is also growing anxiety among our partners that their governments are pursuing carbon-dependant development strategies long-contested in the global north. Roofs for the Roofless in India is critical of the carbon-dependant and polluting nature of India’s development strategies. Coal-fired power plants used to generate electricity are contaminating the air and water for the small cultivators who mostly do not benefit from the power generated. The Garu Presbyterian Community Base Rehabilitation Project in Ghana identifies urbanization and industrialization as two of the main “culprits” causing climate change.

Our partners are challenging The Presbyterian Church in Canada to reflect on its responsibilities as a Christian community and to remember that stewardship includes accountability. As we continue to work with our partners, it is important to acknowledge in humility that our forebears

have not always behaved responsibly toward the global south. It is also important to emphasize the community of interests between the global north and south and to keep always the interests of the most vulnerable people in both the global north and south at the centre of our vision.

PWS&D and International Ministries Partners' Respond to Climate Change

Some of PSW&D's partners are mitigating the effects of climate change on their communities. SOYNICA in Nicaragua promotes crop diversification, soil and water management systems and seed-recovery of indigenous crops that are adapted to their climate zone. The *Fraternidad de Presbiteriales Mayas (FPM)* in Guatemala is planting trees. The Shauri Yako Support Centre in Kenya is carrying out an environmental assessment of Chania River, which is drying up.

Plastic bags are the ubiquitous symbol of consumerism. The Madurai Non-Formal Education Centre (MNEC) in South India is working with its constituency, who are mostly women, to substitute cloth bags for plastic.

Partners in South India, Nicaragua, Guatemala and Malawi are involved in public education and advocacy. The New Dawn Association for Community Health and Development (ASDNA) and the *Fraternidad de Presbiteriales Mayas (FPM)*, both in Guatemala, are engaged in public advocacy with various levels of government on policy changes to combat climate change. In Malawi, the Blantyre Synod Development Commission (BSDC) organized citizen forums on climate change in three districts.

Reflections and Suggestions from PWS&D Partners and International Ministries Staff

Dr. Dayalan Devanesen, Vice Chairman of Roofs for the Roofless in India encourages The Presbyterian Church in Canada to develop a rights-based approach to climate change rooted in Christian values. PWS&D projects must safeguard the interests of the most vulnerable populations, who risk being left behind in the rush to 'modernize' using polluting carbon-dependent strategies.

Some of our partners urge The Presbyterian Church in Canada to support more projects on education, adaptation and mitigation of the effects of global warming. Ms. Denise Van Wissen Zuniga, International Ministries' staff in Guatemala, asks that Canadians recognize the contribution we make to climate change and, when suggesting solutions, remember that "our brothers and sisters have the God-given right to improve their living standards." Youth need to be involved in tackling climate change because "they are the ones who will inherit the earth."

What We Can Do

The scope and challenges of climate change are enormous, but there are changes that we can make and are making individually and within our congregations. The church can encourage corporations to integrate the risks posed by climate change and the opportunities in tackling climate change. The church has an important voice in conversations with governments about public policies that address mitigation and adaptation, and to encourage the Government of Canada to provide international leadership.

As early as 1990, General Assembly urged sessions to encourage members and adherents to examine their lifestyles in terms of the consumption of resources and the generation of waste (A&P 1990, p. 366). Changes we make as individuals and as families have an ecological impact and send an encouraging message to partners of The Presbyterian Church in Canada. As we share one faith with our church's partners, we share one global climate, and we can support each other in seeking to live as faithful stewards of God's creation.

As Individuals and Families

Simple steps that many of us are already taking include:

- Using compact fluorescent light bulbs instead of incandescent light bulbs.
- Using reusable shopping bags.
- Investing in better home insulation and sealing drafts.
- Turning down the thermostat in the winter, and turning it up in the summer.
- Using a bicycle or walking in good weather.
- Purchasing energy-efficient appliances.

More challenging changes that affect the way we live include:

- Reducing air travel. If flying is necessary, purchase carbon off-sets (see the Justice Ministries report p. 440-46 for more information on carbon off-sets).
- Shifting to smaller, more fuel-efficient cars and driving the speed limit.⁵⁶
- Where there is reliable public transit, giving up car ownership.
- Sharing a car.
- Using alternative energy sources from hydro dams, solar and wind. (Check with provincial government for a list of companies.)
- Using push mowers and rakes instead of gas-powered lawnmowers, hedge trimmers and leaf blowers.
- Increasing purchases of locally grown food to lower the carbon footprint and support the local food economy.
- Considering the environmental impact of every purchase, buying what we need and not just what we want.⁵⁷

As Congregations

Many individual initiatives to reduce carbon emissions can be adapted to congregations. Here are initiatives that some congregations are already taking:⁵⁸

- Forming a group to explore your ecological footprint⁵⁹ as a way to increase your awareness. Identify the impacts and brainstorm how to reduce them.
- Buying locally grown food for church dinners and picnics, such as “hundred mile meals,” and outreach programs.
- Structuring programs to recycle more, reduce the use of disposable items, or cut down on travel.
- Conducting an energy audit⁶⁰ on your church building, and taking steps to make it more energy efficient.
- Retrofitting older buildings or building more energy efficient new buildings. Loans up to \$100,000 are interest-free if repaid by the end of the twelfth year of the loan and are available from The Presbyterian Church in Canada’s Lending Fund (A&P 2008, p. 212). Costs for retrofitting can be recovered over time through the resulting savings, but provide immediate carbon emission reductions. Some municipal and provincial government programs will partially reimburse the cost of energy audits.
- Forming a “Green Team”⁶¹ in your church with people of different ages and backgrounds to encourage thinking ecologically in all aspects of the church’s life.
- Discontinuing the use of disposable products when alternatives exist, and enjoying the conversation and fellowship (and savings) as you clean up together afterward.
- Celebrating Earth Day⁶² every year on or near April 22nd. Make caring for creation the focus of worship.
- Having a “walk to church” Sunday and promoting it in the neighbourhood.
- Using KAIROS’ Re-energize...Time for a Carbon Sabbath Campaign liturgical and education resources. Congregations in 18 presbyteries across Canada have shared stories of their involvement in this campaign, and their work to honour God as Creator.

Faith and the Common Good is a Canadian interfaith and intercultural organization that provides excellent resources for congregations seeking a greater integrity between the values we hold and the way we live. Its “Renewing the Sacred Balance” program, includes a focus on “Greening Sacred Spaces” that provides resources, workshops and case studies that will help congregations reduce greenhouse gases and live more sustainably (see also A&P 2007, p. 35, 326).

Recommendation No. 4 (adopted, p. 17)

That congregations be encouraged to form study groups to learn about climate change and consider the steps that can be taken individually, as congregations and as communities to reduce carbon emissions.

Justice Ministries welcomes invitations to speak to and work with congregations and presbyteries about climate change.

Recommendation No. 5 (adopted, p. 17)

That congregations be encouraged to host community forums on climate change.

The International Affairs Committee would like to celebrate and promote initiatives being taken by courts and members of the church.

Recommendation No. 6 (adopted, p. 17)

That courts of the church be invited to share with the International Affairs Committee (through Justice Ministries) how they are reducing their carbon emissions and caring for creation.

The Church in the Public Square

There are opportunities for the church to be involved in public policy discussions at the local, provincial and federal levels. For example, in the fall of 2009, Presbyterians were asked to sign the “KyotoPlus” petition, which called on the Government of Canada to take a leadership role at the Copenhagen meetings in December 2009. Close to 153,000 Canadians signed the petition circulated by KAIROS and other organizations across Canada.

In addition to urging explicitly environmental measures, Canadians can advocate for a greener approach to public policy. For example, in its response to the 2009 Federal Budget, Citizens for Public Justice, a Christian public policy organization, observed that “Budget 2009 included measures for funding carbon capture and storage projects [but that these] projects fail to create incentives for investing in new, green technology, and do not encourage dirty, extractive industries to move away from their harmful practices.” CPJ highlighted the failure of the budget to include green infrastructure funding for social housing initiatives, the automotive and manufacturing sectors, or public transit initiatives.⁶³

Church and business can also work together to improve the environment. For example, Nova Scotia Power will donate free energy-efficient light bulbs to churches. Other power suppliers might be encouraged to do the same.

CONCLUSION

Ecological awareness derives from the grace of God and requires a corresponding metanoia, (a transformation, change of habits and lifestyles).

This statement was made by Bartholomew 1, Ecumenical Patriarch, in an address at the World Council of Churches’ 9th Assembly in Porto Alegre, Brazil, February 14-23, 2006.

He continued, “Paradoxically, we become more conscious of the impact of our actions on other people and on creation when we are prepared to surrender something. For in emptying our heart of our selfish desires, we allow space for the grace of God. A transformed worldview allows us to perceive the lasting impact of our ways on other people, especially the poor, as the sacred image of Christ, as well as on the environment.”

We are at a threshold. The choices we make today will determine the depth of the impact of climate change on future generations. We are given the freedom to choose how we honour God as Creator (Living Faith, 2.1.2 and 2.3.3), and are humbled by such a tremendous gift.

This report concludes by sharing voices from The Presbyterian Church in Canada’s PWS&D and International Ministries’ partners and overseas staff in the global south, and the Canadian Inuit community.

As Christians, we have the divine mandate to rule over the creation of God (Genesis 1:8). Ruling the creation of God includes managing, controlling, organizing and conserving the resources entrusted to us to enhance sustainable development. As the canker of rapid climate change is assuming alarming proportions with its concomitant resource depletion, let us be mindful else we compromise our mandate. (John Alo, Project Director, Garu Presbyterian Community Base Rehabilitation Project, Ghana)

The negative effects of climate change are already being felt in our areas of work, particularly in rural areas, and that this therefore necessitates project initiatives [oriented] toward education, awareness-raising, adaptation and mitigation of the effects of global warming. (ASDNA, Guatemala)

The message we would like to share is let's work together to care for our environment by raising awareness among community members....This is the time to teach new strategies because damage that has already been done cannot be reversed, instead this is the time to act to adapt and mitigate the effects of the damage....We have to communicate this to families who have little knowledge about the damage [that has been done to the environment] and the effects that climate change will bring about for us. (SOYNICA, Nicaragua)

Today's financial structures and policies on climate change are built around principles that benefit the few at the expense of the many. There is a need for economics to be rooted in Christian values. In order to deal with climate change, the church must continue its work in transforming the lives of people. One must understand that it is God and not the material world that is the ground for our being. Only then can we expect a more equitable economic structure and policies on climate change, as well as more compassionate social reforms in accordance with God's Kingdom in that world that "God so loved...". (Dr. Dayalan Devanesen, Roofs for the Roofless, India)

Climate change threatens to erase the memory of who we are, where we have come from, and all that we wish to be. If we protect the environment and climate of the Arctic, keep our Inuit hunting culture alive, and stay connected to the rhythms and cycles of nature we will, as peoples and as Canadians, prevail and thrive. (Sheila Watt-Cloutier, Canada)⁶⁴

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End Notes

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1. IPCC, “Synthesis Report”, (Summary for Policy Makers), p. 2.
2. The scripture quotations are from the New Revised Standard Version Bible, by the Division of Christian Education of the National Council of the Church of Christ in the USA, 1989.
3. “The Accra Confession”, p. 4, paragraph 20.
4. The Rev. Dr. Patricia Dutcher-Walls, Vancouver School of Theology, is thanked for her help with the biblical background of the terms “subdue” and “dominion”.
5. Wagner, p. 52-57.
6. Plaut, p. 22.
7. Zobel, p. 330-336.
8. Brueggemann, p. 106.
9. LenkaBula, p. 47.
10. Hall, p. 209.
11. “The Accra Confession”, p. 5, paragraph 34.
12. IPCC, “Synthesis Report”, (Summary for Policy Makers), p. 2.
13. IPCC, “Physical Science Basis”, p. 118.
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16. IPCC, “Guidance Notes”, p. 1-4.
17. For more information, read George Monbiot’s “Heat: how to stop the planet from burning”.
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25. Rajan, p. 1-24.
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27. Evans, speech, no page number.
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29. United Nations Environmental Programme, “Environmental Degradation”.
30. United Nations Environmental Programme, “Environmental Degradation”.
31. Oxfam, “Now or Never”.
32. Traynor, online article, no page number.
33. Schori, online article, no page number.
34. Eriksen, online article, no page number.
35. Ahmed, online article, no page number.
36. Oxfam, “Suffering in Science”, p. 1-8.
37. Reyes, speech, no page number.
38. In 2007, Sheila Watt-Cloutier was a Nobel Peace Prize nominee. Her work focuses on persistent organic pollutants and global climate change.
39. Watt-Cloutier, speech, no page number.
40. Watt-Cloutier, speech, no page number.
41. The Kyoto Protocol called for a 6% reduction in GHG emissions over 1990 levels to be reached by 2012.
42. The KyotoPlus campaign, run by the Climate Action Network, called for a 25% reduction in GHG emissions over 1990 levels, to be reached by 2020. KAIROS facilitated support for this campaign in the Canadian ecumenical community.

43. US Army Corps of Engineers, "Performance Evaluation".
44. Demerse, p. 1.
45. Stern, p. 42.
46. Stern, p. xv.
47. Jowit, online article, no page number.
48. Four organizations (the World Bank, the UNFCCC, Oxfam and the UN Development Program) have produced reports that estimate the cost of climate change adaptation that are frequently cited. These estimates (in Canadian dollars) range from \$14.7 billion to \$116.8 billion per year for developing countries (Demerse, p. 10).
49. Vidal, p. 5.
50. Demerse, p. 25.
51. Stefov, correspondence, no page number.
52. Government of Canada, "Backgrounder: Canada's Action".
53. World Resources Institute, "Summary of Climate Finance".
54. See Pew Centre on Global Climate Change at www.pewclimate.org/international/copenhagen.
55. See "Caring for the Planet" in the Social Action Handbook, online at www.presbyterian.ca/justice.
56. *Toronto Star*, "Environmental Tips".
57. Additional suggestions are available at www.carbondiet.ca.
58. Adapted from Masterton, "Earth Keeping", p. 14-15.
59. See www.footprintnetwork.org.
60. KAIROS and Faith and Common Good have energy audit guides to assist congregations wishing to conduct their own energy audit. Contact Justice Ministries for a copy.
61. Faith and the Common Good has a guide with suggestions for forming "green teams". Contact Justice Ministries for a copy.
62. Visit Presbyterian Church (USA)'s website (www.pcusa.org) for Earth Day worship resources.
63. "Stimulus Package Remains a Lost Opportunity", Citizens for Public Justice website, January 28, 2009, online at www.cpj.ca, accessed February 25, 2010.
64. Sheila Watt-Cloutier has no affiliation with The Presbyterian Church in Canada.

APPRECIATION

The committee wishes to express appreciation to Mr. Grant Birks, The Rev. E.M. Iona MacLean and Ms. Karri Munn-Venn who have completed two three-year terms and have gone off the Committee. The Rev. Iona MacLean capably and faithfully served as convener for five years.

SUPPLEMENTARY REPORT

OFFICIAL DEVELOPMENT ASSISTANCE

In 2005, the Canadian House of Commons unanimously passed a groundbreaking resolution calling on the federal government to set a plan to give 0.7 % of Gross National Income in aid annually by 2015. This was in line with the United Nations target for donors to support the Millennium Development Goals. In fact, a 0.7% target for official development assistance was first proposed in 1969 in by Canadian Prime Minister Lester B. Pearson. As Canada's part in investing in development projects and public services, the 2005 resolution would help achieve such Development Goals as improved health and education.

However, Canadian Official Development Assistance (ODA) will instead be about .33% of Canada's Gross National Income (GNI) or \$5.2 billion CAD in 2011. In the March 2010 budget, the Government of Canada announced that it will freeze ODA spending at the 2011 level, stating this will contribute to saving \$17.6 billion dollars over the next five years.

In 2002, Canada committed at a UN conference to double its aid by 2010. Despite meeting this goal, Canada's aid levels rank 18th of 22 Organization for Economic Co-operation and Development (OECD) donor countries, an all time low for Canada.¹ Only the United States, Japan, Greece and Italy rank lower.

In December 2009, in an agreement reached at the United Nations Climate Change Conference of Parties (COP15) in Copenhagen, \$30 billion dollars was set as a 2010 target for climate

change adaptation funding (in addition to ODA) to assist countries in the global south. This would rise to \$100 billion by the end of the decade. At the time this report was prepared, Canada was the only G8 country not to have pledged any funds to meet this target.

In a time of economic crisis, Official Development Assistance can be seen as “discretionary” spending. What must be kept in the foreground, however, is the human impact a reduction in ODA will have on people in the poorest countries in the world. The North South Institute reports that, in 2008 and 2009, millions of jobs have been lost in countries in the global south. By the end of 2010, an estimated 89 million people (globally) will live on an income of less than \$1.25 per day. The economic crisis may also have a range of health-related impacts, including on the planned expansion of health programs and on programs to address HIV/AIDS and tuberculosis.² Some countries are recovering from the global recession. Is this recovery to be made at the expense of our brothers and sisters in the global south?

Canada will host the G8 meetings in Muskoka, Ontario, from June 25-26, 2010 and G20 Summit from June 26-27, 2010 in Toronto. The Presbyterian Church in Canada has a history of urging the Government of Canada to refrain from ODA cutbacks.³ This is a timely opportunity to urge the Government of Canada to once again commit to setting 0.7% as its aid target, and to set out a plan for reaching this target.

Recommendation No. 7 (adopted, p. 17)

That the Moderator write to the Minister of International Development and the Prime Minister asking that 0.7% be set as Canada’s aid target, and that a plan be developed to reach this target by 2015, in line with the United Nations target for donors to support the Millennium Development Goals.

End Notes

1. “Backgrounder: The Government Freezes the Aid Budget at \$5 Billion in 2010,” Canadian Council for International Cooperation, March 4, 2010, online at www.cci.ca.
2. “A global crisis of development: responses and responsibilities, Canadian Development Report 2010” *The North-South Institute*, Ottawa, Renouf Publishing Co. Ltd, 2010.
3. Both the 128th General Assembly (2002) and 132nd General Assembly (2006) asked the Government of Canada for a plan that would commit Canadian aid levels to reaching the 0.7% target.

E.M. Iona MacLean
Convener

Stephen Allen
Secretary

LIFE AND MISSION AGENCY

To the Venerable, the 136th General Assembly:

PROGRAM SUPPORT AND ADMINISTRATION

Staff	General Secretary:	Richard W. Fee
	Senior Administrator:	Anne Phillips

INTRODUCTION

The Life and Mission Agency is the recipient of much good will, encouragement and offers of time, gifts and talent as the various departments work to produce events, resources and foster gatherings from coast to coast. It is the desire of all Life and Mission Agency staff to encourage all church members to assist in the development of national programs that can enhance local ministries. Congregations are the genesis of all gifts used by the denomination. They are the pivotal points for the mission, outreach and ministries of the Presbyterian family in Canada. We want to hear about plans, proposals and projects and then assist in their dissemination and realization. The Life and Mission Agency derives its strength from individual members across the country. We are one part of the body, celebrating what all others are creatively doing and planning, and then running the race as one body – The Presbyterian Church in Canada.

The Life and Mission Agency makes every attempt to use the resources entrusted to it efficiently and judiciously. The committee annually ensures that each program area receives the resources

it needs for ministry and mission. We applaud the generosity of Presbyterians in Canada in their support of *Presbyterians Sharing...* and we commit ourselves anew to be good stewards. There is much that our denomination has to offer both its own members and a world which often cries out in great need for the Gospel in Word and in action.

Regrettably, there have been necessary financial cuts in Life and Mission Agency programs supported by *Presbyterians Sharing...* in 2010 and projected for 2011. These were done advisedly and with a view to finding the funds elsewhere or re-arranging priorities. We have adjusted and are not paralyzed. In 2010 both Canada Ministries and International Ministries reduced their respective budgets by \$135,000 for a total reduction of \$270,000 to the overall Life and Mission Agency budget.

In the 2011 budget, International Ministries has reduced its budget by the requested \$40,000. In fact, they have reduced their budget by more than that amount; in order to provide a Cost of Living Allowance for overseas staff, International Ministries had to find this amount within that reduced budget.

Canada Ministries will now be required to fund \$200,000 of its work through the interest earned on the new church development capital fund. This means the new church development capital fund will not grow as quickly and there will be less money available to assist with the purchase of land for new churches. However, this was felt to be a manageable direction as the fund is presently healthy. Similar to International Ministries, any Cost of Living Allowance increases required within Canada Ministries grant structure, will need to be found in the reduced budget.

As well as these reductions, all of the remaining program budgets were reduced by a total of \$172,701. A percentage reduction of 2.39% was applied to each department's budget in order to meet this required reduction. This amount also includes one week's unpaid leave and no Cost of Living Allowance for Life and Mission Agency staff funded by *Presbyterians Sharing...*

The Life and Mission Agency continues its creative and imaginative oversight of dynamic departments that are continually producing innovative and valued resources for congregations. We attempt to meet the needs of those congregations, responding to the suggestions and requests that come to the Life and Mission Agency staff. The message of Jesus Christ must be proclaimed through relevant, contemporary means and directions for our society in this 21st century. We are confident that we still have the resources for the task and the committee and staff maintain our commitment to this calling.

LIFE AND MISSION AGENCY COMMITTEE

Life and Mission Agency Committee members for 2009-2010 are Mr. William Ashby, The Rev. Dr. Aubrey Botha, Ms. Druse Bryan, The Rev. Daniel Cho (convener), Ms. Lee Ellis, The Rev. Milton Fraser, The Rev. John Hibbs, Mr. Gillan Jackson, The Rev. Connie Lee, The Rev. Dr. Neal Mathers, The Rev. Dr. Sandy McDonald, Ms. Susan McKellar, The Rev. Helen Smith, Ms. Joan Smith, Ms. Ann Taylor, Ms. Linda Taylor, The Rev. Dr. Art Van Seters, Mr. Matthew Vyse, Ms. Jennifer Whitfield. Ex-officio members of the committee are the Moderator of the General Assembly, the Chief Financial Officer, the Principal Clerk and the Executive Director of the WMS. This Assembly marks the conclusion of the term of the convener, The Rev. Daniel Cho. The Life and Mission Agency Committee and staff have appreciated Daniel's leadership both as a member and as the convener of the committee.

STAFFING

The past year has held some significant staffing changes for the Life and Mission Agency. Ms. Dorothy Henderson resigned from The Vine at the end of October 2009 to pursue a new avenue of ministry at Caven Church in Exeter. Ms. Victoria (Tori) Smit was appointed Associate Secretary for The Vine, effective October 1st. Mr. Jeremy Bellsmith has been hired as a research and resource writer in The Vine. Mr. David Phillips will continue to respond to requests related to The Vine and Leading with Care on a part-time contract basis for 2010.

Ministry and Church Vocations welcomed Ms. Elizabeth (Liz) Brewer to the role of Program Manager following Mr. Jeffery Crawford's appointment as Synod Youth Consultant for the Synod of Central, Northeastern Ontario and Bermuda.

In the Stewardship office, Mr. Reuben St. Louis concluded his contract with Youth in Mission after five years. Reuben is pursuing theological studies full-time. Ms. Barbara Treviranus is handling the Youth in Mission work on an interim basis. Ms. Karen Watts-Plater's contract as Associate Secretary was renewed for an additional two years.

The Planned Giving office welcomed Ms. Sheryl Sutton as Program Co-ordinator in a full time capacity. Sheryl succeeds Ms. Joan Masterton, who had previously worked as Program Co-ordinator for three days a week, as well as Ms. Susan Dekker, who had served as Secretary in the office for two days a week. Sheryl began her work the third week in August of 2009, allowing her to have some overlap time with Joan and Susan before they finished their responsibilities (Joan finished the end of August in order to pursue full time theological studies at Knox College, and Susan finished at the end of September).

In May 2009, Mr. Colin Carmichael, Associate Secretary Communications, welcomed twins to his family. Less than two weeks after Colin's return from his parental leave, Mr. Matthew Donnelly welcomed his second child and took a parental leave. Mr. Joro Lee concluded his contract in the Communications office at the end of 2009. Joro has returned to school to pursue a career in teaching.

Ms. Barbara Treviranus is also working part-time in the PWS&D office where she is serving as the Co-ordinator for the Refugee Program. Ms. Zuzka Tatiarsky was married in January to Mr. Trevor Ellis and we wish them much happiness together.

The Convener and the General Secretary sought advice from a human resources specialist regarding the best way to meet the staffing reductions that were required of the Agency due to the projected funding shortfalls. A proposal for the reorganization of the Life and Mission Agency was presented to the committee in March. The report was based on staff reviews of departmental functions and services offered. Prioritizing of these functions and services assisted the committee in determining what new shape was required for the agency in the future to assist the church in fulfilling its mission and ministry.

OVERTURE NO. 4, 2010 (p. 610)

Re: Synod of Central, Northeastern Ontario and Bermuda re maintaining regional staff funding levels

OVERTURE NO. 8, 2010 (p. 612)

Re: Presbytery of Seaway-Glengarry re maintaining funding for regional staff

Overture No. 4, 2010 from the Synod of Central, Northeastern Ontario and Bermuda was referred, at its request, to the Life and Mission Agency. The overture requests that current funding levels for regional staffing be maintained after 2010, and that this be done in the context of a strategic funding model that emphasizes ministry in the field.

Overture No. 8, 2010 from the Presbytery of Seaway-Glengarry requests that funding and the funding model for regional staffing be maintained effective 2011. The effect of these overtures would be to severely limit the work of the agency as the overtures are asking for the Life and Mission Agency (LMA) to fund the \$190,000 no longer being provided by the Women's Missionary Society (WMS) plus the LMA share of the cost of regional staffing and the annual Cost of Living Allowance to the grants.

Background

In 1994 a renewed approach to regional staffing was embarked upon wherein the former area educational consultants, funded by the WMS, and the mission superintendents, funded by Canada Ministries, were merged into positions to be known as regional staff. A formula was agreed upon at that time allocating positions to synods and assigning amounts that would be granted each year to synods from a fund made possible through grants from the Life and Mission Agency and WMS. The WMS maintained the level of their 1994 grant amount (\$390,000) until the end of 2008. The Life and Mission Agency's portion has been the difference between the WMS grant and the total cost of regional staffing (LMA share is \$477,366 for 2010). It should be noted that the WMS and the Life and Mission Agency also equally fund an annual gathering for the regional staff and a biennial gathering for the conveners of the regional staffing committees.

Over the years the synods began to assume an increasingly more active role in determining the job descriptions, remuneration and allowances for these positions. Regional staff are directly accountable to their synod for the carrying out of their responsibilities. The synods handle all administration related to their staff. There is now a wider variance in remuneration, position descriptions and requirements among the positions than was envisaged in 1994. Neither the Life and Mission Agency nor the WMS has input into any of these personnel issues.

In the original funding arrangement, stipends, housing, travel, continuing education and employer-paid costs were identified for each position. In an effort to streamline accountability, and following a review of regional staffing, there is now a combined block grant (LMA and WMS) sent by Canada Ministries to each synod to be used for regional staffing within their respective synod. The role of Canada Ministries is solely the administration of these grant payments. The synods determine how the grant will be spent. This grant includes an annual Cost of Living Allowance, funded by the Life and Mission Agency, which is now applied to the full amount of the grant rather than to just the stipend portion as was previously the case. The annual increase is absorbed by the Life and Mission Agency.

Current Situation

The WMS advised the Life and Mission Agency that they would be reducing their financial support of regional staffing by \$190,000 (approximately 50%) effective in 2009. As a transition, grace period funds were found from undesignated bequests to cover the regional staffing grants shortfall for 2009 and 2010. Beyond these two years no additional funding to cover the shortfall was found.

In April 2009 a letter was sent to all regional staffing conveners advising them of their biennial meeting to be held on September 16 and 17, 2009. On July 3, 2009, a letter was sent by the General Secretary of the Life and Mission Agency and the Executive Director of the WMS providing details of the upcoming biennial event in September. The sole agenda item was identified as being to seek direction from the synods in dealing with the funding shortfall for 2011 onward in light of the WMS decrease in regional staff funding, the present financial reality of *Presbyterians Sharing...* and the projections into the future for the WMS funding channeled through the Life and Mission Agency. Attendees were invited to seek guidance and advice before coming to the September gathering. The meeting was facilitated by The Rev. Heather Vais and the conveners worked diligently to address this serious financial matter which would ultimately affect all of their staff. While the work was difficult, there was a good spirit at the meeting and the conveners produced the following principles upon which to base funding decisions:

1. The first principle is that we are working with the expectation that there will be at least one staff person for each synod.
2. The grant for the staff person is based on the 2009 General Assembly Guideline for Category 1 Minimum Stipend and Allowances, at the minimum stipend for the fourth increment, approximately \$61,000, inclusive of allowances.
3. In addition, the remainder of the combined LMA and WMS grant, will be divided among the synods based on the communicant membership in each synod (A&P 2009).
4. This policy will be reviewed again in three years.

The above principles were agreed to unanimously by all of the conveners.

The group wanted to maintain one regional staff person for each synod. The conveners believed that no synod should be disadvantaged because it is small in number. The remaining funds were then distributed according to synod population. This second step attempted to recognize the requirements of the larger (in number) synods and their additional needs. To the conveners who gathered, this seemed to be the fairest way to handle the funding shortfall. The group acknowledged that every synod would be affected. However, the conveners from each synod across the country were unanimous in their support for this decision. Throughout this meeting the emphasis was placed on the wise use of the resources entrusted to us in effective ministry and mission throughout Canada. The participants felt very confident that this vital ministry will be maintained and that in our combined efforts Christ would be glorified and that the church would be effectively served.

Conclusion

The mandate of the Life and Mission says in part “The agency will give priority to doing what must be done at the national level and will seek to facilitate tasks that can be done more appropriately at another level of the church...” (A&P 2009, p. 303). The Life and Mission Agency seeks to support and affirm ‘ministry in the field’ through a number of opportunities as the overtures request. One way the agency fulfills this mandate is through grants for regional staffing but, there are also many other ways in which the agency supports ‘ministry in the field’. The financial changes requested by these overtures hold implications for the priorities of how the church funds its mission and ministry. For the Life and Mission Agency to maintain funding for regional staffing at the same level, would mean finding funds to cover the 50% decrease in WMS funding for this program, plus continue to fund its share of the cost of regional staffing and fund any approved future Cost of Living Allowance. This increased financial burden would seriously impact other ministries for which the agency is responsible. All programs of the agency, including staffing are being affected by the current financial constraints. In light of the shortfall in *Presbyterians Sharing...* the Life and Mission Agency is reviewing how it deploys its resources, both human and financial. For these reasons, the following recommendations are presented.

Recommendation No. 1 (amended and adopted, p. 30)
That the prayer of Overture No. 4, 2010 be not granted.

Recommendation No. 2 (withdrawn, p. 36, see Additional Motion, p. 30)
That the prayer of Overture No. 8, 2010 be not granted.

OVERTURE NO. 6, 2010 (p. 611)

Re: Travel funding for regional staff

In Overture No. 6, 2010, the Presbytery of Winnipeg asks, “...the 136th General Assembly to provide an additional \$80,000 (\$10,000 for each of the eight synods) to be used in ensuring that the regional staff have adequate resources to travel to those places and congregations that can be overlooked because of their distance from metropolitan areas, or to do otherwise as General Assembly in its wisdom, deems best.”

Much of the background regarding funding of regional staff is reported in the response to Overture No. 4, 2010 and Overture No. 8, 2010 (see p. 408-10). In order to provide context, some of that background is repeated here.

In 1994, a renewed approach to regional staffing was embarked upon wherein the former area educational consultants, funded by the Women’s Missionary Society (WMS), and the mission superintendents, funded by Canada Ministries, were merged into positions to be known as regional staff. Over the years, synods began to assume an increasingly more active role in determining the job descriptions, remuneration and allowances for these positions. The individual synods presently handle all administration related to their staff. There is now a wider variance in remuneration and position descriptions than was envisioned in 1994. Neither the Life and Mission Agency (LMA) nor the WMS has input into any of these personnel issues.

In an effort to streamline accountability, and following a review of regional staffing, there is now a combined block grant (LMA and WMS) administered and sent by Canada Ministries to each synod for regional staffing within their respective synod. The synods determine how this grant will be spent.

In September 2009, the Life and Mission Agency and the WMS brought together the conveners of the various synod regional staffing committees for their biennial meeting. The regional staffing conveners were invited to work with the LMA and the WMS to consider ways to fund regional staffing in the future. The resulting principles were agreed to unanimously by all the conveners.

The Life and Mission Agency certainly understands the wish of the Presbytery of Winnipeg to have regional staff service all places and congregations within each synod regardless of distance from the metropolitan areas. In responding to that wish, the Synod of Manitoba and Northwestern Ontario could include such travel costs in its priorities for their regional staff. Each synod is free to set priorities and job descriptions for its regional staff according to ministry priorities within that synod. Synods are free to allocate their resources to meet those

priorities and job descriptions. They are not limited by the amount of funding received from the LMA and WMS.

As mentioned above, funding from the LMA and WMS is administered by Canada Ministries as a block grant according to a funding formula for 2011 onwards agreed to by the conveners of the synod staffing committees. If a synod feels that travel to more remote congregations is a priority, it can choose to assign funds in a way that allows that, or add to the funds granted.

The prayer of the overture from the Presbytery of Winnipeg to provide an additional \$80,000 would seriously impact other ministries for which the LMA is responsible. As noted in the response to Overture No. 4, 2010 and Overture No. 8, 2010, “All programs of the Agency, including staffing are being affected by the current financial constraints.” The Life and Mission Agency feels that in the light of those constraints, it would not be in a position to reallocate \$80,000 within its budget. For these reasons the following recommendation is presented.

Recommendation No. 3 (withdrawn, p. 36, see Additional Motion, p. 30)
That the prayer of Overture No. 6, 2010 be not granted.

WORKING WITH THE WOMEN’S MISSIONARY SOCIETY (WMS) AND THE ATLANTIC MISSIONARY SOCIETY (AMS)

The Life and Mission Agency endeavours to foster strong links between the national office and the Atlantic Mission Society and the Women’s Missionary Society. We continue to discern how we may share more effectively in the mission of the church.

STEWARDSHIP DEPARTMENT

The Life and Mission Agency Committee approved a name adjustment for the Stewardship Department and informed the Assembly Council. The work of education for mission and stewardship education can appropriately fall under one name. The name “Stewardship: Using God’s Resources to Do God’s Mission” was agreed upon. The mandate remains the same: ensuring a strong focus on education in mission and ministry and informing congregations of the work supported by *Presbyterians Sharing...*

THE VINE: CONNECTING PEOPLE, PLACES AND PROGRAMS

The Vine: Connecting people, places and programs was established as a two-year pilot project in late 2007 by the Life and Mission Agency Committee of The Presbyterian Church in Canada. The mandate of The Vine is

...to assist congregations – either individually or collectively – to find and use people-resources, print resources, on-line resources or conferences that are helpful to their ministry. The Vine will be responsive and proactive. The Vine will provide easy, accessible, prompt information, help and links in the areas of:

- Christian Education
- Congregational development, change and transition
- Eldership resources
- Evangelism
- Leadership development
- Ministry with children and youth
- Worship

A mid-term review was conducted in late 2008 and early 2009, and a report came to the Life and Mission Agency Committee at its March 2009 meeting. As recommended in the report, The Vine was endorsed to continue operating. A subcommittee of the LMA Committee (John Hibbs, Neal Mathers and Susan McKellar, convener) was asked to do an evaluation and report to the November 2009 meeting. The committee looked at relevant documents, interviewed key staff, and sent questionnaires to national senior staff, regional staff (sample), congregations (sample) and members of the LMA Committee.

The evaluation committee expressed appreciation for the inspired leadership of Dorothy Henderson and for the dedication of The Vine staff. The Vine serves the whole church, and the Life and Mission Agency believes it must continue to do so and encourages its staff to continue to raise awareness in congregations of its services and scope. The Life and Mission Agency

thanked Dorothy Henderson for envisioning The Vine and bringing it into being. The committee now looks forward to the leadership of the new Associate Secretary, Tori Smit.

HEALING AND RECONCILIATION

Ms. Lori Ransom is now in her fourth year as the Healing and Reconciliation Animator. A full report of the work and initiatives undertaken during the past year can be found within the Justice Ministries report (see p. 430-36).

CANADA MINISTRIES

Staff	Associate Secretary:	Gordon Haynes
	Administrator:	Mathew Goslinski
	Secretary:	Sheilah Alyea

MANDATE

To support presbyteries and congregations which are involved in ministries reflecting national priorities, including but not limited to, new church development, renewing ministries, native ministries, rural and remote congregations, through:

- Providing grants to assist such ministries.
- Making appointments of personnel, based upon presbytery requests.
- Holding conferences and consultations for workers in specific areas of ministry.
- Assisting with consultations and evaluations as requested by the presbytery.

Canada Ministries shall work in partnership on mission projects with the involved presbyteries.

OPERATING GRANT CATEGORIES

Canada Ministries allocates grants to congregations and missions in the following functional categories: (1) Creating New Ministries, (2) Renewing Ministries, (3) Sustaining Ministries and (4) Supporting Specialized Ministries. Canada Ministries started using these categories in its reports to the General Assembly in 2003.

Within these functional categories are various types of ministry. These types of ministries were prioritized. Canada Ministries uses the categories to report on ministries, but maintains the prioritization for specific types of work done by Canada Ministries. The prioritization for Canada Ministries, as approved by the Life and Mission Agency, is:

- 1 New church development (Category – Creating New Ministries)
- 2 Renewing ministries (Category – Renewing Ministries)
- 3 Ministry with Aboriginal People (Category – Supporting Specialized Ministries)
- 4 Rural and remote ministries (Category – Sustaining Ministries)
- 5 Urban ministries (Category – Sustaining Ministries)
- 6 Chaplaincies (Category – Supporting Specialized Ministries)
- 7 Inner-city ministries (Category – Supporting Specialized Ministries)
- 8 Francophone ministries (Category – Supporting Specialized Ministries)

Creating New Ministries (14 grants)

This category includes new forms of ministry that start something completely new.

The grant status of six congregations changed this year, with three achieving self-support: Mississauga Chinese (Brampton), Sherwood Park (Edmonton-Lakeland), and Burnaby Taiwanese (Westminster). By achieving self-support, they have reached an important point in the development of the congregation, which allows funds to be available for other work.

Five congregations began receiving grants this year: Rockland Extension (Ottawa), London Almanarah (London), Younghwa, North Vancouver (Western Han-Ca), Cloverdale Korean, Surrey (Western Han-Ca), and Asian Christ, Surrey (Westminster).

Two congregations, Almanarah, Mississauga (Brampton) and Keswick (Oak Ridges), are receiving grants to assist with the mortgage of their first-stage building. This type of grant is for five years.

Renewing Ministries (6 grants)

This category includes ministries involved in a major planned change to the congregation that results in something new and different arising from what existed before. Examples of this would be a congregation moving intentionally to minister to a different language or cultural group, or adapting to a change in the community around it. The change must not be a matter of improving on what was there before.

Two congregations completed their grants this year: Knox, Dunedin (Barrie) and St. John's, Bradford (Oak Ridges). Two congregations began receiving grants: Knox, Neepawa (Brandon) and Hopedale, Oakville (Brampton).

Sustaining Ministries (12 grants)

This grant category includes smaller congregations and pastoral charges, usually in rural and remote situations. The duration of the grant is agreed upon by the congregation (or pastoral charge), the presbytery, and Canada Ministries. The expectation is that each congregation or pastoral charge would be able to be responsible for a greater portion of its costs each year.

Five congregations completed their grant cycle this year: St. Paul's, Scotstown (Quebec), Montreal Ghanaian (Montreal), University (West Toronto), St. Andrew's, Flin Flon (Brandon) and First, Prince Rupert (Kamloops).

Supporting Specialized Ministries (32 grants)

This category of grant is made up of non-congregational ministries including native ministries, inner city institutions, university chaplaincies and Francophone ministries.

Two ministries began receiving grants this year: Evangel Hall, Toronto (East Toronto) and Flemingdon-Gateway Mission, Toronto (East Toronto).

The National Native Ministries Committee has been involved with the Edmonton Urban Native Ministry Board and the Presbytery of Edmonton-Lakeland in the search for a new director. It also has been involved with the congregation of Mistawasis Memorial Church and the Presbytery of Northern Saskatchewan searching for a new minister for that church.

The Rev. George Yando, who has served as minister of Mistawasis Memorial Church on the Mistawasis First Nation Reserve since January 1, 2004 has gone on short-term disability as of January 1, 2010 and has indicated that he will be resigning as of March 30, 2010 to go on long-term disability. Canada Ministries wishes to express its sorrow at George having to leave Mistawasis, its sincere appreciation for his work there, and to pray for his restored good health in the future.

ECUMENICAL SHARED MINISTRY

Canada Ministries continues to be part of the Task Group on Ecumenical Shared Ministry. This is an ecumenical group – Anglican, Lutheran, United and Presbyterian – which works on issues surrounding ecumenical shared ministries.

CANADA MINISTRIES SPECIAL FUNDS

New Church Development Capital Fund

In addition to operating grants, Canada Ministries has a New Church Development Capital Fund which Canada Ministries uses to provide land (or financial assistance toward the cost of the purchase of land) to new "Creating New Ministries" congregations. No gifts of land were made in 2009.

Growing Churches Fund

Upon request of a presbytery, Canada Ministries may provide other assistance to new congregations through the Growing Churches Fund:

- providing funding for coaches for new church development workers;
- assisting in finding mentors for new church development workers upon request of a presbytery; or

- providing continuing education during our annual new church development worker's conference.

Also, Canada Ministries will provide funding for consultants to help a presbytery create a mission plan.

Renewing Ministries Capital Fund

In addition to operating grants, Canada Ministries has the Renewing Ministries Capital Fund which Canada Ministries uses to provide financial assistance to congregations involved in a capital project that meets Canada Ministries' definition of Renewing Ministries. The criteria for this fund are:

- The grant will be for capital projects that meet Canada Ministries' definition of Renewing Ministries.
- The grant will be given when the capital project clearly is part of a greater plan for renewal.
- The grant will be limited to a maximum of \$200,000.
- The grants will be given according to a formula for matching grants agreed to by the congregation, the presbytery and Canada Ministries.

The application process for these capital grants for renewing congregations is similar to other grant processes from Canada Ministries.

LOANS AND GRANTS FROM DESIGNATED BEQUESTS

Canada Ministries provides loans and grants from a number of designated bequests:

- The Principal and Interest Loan Fund provides loans to help with the mortgage for New Church Development congregations at the time of completion of their first-phase building. These loans are interest-free for a period of 15 years. The intent of the loan is to allow a congregation to pay down the principal on its building mortgage. Maximum loan: \$50,000.
- The McBain/Barker Small Community Capital Fund provides grants to congregations in small communities, to help with capital improvements to church buildings. Maximum grant: \$25,000.
- The Special Projects Fund provides grants to assist non-congregational ministries with small projects.
- The Chisholm Fund supports congregations and missions – first in Saskatchewan, then the rest of Western Canada – with grants for small capital projects or programs. Maximum grant: \$25,000

The grants from the last three funds are partly based on the interest earned from investments, and therefore are modest. Applications are considered as funds become available. Application forms are available directly from Canada Ministries.

GRANT DISTRIBUTION

The analysis of grants is according to both synod and category. It should be noted that the figures for 2010 may change during the year, and those for 2011 are projections.

Synod Distribution

Synod	2009	%	2010	%	2011	%
Atlantic Provinces	\$135,364	7	\$127,390	7	\$117,370	7
Quebec & Eastern Ontario	\$217,089	12	\$206,123	11	\$195,698	12
Central, Northeastern Ontario & Bermuda	\$406,439	22	\$312,806	17	\$270,044	16
Southwestern Ontario	\$15,500	1	76,826	4	\$70,850	4
Manitoba & Northwestern Ontario	\$370,269	20	\$399,635	22	\$392,520	24
Saskatchewan	\$133,175	7	\$134,981	7	\$135,000	8
Alberta & the Northwest	\$299,397	16	\$209,798	12	\$129,663	8
British Columbia	\$274,820	15	\$394,621	19	\$330,500	20

Category Distribution

Category	2009	%	2010	%	2011	%
Creating New Ministries	\$901,131	43	\$776,087	40	\$709,670	37
Renewing Ministries	\$75,931	4	\$115,122	6	\$82,634	4
Sustaining Ministries	\$223,286	11	\$131,468	7	\$175,703	9
Supporting Specialized Ministries	\$775,591	37	\$855,502	37	\$844,199	44
Program Support/ Administration*	\$101,343	5	\$72,965	5	\$92,300	5

*Program Support/Administration is a category that includes payments for insurance on properties held for future church buildings, moving costs for ministers under appointment, study leave for some ministers, conferences and coalitions (KAIROIS).

GRANTS MEETING

In looking at the costs of the annual Grants Meeting, Canada Ministries felt that it was unable to justify the cost of bringing people from across Canada for what is really a one-day meeting if it could find another process for approving the grant requests. In place of the Grants Meeting, Canada Ministries will hold a conference call with the synod representatives, the representative of the National Native Ministries Committee and the Canada Ministries Advisory Committee to discuss the grant applications. The Advisory Committee would then approve the grant budget.

CANADA MINISTRIES ADVISORY COMMITTEE

The Canada Ministries Advisory Committee meets three times a year. One of those meetings is primarily held to approve the grants for the upcoming year.

Canada Ministries follows a practice of moving the advisory committee from one area of Canada to another. From 1996 to 2001, membership was drawn from Calgary-Macleod. From 2002 to 2008, it was drawn from Southwestern Ontario. From 2009, the membership is drawn from Nova Scotia.

The members of the present advisory committee are: The Rev. Tim Archibald (convener), The Rev. Richard Sand, The Rev. Suk Ho Lee, Ms. Karen MacKay, Mr. Grant MacDonald, Ms. Ann Taylor and Ms. Frances Perrin.

COMMUNICATIONS

Staff	Associate Secretary:	Colin Carmichael
	Design & Production Co-ordinator:	Pat Martin
	Communications Co-ordinator:	Matthew Donnelly
	Multimedia Producer (contract):	Joro Lee (until December 31, 2009)

PREAMBLE

The past year has been both an exciting and challenging one for the Communications Office staff. As stated elsewhere in the Life and Mission Agency report, the Associate Secretary was on parental leave for the birth of his twins and then shortly after his return to work, the Communications Co-ordinator began his parental leave. Now at full staff complement, the Communications Office is responding to the expectations and challenges of this expanding and fascinating area.

PCCONNECT

The PCCConnect-Daily newsfeed that was expanded in both scope and frequency in 2008 continued to grow in 2009. The distribution channels for PCCConnect also grew – most notably on Facebook where a special PCCConnect page was developed that re-publishes PCCConnect stories directly into subscribers' Facebook pages. Consequently, we have noted a sharp increase in traffic to our website from Facebook.

RESOURCES PRODUCTION

The Communications Office supports the production of countless resources produced by various offices within the Life and Mission Agency and the General Assembly Office. Of note this year was the creation of a complex brochure design and layout for the Planned Giving Office which

has been very well received. As in years past, Communications Office staff ensured that the PCPak was assembled and distributed to the Presbyterian community each quarter.

PRESBYTERIAN.CA

The Presbyterian Church in Canada website saw a string of successes in 2009. The launch of the QuickStart page format in the fall has revolutionized how we organize the vast amounts of information contained within the website. By combining the new page format with a move away from a hierarchical to a relational architecture, we have been able to pull related information together much more quickly and easily. Pages like /refugees, /advent, /easter, /flu, and many others would have been very difficult to do without this re-orientation of managing information. Work will continue throughout 2010 to convert all content pages to the new format.

A continuing challenge for us is the search functionality on the main website. We continue to refine and re-evaluate this key means of navigating such a vast website. We've settled on a compromise that will hold us for the time-being. We are actively researching ways of bringing the most relevant website content to our users in the most efficient means possible.

PCCWEB

The Communications Office is most excited about its new PCCweb program. Since its launching in September, the program has allowed over 60 congregations and ministries to create new websites – or upgrade existing ones – at no additional cost to them. Perhaps even more exciting is that this was accomplished within the existing Communications Office budget requiring no new spending.

The PCCweb program provides the technological platform from which any PCC ministry can create and maintain its own website. The program removes the technical barriers that often prevent churches from having their own websites. For those churches that have traditionally relied on a single technically-inclined person to manage their website, The PCCweb program allows anyone to manage the site, often preventing the atrophy that occurs when a single-person bottleneck occurs.

The program has been a resounding success. The intention had been to heavily promote the service throughout the fall and winter but that has proven unnecessary as word-of-mouth is ensuring congregations hear of this program and then submitting their requests. It is expected that as this initial rush subsides we will be able to begin actively seeking out those churches and ministries that could benefit from the program but may not yet be aware of it.

BEING PRESBYTERIAN

The year was not without its challenges and disappointments. The “BeingPresbyterian” blog and podcast started out strongly in late 2008 but interest and engagement began to fade quickly. The effort required to produce content for “BeingPresbyterian” soon became more than was sustainable. BeingPresbyterian.ca is currently under internal review and a decision will be made soon regarding its future.

PCCCONNECT-TV

PCCconnect-TV, a weekly online TV show highlighting the work of The Presbyterian Church in Canada, and filmed in various churches, garnered great reviews and excitement among those who saw it. Episodes were shown in churches during services and at session and presbytery meetings. The initiative had all the hallmarks of success – and it was a success. Unfortunately, the resources required to produce such a show, especially on a weekly basis, were too much for a small department to achieve. Such an initiative would require a dedicated team of two or three staff to do in any sustainable way. PCCconnect-TV remains on hiatus as we determine how best to use the video resources we have at our disposal.

ADDITIONAL MOTION RE PHOTOGRAPHY (A&P 2009, p. 42)

This additional motion requests that flash photography be prohibited during worship throughout the remainder of this Assembly (2009) and that guidelines be developed by the Communications Department for the use of photography at future Assemblies. The following policy is presented as a response to this additional motion.

THE PRESBYTERIAN CHURCH IN CANADA GENERAL ASSEMBLY DIGITAL IMAGES POLICY

Introduction

As The Presbyterian Church in Canada seeks to be relevant in the wider Canadian context and around the world in both print and electronic media, and as it expands its database of photos related to its annual General Assemblies, it is important to review the principles The Presbyterian Church in Canada holds in acquiring and using photographs, particularly in relation to children and vulnerable persons. In both securing images and using them, The Presbyterian Church in Canada is committed to respecting the dignity and privacy of all people.

The Presbyterian Church in Canada uses photographs in printed and electronic publications, on its website and other online photo repositories, in banners and exhibitions. Selected Presbyterian Church in Canada photographs are made available to The Presbyterian Church in Canada congregations and national office portfolios for free use. The purpose of using these photos is to contribute to achieving a national and international presence as a church of Jesus Christ with a message of hope in a world confronted by many challenges.

This applies to its reporting (such as feature articles or news items) and videography. The Presbyterian Church in Canada does not sell or otherwise receive material gain from its photos, videos or stories.

Intent

Individuals, small and large groups of people in General Assemblies, who are the subjects of photos taken expressly for The Presbyterian Church in Canada purposes, need to have an understanding of the purposes and intentions for which the resources are being secured and the extent to which the images may be used.

To ensure people are aware that their photo will more than likely be taken during the General Assembly, the following means of communicating this information will be implemented annually.

1. A sheet outlining this photo policy and the purpose of the church requiring such photos will be shared in the preparatory materials sent to each commissioner and resource person prior to the General Assembly. The message will indicate who to notify if they have concerns.
2. At each public event such as the Opening Service, an announcement will be included in printed and projected materials stating that photos will be taken, and that, if there are concerns, the person should speak with a church official.
3. If there are vulnerable persons or high-profile personalities at events, permission for their photos to be taken will be obtained prior to the event.

The purpose of ensuring informed consent, and in some cases having signed consent forms, is to build trust and understanding as well as to avoid doing harm, damaging reputations, invading personal privacy and incurring libel and copyright problems.

The Presbyterian Church in Canada is committed to portraying people with respect and dignity.

Informed consent

In most situations, informed consent expressed verbally from the subject(s) of a photo or story is sufficient. Photographers, videographers and journalists working on behalf of, or accredited by, The Presbyterian Church in Canada will be clearly identified as such. Nevertheless, all journalists should ensure that the subject(s) have a general understanding of the purpose of the reporting or photography before interviews or the photo shoot takes place. At a minimum, the subject should understand that his or her story and/or photo may be known and seen by others far outside the Assembly or church community through publications and the internet.

In any Assembly there are certain cases where specific informed consent is not required: large photos of Assembly commissioners or The Presbyterian Church in Canada staff, crowds in public, or participants in public events or programs. Written permission is not required of non-recognizable or non-identified individuals, or children and adults who do not meet the criteria below under "Written Permission".

Written Permission

Written permission is required when extensive reporting is made of a particular program or project, or when the following conditions are true for a photo:

1. the person's face or name is visually identifiable in the photo;
2. The Presbyterian Church in Canada intends to publicly identify the person's personal sensitive situation/information in a story or photo caption; and
3. the person in the photo is one or more of the following:
 - a. easily identifiable because of their present life situation,
 - b. will be identified in relation to sensitive situations, and
 - c. was/is involved in situations that make them identifiable.

These conditions apply to both children (those under 18 years of age) and adults. In cases where extensive reporting is made of a particular individual or group attending an Assembly, a release form should be signed by the person identified or his/her designee. Photos and reporting will be shared with the person for their own use.

In cases where an individual is visually recognizable and will be identified with personal sensitive information, a release form must be signed by the individual or, if a child under 18, by their parent or guardian. If the child is ten years of age or older, both the child and the parent or guardian of the child must sign the release. Children should be identified by first name only in the caption information.

In cases where illiteracy or language barriers prevent the subject(s) from reading the form, the text of the form should be read to them in their language and their signature or mark must indicate they understand the consent being given.

In cases where written permission cannot be obtained, the individual's personal sensitive information cannot be disclosed in the caption or article.

Worship

Living Faith declares: "The Church lives to proclaim God. We have no higher calling than to offer the worship that belongs to God." (7.3.1)

In worship we are called to be in the presence of God. We focus on the mystery and holiness of God and are made aware of our relationship to God and with the community of faith that is gathered together. Worship is a sacred activity that points people to God's revelation in Christ through the presence of the Holy Spirit.

The most important activity that the General Assembly undertakes is to gather together as a worshipping community. While we acknowledge that we cannot capture the sacred through digital images, we recognize that the wider community of The Presbyterian Church in Canada wishes to participate in the corporate experience of worship. For the wider church this can be made possible through video and still photography. However, the use of technology in worship should never distract the community of faith from the sacred act of worship.

Accordingly, anything that intrudes upon the character and purpose of worship is to be carefully avoided. Therefore, those who are accredited to take photographs or video recordings are to remain in stationary locations; no flash photography is permitted. The order of service for General Assembly worship would indicate that worshippers may not take any photographs either by camera, personal communication device or cell phone.

Policy in practice

The person in charge of communications or their designee will be responsible for informing both outside photographers and those who may be photographed, of the assignment and the uses of the photograph. It should be clear that having one's photo taken is entirely voluntary.

Should anyone not wish to be photographed, their wishes must be followed.

In The Presbyterian Church in Canada publications as deemed necessary, a disclaimer should be included with the credit information indicating: "Photographs in this publication do not necessarily represent the situations, opinions or beliefs of the persons depicted, and in no way imply their adherence to any particular situation or church position or belief."

Use of photographs from other sources

Where The Presbyterian Church in Canada is provided photographs from its members or partners for its use, The Presbyterian Church in Canada will follow all restrictions placed on that photograph including use, credit, and ability to share among congregations and the public. The responsibility for reaching informed consent and setting restrictions on photo use rests with the copyright holder.

Recommendation No. 4 (adopted, p. 36)

That the above policy be approved and the response to the additional motion.

ADVISORY COMMITTEE MEMBERS

Mr. John Hazlewood (convener), Mr. Gerry Dimnik, The Rev. Jacqui Foxall, Mr. Dan Schley, Mr. Mark McElwain.

INTERNATIONAL MINISTRIES

Staff	Associate Secretary:	Ronald Wallace
	Administrator:	Margaret Zondo
	Administrative Assistant:	Gladys Stover
	Financial Administrator:	Mary Beth McLean

CATEGORIES OF SERVICE

International Ministries is the office of the Life and Mission Agency responsible for the recruitment, preparation and maintenance on the field of The Presbyterian Church in Canada missionaries. Regular missionaries are long-term missionaries normally appointed to a five year, sometimes three year, renewable term of service with a partner church or agency overseas. Short term volunteers are appointed for varying terms of service ranging from one month up to one year. This latter category includes participants in the Amity Foundation Summer English Program in China, the Ecumenical Accompaniment Program in Palestine and Israel, and young adult internships for recent graduates in international development studies, the social sciences and in medical sciences, as well as ministries specially designed to fit both the gifts of volunteers and the partners they serve.

STAFF TRANSITIONS

The past year has seen a number of changes affecting missionary personnel appointed by The Presbyterian Church in Canada. Among those completing their term of service or beginning new terms were:

The Rev. Murray Garvin is a retired minister of The Presbyterian Church in Canada who served as a regular missionary with The Presbyterian Church in Taiwan from 1961-1976. He has been serving as a short term volunteer teaching English at the YuShan Theological Seminary and College since September 1, 2004. At the request of The Presbyterian Church in Taiwan, he was reappointed for another one year term that began September 1, 2009 and concludes August 31, 2010.

Ms. Louise Gamble is a retired missionary of The Presbyterian Church in Canada who served as a regular missionary with The Presbyterian Church in Taiwan from 1965-1973 and then as a short term volunteer teaching English at the HsinChu Bible College from 2001-2004 and from 2006-2008. The HsinChu Bible College ceased operation in the spring of 2008 and at the request of The Presbyterian Church in Taiwan, Louise was appointed to serve as a member of the Pastoral Care Department teaching Religious Education in English at the Tam Kang High School in Tamsui. She has been reappointed for another one year term that began August 1, 2009 and concludes July 31, 2010.

The Rev. Sidney Chang is a retired minister of The Presbyterian Church in Canada. At the request of The Presbyterian Church in Taiwan, he was appointed in September 2008 as a short term volunteer to work in the General Assembly office of The Presbyterian Church in Taiwan where he is responsible for translating and updating the content of the English language website of that denomination. He has been appointed for another one year term that began September 1, 2009 and concludes August 31, 2010.

Dr. Clara Henderson was a long-time regular missionary of The Presbyterian Church in Canada, who has served with the Blantyre Synod of The Church of Central Africa Presbyterian since 1982. In January 2004, she took a leave of absence from the staff of International Ministries to pursue doctoral studies in ethnomusicology at Indiana University in Bloomington, Indiana. She received her Ph.D. degree in the spring of 2009. Her leave of absence and employment with The Presbyterian Church in Canada ended on August 1, 2009 when she was appointed to the position of Associate Director of the Digital Arts and Humanities Project of the Institute for Digital Arts and Humanities at Indiana University.

The Rev. Arlene Onuoha is a long-time regular missionary of The Presbyterian Church in Canada who served with The Presbyterian Church of Nigeria from 1978 to 1986 and then from 1991 to 2009. She returned to Canada in August 2009 and is currently engaged in extensive deputation while looking for a call within The Presbyterian Church in Canada.

Ms. Mary Gorombey is a regular missionary of The Presbyterian Church in Canada who has served with The Reformed Church in Hungary since September 1, 2006. She finished her first term of service on August 31, 2009 and has been reappointed to a second term of service that began September 1, 2009 and concludes August 31, 2012.

Ms. Margaret Evans has been appointed as a volunteer missionary serving with the Shauri Yako Community Youth Support Centre in Kenya. Her term of service began November 1, 2009 and concludes February 28, 2011.

Short-term volunteers

The Rev. Jeanie Lee participated in the Ecumenical Accompaniment Program in Palestine and Israel from January 19-April 20, 2009; Ms. Bethany Franck was appointed to serve with Church and Society, a department of the Blantyre Synod Development Commission of the Blantyre Synod of the Church of Central Africa Presbyterian in Malawi from May 1-July 31, 2009; Mr. Richard Watson, a student at the Vancouver School of Theology was appointed as a theological intern to serve with the Blantyre Synod of the Church of Central Africa Presbyterian in Malawi from May 1-July 31, 2009, but was unable to complete his full term of appointment because of an urgent family matter; The Rev. Daniel Cho, The Rev. Calvin Crichton, The Rev. Jim and Ms. Linda Biggs, Ms. Carmen Buske and Mr. David Phillips participated in the Summer English Program organized by the Amity Foundation in China in the month of July 2009; The Rev. Dr. Ted Siverns, accompanied by his wife Betty, taught courses in New Testament Studies at Tainan Theological College in Taiwan from September 1, 2009-July 3, 2010; Ms. Miral Kalyani, an International Development Studies Intern, served a placement with the Madurai Non-Formal Education Centre in India from October 1, 2009-May 31, 2010; The Rev. Noel Gordon participated in the Ecumenical Accompaniment Program in Palestine and Israel from October 16, 2009-January 17, 2010; The Rev. David Heath, accompanied by his wife Sandra, served as minister of the Bukit Doa International Church, Nusa Dua of the Protestant Christian Church of Bali, Indonesia from November 2, 2009-February 28, 2010; Ms. Sandra Smith taught at the MacDonald College Secondary School of The Presbyterian Church of Grenada from January 1-April 30, 2010; The Rev. David Pan participated in the Ecumenical Accompaniment Program in Palestine and Israel from January 2-April 2, 2010; and Ms. Mary Helen Garvin served in the Domasi Presbytery of the Blantyre Synod of the Church of Central Africa Presbyterian in Malawi from May 1-June 30, 2010.

One former Presbyterian Church in Canada missionary has died since the last report to General Assembly. The Rev. Dr. Georgine Caldwell, former missionary to Taiwan, died on August 5, 2009, in Truro, Nova Scotia. (A&P 1990, p. 65-66)

PARTNERSHIP EVENTS

Moderator's Trip to Ghana

Each year the Moderator of the General Assembly makes a trip abroad to visit one or more areas of the world where The Presbyterian Church in Canada is engaged in mission. From August 12-26, 2009, the Moderator of the 135th General Assembly, The Rev. Harvey Self and his wife Jayne, visited Ghana. Harvey and Jayne Self were accompanied on this trip by the Associate Secretary, Education for Mission and Stewardship, Ms. Karen Plater.

The Selfs and K. Plater attended the 9th General Assembly of The Presbyterian Church of Ghana held at the Ramseyer Training Centre at Abetifi. H. Self brought official greetings and presented a gift on behalf of The Presbyterian Church in Canada. From here, the Moderator and his party were driven to the far northeastern corner of Ghana to visit and learn about the ministry of the Garu Rehabilitation Centre, a project supported by PWS&D. They returned to Accra and spent the next two days visiting and learning about the role of the slave castles at Elmina and Cape Coast in the transatlantic slave trade. The next day, they visited Trinity Theological Seminary at Legon near Accra which has received grants from International Ministries.

Other Partner Visits and Special Mission Events

The Rev. Dr. Ron Wallace serves on the Commission on World Mission and Evangelism (CWME) of the World Council of Churches (WCC). The Mission and Ecclesiology Working Group met at the Bossey Ecumenical Institute near Geneva from June 23-26, 2008 to prepare the CWME response to the Faith and Order document on *The Nature and Mission of the Church* that was approved at the full Commission meeting in October 2008. At this meeting, The Rev. Dr. Ron Wallace, The Rev. Dr. Laszlo Gorda, a professor at the Reformed Theological College in Debrecen, Hungary and The Rev. Dr. Jooseup Keum, a WCC staff person who serves as the editor of *The International Review of Mission*, were appointed as members of a drafting group for a twenty page paper on mission and ecclesiology which will be included in a proposed preparatory volume for Edinburgh 2010 world missionary conference that will include an article on each of the nine themes of the conference. The paper was completed in September 2009.

The CWME then formed a new Working Group on Mission and Evangelism to prepare a paper topic of mission and evangelism to be presented at the next assembly of the WCC in Pusan, Korea in 2013. Dr. Wallace also serves on this working group and participated in its first meeting which took place at the Manresa Spirituality Centre near Athens, Greece from January 27-28, 2010. At this meeting, he agreed to serve on a three-person drafting group to prepare the proposed paper on Mission and Evangelism.

R. Wallace attended the Church of Central Africa Presbyterian Retreat and Partners' Consultation held at Salima from April 20-May 7, 2009. While in Malawi he met with Synod staff and visited churches and projects in both Blantyre and Livingstonia Synods and spent time with The Presbyterian Church in Canada missionaries, The Rev. Glenn and Ms. Linda Inglis and The Rev. Ed and Ms. Jacqueline Hoekstra and their sons Jacob and Nico.

Ron Wallace attended the Partners' Consultation of The Presbyterian Church of Ghana from October 23-November 1, 2009, held at the Presbyterian Women's Centre, Abokofi, and also met with General Assembly staff in Accra.

MINUTE OF APPRECIATION

Dr. Clara Ellen Henderson

Clara Ellen Henderson was born in Walkerton but spent most of her childhood years in Woodstock, Ontario. After her graduation from high school, Clara attended York University in Toronto where she studied Fine Art concentrating on music, the visual arts and dance. While at York University, Clara developed a strong interest in South Indian classical music and the music of Africa, especially Ghana. She graduated with her B.F.A. degree in 1978. After a three month period spent at L'Abri in Switzerland, Clara returned to Canada where she worked at an art supply store and also as an assistant lecturer at York University, teaching both percussion and the theory of South Indian classical music.

In 1982 the Blantyre Synod of the Church of Central Africa Presbyterian requested someone to develop the ministry of Christian music within the Synod. Clara saw a marvellous opportunity to combine the two major interests in her life: her faith and her music, by utilizing her expertise in music in the service of her faith. Appointed by the Board of World Mission, Clara arrived in Malawi as a missionary of The Presbyterian Church in Canada in February 1982 and began working as Music Director for the Blantyre Synod.

From the very beginning, Clara involved herself in all aspects of Malawian church music. From the time of their own initial contact with Scottish hymns in the late 19th century, Malawians had begun changing these hymns, adapting them to conform better to Malawian musical preferences. During this same period, Malawian Christians had also been creating and singing their own

indigenous Christian music. Together with her Malawian colleagues, Clara began implementing a music program which focused on encouraging the growth and development of this indigenous Christian music and promoting its use in worship.

During Clara's fifth year in Malawi, one of her colleagues in this ministry, The Rev. Harry Ngwale was appointed Music Director for the Synod. Clara became the Associate Music Director concentrating her attention on producing written resources for use in the synod music program and teaching those who would become future music leaders in the Synod.

In 1995, after a two year study-leave at Indiana University in Bloomington, Clara obtained a Master's degree in ethnomusicology. On her return to Malawi, she was assigned the task of Synod Music Consultant. For the next several years, Clara organized and participated in numerous Synod music department programs. She also taught weekly music lessons to students at Zomba Theological College, coordinated workshops on music composition and liturgical renewal at the Chilema Ecumenical Training and Conference Centre and worked with the staff of the Chigodi Women's Centre in the production of their songbook.

Clara's encouragement of the widespread use of indigenous musical instruments and melodies have benefitted an entire generation of Malawians. She has travelled widely in Africa, not only throughout Malawi but also in Nigeria, Mozambique, Mauritius, Lesotho and South Africa. Clara and her ministry of music are highly regarded in each of these countries.

In 2001, Clara took a leave of absence from her missionary work in Malawi, to begin doctoral studies in ethnomusicology at Indiana University. She returned to Malawi in April, 2003 and then began a third leave of absence in January 2004 to write her doctoral thesis. Clara received her Ph.D. degree in ethnomusicology from Indiana University in the spring of 2009. Clara was offered and accepted a position as Associate Director of the Digital Arts and Humanities Project of the Institute for Digital Arts and Humanities, at Indiana University, effective August 1, 2009.

With gratitude to God for the many years of dedicated missionary service that Clara Henderson has given as a missionary of The Presbyterian Church in Canada with the Blantyre Synod of the Church of Central Africa Presbytery, we pray that God will continue to bless Clara and her work as she pursues her calling along this new path on which God has placed her.

Recommendation No. 5 (adopted, p. 36)

That the above minute of appreciation for Dr. Clara Henderson be adopted.

MINUTE OF APPRECIATION

The Rev. Arlene (Randall) Onuoha

Arlene Randall was born and raised in Ottawa, Ontario, where she was a member of St. David and St. Martin Church. After completing a secretarial course at Rideau High School and a journalism course at Algonquin College in Ottawa, she attended Ewart College in Toronto where she received her Diploma in Christian Education. She then served the Board of World Mission as a Church Extension Deaconess, first at University Church, Downsview, in the Presbytery of West Toronto and then at Malvern Church, Scarborough, in the Presbytery of East Toronto.

In March 1978, Arlene was appointed by the Board of World Mission to work as a deaconess with The Presbyterian Church of Nigeria. She travelled to Nigeria later that year and began a teaching ministry at the Hugh Goldie Lay Training Centre in Arochukwu where synod evangelists were trained. Arlene also taught evangelists and other lay church workers at Itu in Akwa Ibon State. She also worked for two years as a Christian Educator for Abakaliki Presbytery, again in a ministry of providing leadership training to lay people. She also worked with the Presbyterian Young People's Association of Nigeria and the Women's Guild at all levels of the church. In 1983 she was transferred to the national office to work as Acting Assistant Synod Clerk for six months. She was also instrumental in helping to set up an Order of the Diaconate in The Presbyterian Church of Nigeria.

In 1986, Arlene returned to Canada for furlough and took a leave of absence to complete her B.A. degree in Religious Studies at Waterloo University.

In October 1987, Arlene was married in Ottawa to a Nigerian national, David Agwu Onuoha. She commuted for a time between Ottawa and Houston, Texas, where David was working.

Before Arlene and David returned to Nigeria they had a son, Agwu (born December 1988) and a daughter Urey (born August 1990). In August 1991 Arlene, her husband David and their children returned to Nigeria where Arlene once again took up her teaching duties at the Hugh Goldie Lay Training Centre, this time training deacons and deaconesses and later clergy.

In May 1992, Arlene returned to Canada on maternity leave, giving birth to Rebecca Aramonu Onuoha on June 22, 1992.

Upon their return to Nigeria she was posted to work as Christian Education worker for Aba Presbytery. Later she was reassigned to serve in the General Assembly Office of The Presbyterian Church of Nigeria as Associate for Women and Youth and as the General Assembly statistician. While in that office she represented the Diaconal Council to work with the Board of Development and Services of the Presbyterian Church of Nigeria to begin work on AIDS Awareness in 1996. She also became involved in the work of The Presbyterian Urban Health Services project in Aba.

During furloughs in 1994 and 1997, Arlene completed the General Assembly program for Diaconal Ministers who felt called to ordination. She was ordained to the ministry of Word and Sacraments by the Presbytery of East Toronto on November 30, 1997.

On her return to Nigeria Arlene resumed her administrative work in the General Assembly Office, alongside a new part-time teaching assignment at Essien Ukpabio Presbyterian Theological College in Itu, Akwa Ibom State. During this time she fostered Women's Empowerment projects in the church.

From 1999 to 2006 she served as Finance Officer and Administrative Secretary of the National Directorate of Mission.

On Friday May 18, 2001, Arlene's beloved husband, David, was tragically killed in an automobile accident while travelling from Aba to his home village of Abiriba to attend a funeral. With the help of family and friends, both in Nigeria and in Canada, and sustained by her faith in our resurrected Lord Jesus, Arlene found the strength to continue her ministry in Nigeria despite the great loss she and her children had suffered.

In 2006, Arlene and her family again returned to Canada for furlough. Arlene used this period to study at Knox College. She received her M.Div. degree in May 2007. She returned to Nigeria in September 2007 to serve as Publication Officer with the Board of Faith and Order of The Presbyterian Church of Nigeria. She also served as Secretary of the Board of Governors of The Presbyterian Urban Health Services and as a member of the Management Committee of the Presbyterian Secondary School of the Aba North Presbytery. Over the years Arlene has also been involved with various ecumenical and civil organizations in Nigeria.

Arlene returned to Canada in August 2009 and is currently seeking a call within The Presbyterian Church in Canada.

We give thanks to God for Arlene's many years of faithful and dedicated service as a missionary of The Presbyterian Church in Canada serving with The Presbyterian Church of Nigeria. She is one of the living links of the partnership in mission of our two churches. We pray that God will continue to bless her and her ministry in her new calling as a missionary of The Presbyterian Church of Nigeria to The Presbyterian Church in Canada.

Recommendation No. 6 (adopted, p. 21)

That the above minute of appreciation for The Rev. Arlene Onuoha be adopted.

PERSONNEL AND PARTNERSHIPS

All the partnerships listed below have been established as partnerships of The Presbyterian Church in Canada. However, in terms of the ongoing maintenance and administration of these partnerships, International Ministries acts as the lead agency for some partnerships and PWS&D acts as the lead agency for others.

Country or Region	Church or Agency	Staff
Afghanistan	International Assistance Mission (IAM)	
	Church World Service (CWS), Pakistan/Afghanistan	
Africa	All Africa Conference of Churches	
Asia	Christian Conference of Asia	
Cameroon	Wycliffe Bible Translators	Mr. Sean and Ms. Lezlie Allison*
Caribbean & Latin America	Caribbean and North American Council for Mission (CANACOM)	
	Caribbean Conference of Churches	
China	China Christian Council	
	The Amity Foundation	
Cuba	The Presbyterian-Reformed Church in Cuba	
	Cuban Council of Churches	
	Evangelical Theological Seminary at Matanzas	
	Cuban Centre for Reflection and Dialogue (CCRD)	
El Salvador	The Federation of Evangelical Baptist Churches (FEBES)	
	Instituto de la Mujer (IMU)	
Ghana	The Presbyterian Church of Ghana	The Rev. Frank Oguase Adu (in Toronto)
Grenada	The Presbyterian Church in Grenada	The Rev. Jim and Ms. Ann Young
Guatemala	Evangelical Centre for Pastoral Studies in Central America (CEDEPCA)	
	Centre for Holistic Studies and Community Development (CEIDEC)	
	Fraternidad de Presbiteriales Mayas (Association of Mayan Women)	Ms. Denise (Van Wissen) Zuniga
	Francisco Coll School	
Guyana	The Guyana Presbyterian Church	
Hungary	The Hungarian Reformed Church	Ms. Mary Gorombey
India	The Church of North India	
	Church's Auxiliary for Social Action (CASA)	
	Institute for Development Education (IFDE)	Ms. Miral Kolyani
	Madurai Non-Formal Education Centre	
	Roofs for the Roofless	
Japan	The Korean Christian Church in Japan	
Kenya	The Presbyterian Church of East Africa	Dr. Richard Allen Ms. Margaret Evans
	Shauri Yako Community	
Korea	The Presbyterian Church of Korea	The Rev. Jae Lee *
Kyrgyzstan	Jaryk Community Centre in Bishkek (Interserve Canada)	Mr. Sam and Ms. Linda Ling **
Malawi	The Church of Central Africa Presbyterian Blantyre Synod	The Rev. Glenn and Ms. Linda Inglis
	The Church of Central Africa Presbyterian Livingstonia Synod	The Rev. Ed and Ms. Jackie Hoekstra
Mauritius	The Presbyterian Church in Mauritius	
Middle East	The Middle East Council of Churches	

Mozambique	The Presbyterian Church of Mozambique Cooperation Canada Mozambique (COCAMO)	
Nepal	The United Mission to Nepal (UMN) International Nepali Fellowship (INF)	
Nicaragua	Asociación Cristiana de Jovenes (YMCA) Asociación Soya de Nicaragua (SOYNICA) Instituto de Promoción Humana (INPRHU) Centro Integral para la Vida y Esperanza de la Mujer y Niñez (CIVEMN) Comite pro Alianza Denominancial (CEPAD)	
Nigeria	The Presbyterian Church of Nigeria Abakaliki Literacy and Translation Trust	The Rev. Arlene Onuoha
Pakistan	The Church of Pakistan (Interserve Canada) Church World Service (CWS) Pakistan/Afghanistan	Dr. William and Ms. Sheila McKelvie **
Romania	The Hungarian Reformed Church in Transylvania	Mr. Brian Johnston
South Africa	Evangelical Church in Southern Africa	
Taiwan	The Presbyterian Church in Taiwan	The Rev. Dr. Paul McLean The Rev. Murray Garvin Ms. Louise Gamble The Rev. Dr. Michael Tai * The Rev. Sidney Chang Dr. David and Ms. Anna Pandy-Szekeress
Ukraine	The Hungarian Reformed Church in the Sub-Carpathian Ukraine	

* Associate Missionary

** Shared appointment with Interserve Canada

Visits from Overseas Partners to Canada

General Assembly Visitors:

The Rev. Dr. Ubon Bassey Usung, Moderator, The Presbyterian Church of Nigeria
Ms. Helen Ubon Usung, The Presbyterian Church of Nigeria
The Rev. Ndukwe Nwchukwu Eme, Principal Clerk, The Presbyterian Church of Nigeria
Ms. Angelina Nnenna Eme, The Presbyterian Church of Nigeria
His Excellency Archbishop Elias Chacour, Melkite Greek Catholic Archbishopric and President of the Mar Elias Educational Institutions (E.H. Johnson Award recipient, 2009)

Other Visitors:

Mr. Dirk Frans, Director, International Assistance Mission, Afghanistan
The Rev. Roberto Cemillan Lopez, Vice-Moderator, The Presbyterian-Reformed Church of Cuba
Jaklina Parmar, Abhishek Tomer, Deepika Tomar, Deepak Baghel from India, and Ms. Anna Illés, Mr. Balázs Virág from Hungary attending Canada Youth 2009
Professor Joseph Sung Tack Kang, Vice-President, Yanbian University of Science and Technology, China
The Rev. Raimundo Garcia Franco, Director and Ms. Rita Maria Morris Cabrero, Vice-Director, Christian Centre for Reflection & Dialogue, Cuba
Mr. Brian Jeffrey, President, National Youth Council, Guyana Presbyterian Church
Mr. Albert Yao, Principal, and Mr. James K.C. Chen, Chairman, Department of Public Relations, Tam-Kang High School, Taiwan

The Rev. Dr. Samuel Ayete-Nyampong, Director of Ecumenical and Social Relations, The Presbyterian Church of Ghana

The Rev. Dr. Henry S. Wilson, Director, The Foundation for Theological Education in South East Asia, India

LEADERSHIP DEVELOPMENT PROGRAM

Leadership Development Program grants for students studying at our colleges

Ms. Jin Xiping (Angela), China Christian Council, studying for a Th.D. at Toronto School of Theology

Professor Meng Yan-ling, China Christian Council, studying at Toronto School of Theology

The Rev. Ary Fernandez Alban, Presbyterian-Reformed Church in Cuba, studying for a Th.D. at Knox College

The Rev. Beidy Casas Aragon, Presbyterian-Reformed Church in Cuba, studying for a D.Min. at Knox College

Mr. I-bi Soqluman Toqbanuath, Presbyterian Church in Taiwan, studying for a Th.M. at Vancouver School of Theology

The Rev. Monica Bartha-Bereczki and Mr. Adam Bartha, Hungarian Reformed Church, studying at Toronto School of Theology

Leadership Development Program grants for students studying outside Canada

The Rev. Daniel Gunya, Church of Central Africa Presbyterian, Blantyre Synod, studying at Rhodes University, South Africa

The Rev. Joseph Thipa, Church of Central Africa Presbyterian, Blantyre Synod, studying for a Th.D. at Stellenbosch, South Africa

The Rev. Innocent Chikopa, Church of Central Africa Presbyterian, Blantyre Synod, studying youth ministry at Mzuzu University, Malawi

The Rev. Lazarus Kadango, Church of Central Africa Presbyterian, Blantyre Synod, studying for a B.A. (Hon.) in Music at Fort Hare University, South Africa

The Rev. Greyson Munyimbili, Church of Central Africa Presbyterian, Livingstonia Synod, studying for a M.A. in Theology at the University of Mzuzu

ECUMENICAL RELATIONSHIPS

International Ministries participates in the following ecumenical organizations:

- KAIROS: Canadian Ecumenical Justice Initiatives – The Rev. Gordon Haynes, Mr. Stephen Allen and working group representatives: Dr. Marjorie Ross and The Rev. Dr. Ronald Wallace
- Canadian Churches Forum for Global Ministries – The Rev. Dr. Ron Wallace, Ms. Margaret Zondo
- Forum on International Personnel (FIP) – Ms. Margaret Zondo
- Caribbean and North America Council for Mission (CANACOM) – The Rev. Dr. Ron Wallace, Ms. Margaret Zondo
- The Foundation for Theological Education in South East Asia (FTESEA) – The Rev. Dr. Ron Wallace
- Commission on World Mission and Evangelism of the World Council of Churches – The Rev. Dr. Ron Wallace

ADVISORY COMMITTEE MEMBERS

The Rev. Dr. Clarence McMullen (convener), The Rev. Dr. Robert Anderson, Ms. Joy Randall, Ms. Alyth Mutart, The Rev. Dr. Richard Fee (General Secretary, Life and Mission Agency), The Rev. Sarah Kim (Executive Director, WMS), Ms. Karen Plater (Stewardship), Mr. Ken Kim (PWS&D) and Ms. Lindsey Hepburn-Aley (Mission Interpretation Co-ordinator).

REPORT OF THE DR. E.H. JOHNSON MEMORIAL FUND COMMITTEE

The Dr. E.H. Johnson Memorial Fund was established in 1981 to continue The Rev. Dr. Edward "Ted" Hewlitt Johnson's commitment to a global view of mission and to extend the horizons of that mission. He lived his view of and commitment to mission through service with his wife Kitty as missionaries of The Presbyterian Church in Canada in Manchuria and as Secretary for Overseas Missions. He also became involved in ecumenical agencies covering many aspects of

mission. When Dr. Johnson was elected Moderator of the 95th General Assembly, mission in all its variety and aspects marked his service in that office.

The Dr. E.H. Johnson Memorial Fund Committee seeks to be faithful in its work to honour the work and spirit of this “man of mission”. We are grateful that we have as our responsibility the stewardship of the fund established by his family and friends and the Charles Johnson Charitable Fund. Each year the fund is augmented by donations from commissioners attending the E.H. Johnson Award Luncheon at General Assembly.

The Annual Award “For Service on the Cutting Edge of Mission”

The primary way in which the committee has sought to respect and honour Dr. Johnson’s profound impact on our understanding of mission is the annual award which is presented “for recognized service on the cutting edge of mission”. In making the award, the committee desires to recognize both the person and the church or organization with whom the person works, with the understanding that God’s mission is incarnated in relationships with sisters and brothers. The award is given to the recipient during the annual E.H. Johnson Award Luncheon held during General Assembly and consists of a suitably worded framed certificate and an inscribed medallion. The recipient delivers an address to commissioners and guests at the luncheon. The address is made available in print and is posted on the web site. The recipient often makes time available for meetings with leaders in the wider church and secular society and with congregations.

Begin in 1983, the award recipients comprise a list of distinguished church leaders, both in Canada and countries around the world. Our award winners in the last ten years have been Dr. Elsa Tamez, Dr. David Pandy-Szekeres, The Very Rev. Dr. John Dunlop, The Rev. Nangula E. Kathindi, The Rev. Dr. Clifton Kirkpatrick, The Rev. Dr. Setri Nyomi, Ms. Karuna Roy, Dr. Ernie Regehr, Dr. Mercy Oduyoye and His Excellency Archbishop Elias Chacour.

Archbishop Elias Chacour

His Excellency Abuna Elias Chacour, Archbishop of Akka, Haifa, Nazareth and All of Galilee of the Melkite Greek Catholic Church, was chosen as the E.H. Johnson Award recipient in 2009 because of his longstanding witness for peace and justice in Israel and Palestine. Despite the eviction of his family and his whole village by the Israeli authorities in 1948 and his experience of being a refugee in his own country, his ministry of more than forty years has sought to promote peace and reconciliation between Israelis and Palestinians. He studied at Hebrew University in Jerusalem and received a Ph.D. in Ecumenical Theology from the University of Geneva. Archbishop Chacour established and is the President of the Mar Elias Educational Institutions in Ibbilin in Galilee. His vision for the school, located on a hillside known as “the Mount of Light”, is one where all children of Israel are welcomed and encouraged. Archbishop Chacour has become an ambassador for non-violence and someone who not only preaches but lives the Sermon on the Mount. He has been awarded numerous honorary doctorates and has received many prestigious international awards including the World Methodist Peace Award, the Chevalier de la Legion d’Honneur, the Prix Mediterranee pour la Paix and the Peacemaker in Action Award from the Tannenbaum Center for Interreligious Understanding. He has been nominated for the Nobel Peace Prize on three occasions. He is the author of four books, *Blood Brothers, We Belong to the Land, Faith Beyond Despair* and *Israeli, Palästinienser, Christ*. Archbishop Chacour is an Israeli citizen and is the first Hebrew-speaking leader of his archdiocese which serves about 55,000 Eastern Catholics.

Archbishop Chacour delivered an inspiring and challenging address for those gathered at the luncheon. He emphasized the close relationship of Palestinians and Israelis and of Jews, Christians and Muslims as Abrahamic faiths. In the early years of the modern immigration of Jews to Israel, Palestinians welcomed them as brothers and sisters. However, since the establishment of the State of Israel, Palestinians have been displaced from their land, made refugees and, under the occupation since 1967, have had their rights reduced and their ability to live and travel in their own country severely curtailed. This has often led to violent actions on the part of the Palestinians, which in turn, has led to further repression. Archbishop Chacour condemned all forms of violence and has sought in his ministry to follow the path of Jesus, the “other man from Galilee” to find a peaceful and just solution to the conflict. The Mar Elias schools stand as models of the possibility of reconciliation and a common life together. He called on Christians all over the world, including Presbyterians in Canada, to remember our

bond in Christ with Palestinian Christians and to pray for, and work for, justice and peace in Israel-Palestine. He invited us when visiting the Holy Land to visit not only the historic sites of our faith, but also to visit the “living stones” of the faithful Palestinian Christians today.

The committee is seeking to further develop the relationship with Archbishop Chacour into an exchange similar to what we have done in the past. We are providing support for Archbishop Chacour to attend the Canadian Theological Students' Conference at the Atlantic School of Theology in Halifax as a keynote speaker May 8-14, 2010, on a theme of peacemaking. Representatives of Knox College, Presbyterian College and St. Andrew's Hall are also in conversation with Archbishop Chacour about a visit to the colleges in 2011. We are also looking at the possibilities of a teacher exchange with the Mar Elias Educational Institutions.

2010 Award Recipient – The Rev. Dr. Terry LeBlanc

The committee has chosen The Rev. Dr. Terry LeBlanc as the recipient of the E.H. Johnson Award for 2010. Terry is Mi'kmaq/Acadian from the Listuguj First Nation and Campbellton, New Brunswick. He is the Executive Director of My People International – a holistic, training-focused ministry program with and for Native North Americans. As a panelist for Sacred Assembly '95, organized by Canadian Member of Parliament, Elijah Harper, Terry co-authored the event's Reconciliation and Principles documents. In 1998 he served as co-chair of the second World Christian Gathering of Indigenous People and is currently serving as one of the movement's international “Keepers of the Vision”. In his work with indigenous communities, Terry facilitates asset-based planning and development workshops on holistic, sustainable community development methodologies for indigenous peoples. He has spoken and taught in many contexts including South Africa, Rwanda, New Zealand and Australia on principles and practices of reconciliation. Terry has taught as a sessional lecturer at various colleges, seminaries and universities. He is one of the founders and the current Chair of the North American Institute for Indigenous Theological Studies (NAIITS), a new approach to biblical and theological reflection, writing and education for Native North Americans. He also was one of several authors of a report by a Canadian group for the Edinburgh 2010 Mission Conference, *Mission and Power: Can These Bones Live?*, and is a Canadian delegate to the conference.

Reminiscences of E.H. Johnson and the Nigeria History Project

We are delighted to report the publication of *Remembering E.H. Johnson*, a collection of memories, anecdotes and comments by the contemporaries of E.H. Johnson, compiled and edited by Dr. Marjorie Ross. We hope that this will serve to make his legacy better known in the church as well as inspiring others by the vision and energy of this man who made such a great impact on the Presbyterian Church. The committee is deeply grateful to the Charles Johnson Charitable Fund for its financial support of this project. We are also very grateful to the Charles Johnson Charitable Fund for a further grant which has enabled Dr. Ross to continue work on the Nigeria History Project. This project will capture the views and experiences of the group of missionaries who were appointed to The Presbyterian Church of Nigeria and worked under the leadership of Dr. Johnson when he was Secretary for Overseas Missions.

Other initiatives

Symposium on Religion and Human Rights in China

Over the years, the Dr. E.H. Johnson Memorial Fund has provided support for a number of initiatives beyond the annual award which reflect the spirit of Ted Johnson and his commitment to enlarging our understanding of God's mission in the world. In 2009, the fund provided a grant in support of a Symposium on Religion and Human Rights in China, jointly sponsored by the Centre for Asian-Canadian Theology and Ministry at Knox College, the York Centre for Asian Research at York University and the Hudson Taylor Centre for Chinese Ministries at Tyndale College. The Symposium was held on May 30, 2009, and brought together a wide range of speakers on the current situation in China and attracted a large and diverse audience. The keynote speaker was Dr. Pitman Potter, Professor of Law at the University of British Columbia and the program included an excellent documentary presentation, *The Gods Come Home* by Paul Webster. Information on the Symposium is available on-line at www.yorku.ca/ycar/Events/religion_human_rights_china.html. The proceedings may still be published.

Dr. Willem Saayman

The Dr. E. H. Johnson Memorial Fund also provided a small grant for the visit of Dr. Willem Saayman from the University of South Africa to Canada. Dr. Saayman spoke to gatherings at Knox College and the Vancouver School of Theology as well as addressing the Committee on Theological Education at their November meeting on themes related to 'mission and justice' and 'mission and theological education'.

Peacemaking Hot, Peacemaking Cold

The 2007 award recipient, Dr. Ernie Regehr, long associated with Project Ploughshares, made it known to the committee that he would make himself available for further reflection in The Presbyterian Church on peacemaking. The Moderator of the 134th General Assembly, The Rev. Cheol Soon Park, made the committee aware of his concern about the ongoing conflict on the Korean peninsula. We were able to bring these concerns together in organizing a "Round Table" in Ottawa on April 26 and 27, 2009, seeking to raise awareness of these concerns among Presbyterians and other church and NGO partners as well as engaging political figures from Parliament Hill. Entitled "Peacemaking Hot and Peacemaking Cold: Afghanistan and the Korean Peninsula", the Roundtable consisted of an evening program at St. Andrew's Church addressed by Cheol Soon Park, Ernie Regehr, Erich Weingartner (an expert on the Democratic People's Republic of Korea), The Hon. Jack Murta and The Hon. David Kilgour. We were also pleased to welcome The Rev. David Kettle, Chaplain General of the Canadian Forces, and the official nominee for Moderator of the 135th General Assembly, The Rev. Harvey Self. The event brought together a large number of local Presbyterians as well as friends from other churches. On Monday, a gathering of local ecumenical and other NGO partners gathered with Ernie Regehr and Erich Weingartner to further the discussion. It was good to have Major Pierre Bergeron, Chaplain in the Canadian Armed Forces with us who spoke to the group over the lunch period. We were also able to arrange for meetings for Cheol Soon Park with several Members of Parliament. The success of the gathering was in large part due to the work of Dr. Anu Bose who acted as co-ordinator. The event raised awareness of issues of peacemaking in the two contexts and highlighted the role which church based actors have played in the search for peace. Good links were made with other organizations and there were some significant contacts with parliamentarians.

Notes of Appreciation

The committee greatly appreciates the work of those who completed their term in 2009, Dr. Marjorie Ross and The Rev. Dr. Dorcas Gordon. They provided years of support and work and continue to work with us on different projects. We also thank Ms. Deb Schlichter and Ms. Sandra Demson who will leave the committee in 2010 for their years of service.

Current Committee Members

- One Year: Ms. Sandra Demson, Ms. Deborah Schlichter, The Rev. Dr. Kevin Livingston
- Two Years: The Rev. Dr. Robert Faris (convener), Mr. Luther Brown, The Rev. Daniel Cho
- Three Years: The Rev. Ian McDonald, The Rev. Janet Ryu Chan, The Rev. Dr. Charles Fensham
- Ex Officio: The Rev. Stephen Kendall, Principal Clerk of the General Assembly, The Rev. Dr. Richard Fee, General Secretary, Life and Mission Agency, and The Rev. Dr. Ron Wallace, Associate Secretary, International Ministries, Life and Mission Agency (secretary)

The Rev. Dr. Robert Faris
Convener

The Rev. Dr. Ron Wallace
Secretary

JUSTICE MINISTRIES

- | | | |
|-------|--------------------------------------|---------------------|
| Staff | Associate Secretary: | Stephen Allen |
| | Program Co-ordinator: | Katharine Masterton |
| | Healing and Reconciliation Animator: | Lori Ransom |

INTRODUCTION

In the Gospel of Mark, Jesus asks his disciples: "With what can we compare the kingdom of God, or what parable shall we use for it? It is like the mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; yet when it is sown it grows up and becomes the

greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade” (Mark 4:30-32).

The smallest seed can take root in a harsh environment and flourish just as Jesus sowed hope among his followers and invited them to follow him. This is the hope that calls the church to seek the healing of the world.

Walter Brueggemann, an Old Testament scholar, suggests that the task of the prophetic imagination and ministry is to bring to public expression, those very hopes and yearnings that have been denied so long and suppressed so deeply, that we no longer know they are there.¹

Brueggemann reminds his readers that prophetic ministry is lived and expressed in many ways; pastoral care can be a prophetic ministry; preaching can be a prophetic ministry; Sunday school classes can be a prophetic ministry; even session meetings can be prophetic ministry.²

When a congregation reaches out to First Nations, Inuit or Métis communities, seeds are being planted for a different kind of future. When a presbytery communicates with a provincial or federal elected official about poverty reduction or about an ecological issue, the church carries the Gospel message to the public square. When the Moderator of General Assembly writes to the federal government, the letter will not change public policy, but the church is on the public record on a matter of importance to the church.

Mary Grey, a British theologian, writes that the prophetic imagination fuels an outrageous pursuit of hope. We are called to imagine what must be, over what is.³ The church’s witness to and in the world is ultimately about hope and love.

In the Gospel of Mark, we read that Jesus was moved to compassion (Mark 6:34, 8:2). This compassion prompted him to respond to the needs of people, increasingly putting himself at risk with the Roman Empire and the religious authorities. When he saw hunger in his midst, he responded. He cured people on the Sabbath. He invited those considered unclean to join him.

Our individual or corporate acts might seem small and insignificant, but a mustard seed planted in dry and hard soil, may take root and grow.

God’s love and redemptive action inspires our calling to build a world of justice and peace. Justice Ministries in partnership with Presbyterians across Canada and with our ecumenical partners, seeks to contribute to the church’s mission of bringing healing and hope to the world.

HEALING AND RECONCILIATION

Introduction

The Healing and Reconciliation ministry has grown in scope and has led to national and international connections beyond what could have been imagined when the “Walking Together” initiative was approved by General Assembly in 2006. An increasing number of Presbyterians feel called to participate in a growing national movement towards healing and reconciliation, and they are assuming leadership roles across the country. This report highlights the range of activities undertaken in 2009, including some of the examples of work being done by members and courts of the church across Canada.

Support to Local Initiatives

Native Ministries Healing and Reconciliation Fund

The Native Ministries Healing and Reconciliation Fund was set up using funds approved by the 134th General Assembly (A&P 2008, p. 211-12) for established mission agencies in The Presbyterian Church in Canada. Criteria for use of the fund were developed in consultation with Native Ministries staff. The first call for submissions was made in the first quarter of 2009. The fund is administered by the Healing and Reconciliation Advisory Committee. In 2009, four projects were approved valued at \$166,850.

Project Title and Proponent	Amount Approved	Date Approved in 2009	Project Status
Medicine Eagle Circles of Healing, Winnipeg Inner City Missions	\$50,000	June 2	Project under way as of July 2009; designed to run over three years
Mission Support Worker, Saskatoon Native Circle Ministries	\$32,350	June 2	Mission Support Worker hired December 2009
Walking Together – Moving Forward, Edmonton Urban Native Ministries	\$50,000	June 2	Project began fall 2009
Peace Through the Arts, Hummingbird Ministries	\$34,500	October 27	Project under way as of November 2009

Both the Mission Support Worker and Walking Together – Moving Forward projects emphasize hiring staff to implement new programs that support the healing journeys of residential school survivors, family members of residential school survivors and others who take part in these ministries.

The Medicine Eagle Circles of Healing and Peace Through the Arts programs teach participants traditional Native spiritual and cultural practices, and modern Native artistic pursuits, bringing Aboriginal and non-Aboriginal people together in innovative ways, thus contributing to individual healing, healing of relationships and reconciliation.

Healing and Reconciliation Fund

Grants continue to be made under the seed funding Healing and Reconciliation Fund which was established in 2006. In 2009, eleven new projects were approved, and additional funding was provided to one project originally approved in 2008 (Walking Together Celebration, Medicine Eagle Retreat Centre) for a 2009 grant total of \$36,200.

Project Title and Proponent	Amount Approved	Date Approved in 2009	Project Status
Aboriginal Outreach Sunday, St. Andrew's, Knox and St. Giles, Ottawa, Ontario	\$2,850	June 2	Complete
Building Bridges Between Us: A Cultural Day in a Multicultural Way, St. Paul's and Won Ska Cultural School, Prince Albert, Saskatchewan	\$5,000	February 5	Complete
Cheryl Bear Cariboo-Okanagan, Nazko and area Dakelh Outreach and Cariboo Church, British Columbia	\$5,000	February 5	Complete
National Day of Healing and Reconciliation, Presbytery of Winnipeg, Winnipeg, Manitoba	\$2,500	May 20	Complete
Promoting Healing and Reconciliation through Education, St. Andrew's, Barrie, Ontario	\$1,000	June 2	Ongoing
Riverside Presbyterian Cultural Exchange, Riverside Church, Medicine Hat, Alberta	\$1,100	June 2	On hold
Saskatchewan Presbyterian Youth Fall Retreat	\$3,750	June 2	Complete
on Healing and Reconciliation, Saskatchewan Presbyterian Youth, Saskatchewan			
School Twinning Project, St. John's, Bradford, Ontario	\$5,000	February 25	Complete
Taiwan/Canada Aboriginal Exchange, Taiwanese and Robert Campbell, Montreal, Quebec	\$2,500	June 2	First part complete

Torrance Kids' Summer Aboriginal Studies and Craft Camp: Season Finale Pow Wow, Zion Church, Torrance and Torrance Kids Summer Aboriginal Studies and Craft Camp, Torrance, Ontario	\$1,000	February 25	Complete
Walking Together Celebration, Medicine Eagle Retreat Centre, Keeseekowenin Ojibway First Nations community, Manitoba	\$3,000	July 15	Complete
Youth Budgeting/Financial Planning and Nutrition/Meal Preparation Program, Ms. Jeannette Eddolls, Prince Albert, Saskatchewan	\$3,500	February 25	Complete

Three downtown Ottawa churches have jointly established a Healing and Reconciliation Committee, after a representative of each church attended the Local Leaders' Training in February 2009. The committee held two events in 2009, one – Aboriginal Outreach Sunday – was supported by the Healing and Reconciliation Fund. It featured Aboriginal guest speakers at the morning services at Knox and St. Andrew's, and a noon-time feast and afternoon workshop at Knox. Over 100 participants learned about the history of contact between Aboriginal and non-Aboriginal peoples in Canada, heard reflections from residential school survivors, and discussed issues and opportunities for healing and reconciliation.

Building Bridges Between Us: A Cultural Day in a Multicultural Way attracted the attention of prominent provincial and municipal officials, local media, and the UNESCO High Commissioner for Canada. Over 300 students from Won Ska and Riverside Community School plus staff, presenters and volunteers from St. Paul's, Prince Albert took part in a wonderful and varied day of presentations geared to students in three different age groups which celebrated the cultures of immigrants to Prince Albert and the First Nation and Métis peoples of northern Saskatchewan.

The Nazko and Area Dakelh Outreach and Cariboo Church organized a tour featuring Aboriginal musician and educator Cheryl Bear and her family to various churches and groups in the Okanagan for workshops, presentations and concerts. The tour comprised 17 separate events, over 16 days, and reached between 1,500 and 2,000 people. Feedback from presbytery members and the churches which took part in the tour has been glowing.

The Presbytery of Winnipeg was represented on the organizing committee for Winnipeg's National Day of Healing and Reconciliation. Members of local churches were encouraged to attend the celebration which took place at The Forks. The presbytery was disappointed by a low turnout of church members, but it remains committed to supporting this annual event which brings together many Aboriginal and non-Aboriginal community members and has much potential for growth.

St. Andrew's, Barrie, has organized a series of activities through a program entitled "Promoting Healing and Reconciliation through Education". Speakers from the Aboriginal community have been brought in to the congregation, and relevant books have been purchased, shared and discussed by church members. Future plans include a focus on youth attendance at a pow wow and additional speakers and information sessions.

Riverside Church, Medicine Hat, plans to build on the connections it has established with the local First Nation and Métis community (see Local Leaders' Network on p. 435), and to learn about the history of indigenous peoples in Alberta through a cultural exchange project. This project is on hold while The Rev. Joye Platford is on leave.

Saskatchewan Presbyterian Youth held a fall retreat on Healing and Reconciliation at Camp Christopher and Mistawasis First Nation. The weekend program was jam-packed with activities that included opportunities to learn about the history of indigenous peoples in Canada, residential schools, Aboriginal culture and spirituality. Talking circles provided for a depth of reflection on issues, challenges and concerns, and the youth were deeply moved by the film, "Niigaanibatowaad: FrontRunners". The youth were honoured to lead the Sunday service at

Mistawasis Memorial Church where they were given wonderful hospitality over lunch by the congregation.

St. John's, Bradford, School Twinning Project, brought together 70 students from grades 4, 5 and 6 at Sir William Osler Public School and Christian Island Public School at the Beausoleil First Nation. Beginning with an exchange of correspondence between pen pals and following their initial letters, the students visited each others' schools where they were able to get to know each other better, to learn about indigenous Canadians, and to have fun together. Congregational members were involved in the school exchange and the entire congregation was treated to information about the project, First Nations culture, and a feast following a Sunday service. Local media covered the event, reports have been given to the Simcoe County School Board encouraging similar school exchanges, and initiatives are being taken to support professional development for teachers on residential schools and related issues.

Members of Taiwanese and Robert Campbell, Montreal sought to learn more about Aboriginal peoples in Canada by comparing their situation to that of Aboriginal peoples in Taiwan. Visitors from the Yu-Shan Seminary in Taiwan led a well-attended workshop, open to Taiwanese speaking church members from throughout the presbytery. The visitors and congregational representatives also met with leaders from the Mohawk Council of Kahnawake and church members attended the Kahnawake pow wow.

Zion Church, Torrance, enlisted the support of Aboriginal groups representing 14 different indigenous cultures, local businesses, and an Anglican congregation to build on the Torrance Kids' Summer Aboriginal Studies and Craft Camp and hold a Season Finale Pow Wow. The 800 participants enjoyed this community event which featured many opportunities to learn about Aboriginal people, their traditions and culture. Media coverage was enthusiastic. Emphasis was placed on youth attendance and organizers estimated that 200 children and teens attended. Performers, organizers and volunteers also enjoyed a traditional feast at Zion Church. The community is eager to make the pow wow an annual event.

The Medicine Eagle Retreat Centre on the Keeseekowenin Ojibway First Nations community in Manitoba provided a beautiful and meaningful setting for the "Walking Together Celebration". The retreat format allowed for a depth of conversation, learning and reflection as participants grew in their knowledge of First Nation traditions and spirituality and considered the impact of residential schools and the need for healing and reconciliation.

With assistance from members of St. Paul's, Prince Albert, Saskatchewan, Ms. Jeannette Eddolls ran an eight-week Youth Budgeting/Financial Planning and Nutrition/Meal Preparation Program designed for single mothers. Participant feedback indicated all learned important life skills during this training.

Many good examples now exist of activities that church members can undertake to support the journey of reconciliation. However, since the fall of 2009, the Healing and Reconciliation Advisory Committee has noted a decline in the number of projects received compared with prior years. All Presbyterians are invited to consider what part they can play in fulfilling the promise made in the 1994 Confession "to walk with Aboriginal peoples to find healing and wholeness together as God's people."

The Healing and Reconciliation Animator is available to advise and work with courts of the church interested in learning about and walking with Aboriginal people.

Recommendation No. 7 (adopted, p. 36)

That presbyteries and sessions be encouraged to discuss opportunities for building contacts with Aboriginal people in their communities and consult with the Healing and Reconciliation Animator regarding seed funding.

Supporting Residential School Survivors

The Presbyterian Church in Canada was asked by Grand Council Treaty 3, which represents 28 First Nation communities in northwestern Ontario, to support a gathering of residential school survivors. Four residential schools, including the Presbyterian-run Cecilia Jeffrey School, historically served these Treaty 3 communities. In recognition of the prominent role The Presbyterian Church in Canada played in the residential schooling of Treaty 3 children, a one-

time \$10,000 grant was provided to support this gathering. The Rev. Henry Hildebrandt and The Rev. Rod Lamb represented the denomination at the event which took place at the Wauzhusk Onigum First Nation near Kenora, Ontario.

Celebrations and Commemorative Events

Many churches report taking time on or between National Day of Healing and Reconciliation Sunday and Aboriginal Day Sunday to have an annual service of reflection on healing and reconciliation. With the anniversary of the federal government's apology to former students of Indian residential schools falling on June 11th, the period from May 26th to June 21st has become an important time of the year for all Canadians to participate in healing and reconciliation events.

The Presbyterian Church in Canada participated in a number of celebrations of the first anniversary of the federal apology on June 11, 2009. The moderator and clerk of the Presbytery of Ottawa took part in national events organized by the Assembly of First Nations for Parliament Hill and Victoria Island. A large celebration took place in Calgary involving a number of churches. In individual communities across the country, churches from The Presbyterian Church in Canada, and other denominations, rang bells to commemorate the apology and signal their commitment to the journey of healing and reconciliation. The 135th General Assembly (2009) in Hamilton observed the occasion by hearing moving addresses from a Métis Elder, Ms. Elize Hartley, Ms. Vivian Ketchum who attended Cecilia Jeffrey Residential School, The Rev. Cheol Soon Park, The Rev. Dr. Richard Fee and The Rev. Stewart Folster. Several commissioners, young adult representatives, and several visitors to General Assembly read the Confession of 1994. The Moderator, The Rev. Harvey Self and Elder Hartley rang a bell.

Truth and Reconciliation Commission

On October 15, 2009, the Moderator of the 135th General Assembly, The Rev. Harvey Self, and the Healing and Reconciliation Animator were privileged to represent The Presbyterian Church in Canada at an event organized by the Truth and Reconciliation Commission (TRC) at Rideau Hall, Ottawa. Her Excellency, the Right Honourable Michaëlle Jean, Governor General of Canada was named the Honorary Witness of the Commission's work. The event was graced with the presence of the children and grandchildren of residential school survivors, along with the survivors themselves from all parts of Canada. At the TRC's invitation, the Moderator took part in the reading of the Remembering the Children prayer, with leaders from the Anglican, Roman Catholic and United churches. The Remembering the Children prayer was written originally for the launch of the 2008 Remembering the Children Aboriginal and Church Leaders' Tour.

Commissioner Marie Wilson addressed the ecumenical Equipping Ambassadors of Reconciliation training event (see Local Leaders' Network on p. 435). Since their appointment in July 2009 the three TRC commissioners have been generous in taking time to meet with church leaders and officials. A week following the 136th General Assembly, the TRC's first national event will take place in Winnipeg, from June 15-19, 2010, with significant church participation. Future national events will take place in Alberta, British Columbia, the Maritimes, Northern Canada, Quebec and Saskatchewan. Community events will happen across the country. The TRC has created an on-line Memory Book for individuals wishing to share reflections on their experiences of residential schools. Former residential school students, staff and administrators may wish to make use of this means to share information. The TRC promises to make other opportunities available for direct statement-taking by means, and in settings, comfortable to those wishing to share their stories. For up-to-date information, see the TRC website, www.trc-cvr.ca.

Members and courts of The Presbyterian Church in Canada are encouraged to follow the work of the TRC, participate in TRC events where possible, and seek opportunities to work with members of the Aboriginal community and other groups to host TRC events where feasible.

Presentations and Workshops

The Animator was pleased to be invited to 35 events in 2009, including opportunities to preach at Sunday services, and to speak at other engagements and lead workshops. She was especially honoured to be asked to deliver the Charles H. MacDonald Memorial Lecture at Knox College in October 2009.

Local Leaders' Network

Fifteen Presbyterians joined the Animator at the first ecumenically sponsored training event for volunteers wishing to lead Healing and Reconciliation activities in their communities. The event, which took place at the YMCA Geneva Park Conference Centre in Orillia, from November 19-21, 2009, attracted 110 participants. Feedback was unanimously enthusiastic. The Anglican, United and Presbyterian churches organized and funded the event. Organizers hope to hold similar events in British Columbia, Manitoba and Alberta before the end of 2011.

The theme for the training is Equipping Ambassadors of Reconciliation, with reference to 2 Corinthians 5:14-21. At the conclusion of the first event, participants were commissioned to act as Ambassadors of Reconciliation within their congregations, parishes and communities. The goal is to create a cadre of people across the country who can help the participating denominations achieve the following four goals:

1. ensure that every member of the three denominations has heard of residential schools and has some basic understanding of what they were about;
2. ensure opportunities are available to hear and receive the stories of those members of our denominations who were directly affected by residential schools and want to share their stories;
3. build relationships between our faith communities and indigenous peoples; and
4. support the work of the Truth and Reconciliation Commission.

Many of the 21 Presbyterians previously trained by Justice Ministries to act as local leaders have since held healing and reconciliation events in their communities. Several have applied for funding and have implemented Healing and Reconciliation projects, including additional leaders training through the Returning to Spirit program, a program sponsored in part by the Roman Catholic community. The Animator will continue to offer denomination specific volunteer leaders training on request when numbers warrant.

The Rev. Joye Platford, of Riverside Church, Medicine Hat, was trained as a local leader in February 2009. She subsequently organized a 40th anniversary visit by The Rev. Gordon Williams to the congregation which he had served. Gordon Williams is a residential school survivor and has served for many years as an advisor to the Government of Canada, and the Truth and Reconciliation Commission among other roles. Riverside Church took the opportunities to invite local First Nation and Métis people to participate in the celebrations. The Presbytery of Northern Saskatchewan invited Gordon Williams to visit Saskatoon and Prince Albert to complete his visit to the west. The tour was supported by Justice Ministries.

Edinburgh 2010

The Healing and Reconciliation Animator will attend the Edinburgh 2010 Centenary of World Mission Conference from June 2-6, 2010. She led a Canadian study team which drafted the main study document for one of the nine conference theme study groups. This core ecumenical study team engaged indigenous and non-indigenous people to contribute to the document which featured a case study on residential schools to illustrate the assigned theme, "Mission and Power". Mr. Jonathan Bonk, Executive Director, Overseas Ministries Study Center, New Haven, Connecticut, supported L. Ransom, as co-chair and he recruited 11 international reflectors to write responses to the residential schools case study. These responses were incorporated into the final document which is entitled *Can These Bones Live?*, referring to Ezekiel 37. Ms. Ransom and Mr. Bonk will lead discussions on the document at the conference. The study document and supporting materials, including the original full length case study submissions and national and international contributions, are available on the Edinburgh 2010 website at www.edinburgh2010.org.

WARC/REC Uniting Council

The Animator is working with the Principal Clerk on an indigenous issues sub-committee of the North American Arrangements Committee for the World Alliance of Reformed Churches (WARC) and Reformed Ecumenical Council's Uniting gathering which will take place in Grand Rapids, Michigan, June 18-27, 2010. The united organization will be known as the World Communion of Reformed Churches (WCRC). The sub-committee is arranging the following activities for the meeting: a welcoming ceremony to the traditional territory of the indigenous peoples of West Michigan; a plenary session featuring a keynote address from Native American

Leader Richard Twiss; a pow wow on the banks of the Grand River at Ah-Nab-Awen Park, including blessing and grand entry, worship, unity drumming and friendship dance, juried art displays, traditional artisan and craft displays, vendors, and two workshops. The Animator coordinated development of the workshops on the themes of: “Called to Communion – Working for Peace and Reconciliation”, featuring discussion of indigenous residential and boarding schools in North America and the need for healing and reconciliation; and, “Committed to Justice – Justice in the Economy, the Earth and All of God’s Creation”, featuring discussion on the UN Declaration on the Rights of Indigenous Peoples. Throughout the conference, delegates will be able to visit a joint display of the work of The Presbyterian Church in Canada’s Native Ministries and the Healing and Reconciliation Ministry.

The indigenous issues sub-committee hopes these activities will have an impact not unlike that of the slave castles in Ghana, visited by delegates to the last WARC meeting in 2004; that they will help shape the delegates’ discussions of their agenda items; that the activities may provide impetus toward reconciliation efforts between churches and governments and cultures; and, that they will provide an opportunity for participants in the Grand Rapids region to develop follow-up connections among congregations and Native Americans.

Members of the Healing and Reconciliation Advisory Committee

The Rev. Soo Jin Chung, Ms. Vivian Ketchum, Ms. Lois Klempa, The Rev. Dr. J.H. (Hans) Kouwenberg, The Rev. Yeon Wha Kim, The Rev. Sydney McDonald, The Rev. Margaret Mullin, Mr. David Phillips (convener), The Rev. Susan Samuel, Mr. Julian Wilson, Mr. Stephen Allen, (ex officio) and The Rev. Dr. Richard Fee, (ex officio).

Sincere thanks are extended to Ms. Christine Fraser, The Rev. Dr. Alan McPherson, The Rev. Kenneth Stright and Ms. Wilma Welsh who stepped down from the Healing and Reconciliation Advisory Committee in 2009 after three years of faithful service.

ECUMENICAL PARTNERSHIPS

KAIROS: Canadian Ecumenical Justice Initiatives

KAIROS: Canadian Ecumenical Justice Initiatives is the social justice organization of 11 Canadian churches and religious organizations that have worked together since the early 1970s. KAIROS’ web site is www.kairoscanada.org.

CIDA Funding Cuts

KAIROS’ overseas program includes 21 partner organizations in Africa, Asia, Latin America and the Middle East. KAIROS and its predecessor ecumenical coalitions have been in partnership with the Canadian International Development Agency (CIDA) for 35 years. The 2006-2009 KAIROS program received an excellent CIDA evaluation in 2008.

In March 2009, KAIROS submitted its 2009-2013 program proposal to CIDA. The proposal outlined a four year program funded by KAIROS member churches (\$2 million) and CIDA (\$7 million). In consultation with CIDA staff, KAIROS made adjustments to its original proposal. KAIROS received no indication that the proposal did not meet CIDA’s priorities. In July 2009, KAIROS was informed that the proposal had been submitted to the Minister of CIDA, The Hon. Bev Oda for approval.

In September, KAIROS received \$99,000 in bridge funding from CIDA, as Minister Oda had not made a decision on the 2009-2013 proposal and the 2006-2009 program had ended. This special funding expired November 30, 2009.

On November 30th, KAIROS’ executive director received a phone call from a senior CIDA official stating that CIDA would not fund KAIROS’ 2009-2013 program proposal because KAIROS’ proposal did not fit CIDA’s program priorities. The new priorities announced by Minister Oda in a speech at the University of Toronto in May 2009 were food security, children and youth and economic development. In her speech, Minister Oda stated that the bilateral and thematic priorities could not be effectively implemented “while ignoring governance, the environment and equality between men and women. And of course, we will also continue our work to promote freedom, human rights and the rule of law”.⁴

KAIROS' 2009-2013 program proposal seems to be consistent with the human rights and sustainable environment priorities stated in the Minister's speech.

The Hon. Jason Kenney, Minister of Citizenship and Immigration, delivered a speech at the Global Forum to Combat Anti-Semitism in Jerusalem on December 16, 2009. He stated that KAIROS had been "de-funded" because of the leadership it was providing in Canada on a proposed boycott against the State of Israel. KAIROS' policy is very clear on this matter and the policy is on the public record. In 2008 KAIROS' board of directors approved the following recommendation: "That KAIROS not support any general boycott of Israeli products".⁵ KAIROS wrote to Minister Kenney demanding a retraction and apology. In a letter to the *Toronto Star*, (December 24, 2009) Mr. Kenney denied that he had anything to do with the decision not to fund KAIROS' proposal.

A similar recommendation was adopted by the 134th General Assembly (2008) of The Presbyterian Church in Canada as well. It reads as follows: "That the 134th General Assembly affirm the KAIROS policy opposing both a general boycott of Israeli products and sanctions against Israel" (A&P 2008, p. 18).

As this report was being prepared, Presbyterians and members of other denominations were active across Canada in seeking a reversal of the decision not to fund KAIROS. The response from members of The Presbyterian Church in Canada has been very heartening. Several presbyteries have written letters to local MPs, The Hon. Bev Oda, Minister of CIDA, and to The Rt. Hon. Stephen Harper, Prime Minister. Congregations have written letters and circulated petitions. Presbyterians have met with their Members of Parliament on their own or with colleagues from other denominations. Presbyterians in at least 22 presbyteries have been involved in this effort.

KAIROS and its members are heartened by the support from the wider church community. Also, the Canadian Council for International Cooperation, whose membership includes 90 agencies involved in relief and development work, has been very supportive.

The decision by the Canadian Government has been noted by prominent leaders in the Christian community in other countries. In a public letter dated December 9, 2009, Archbishop Desmond Tutu stated:

The Church in Southern Africa is deeply indebted to the churches in Canada for their prayers, ecumenical actions and solidarity in overcoming the scourge of apartheid. The initiatives of the Canadian churches through KAIROS have inspired continued faithful ecumenical action not only in Africa but around the world to uphold human rights. The world needs more of KAIROS Canada. It would be an unparalleled setback for the poor, vulnerable and disenfranchised if the voice and work of KAIROS in the global South is muted.

Church leaders wrote to Prime Minister Harper on January 21, 2010 requesting a meeting to clarify the confusion created by two senior cabinet ministers stating two different reasons why KAIROS' proposal was not approved. The opposition parties have publicly supported KAIROS.

Update on KAIROS Program Committees

In early 2009, KAIROS' Board of Directors approved a restructuring of programs. This was partly prompted by declining support from some members facing their own financial pressures and also a decision to narrow the range of programs. The board of directors approved two overarching themes: Sustainability and Dignity and Rights.

As a result of this restructuring, there were staff lay-offs. This was painful for men and women who consider their work a vocation and a calling to minister and walk with those who are voiceless and powerless.

This report presents an opportunity to acknowledge the contributions of two Presbyterians who served as volunteers on two former program committees. Ms. Joan Masterton served for six years on the Ecological Justice Program Committee and brought to it skills and an expertise on environmental issues acquired as a senior civil servant with the federal government. Ms. Karri Munn-Venn served on the Global Economic Justice Program Committee, most recently as co-chair. She brought to this committee leadership and many years of experience as a policy

specialist on north-south issues. Justice Ministries takes this opportunity to thank Ms. Masterton and Ms. Munn-Venn for their service to the church.

Re-energize...Time for a Carbon Sabbath Campaign

The “Re-energize...Time for a Carbon Sabbath” campaign was a three year program that focused on the impact of fossil fuels on people and the environment, identified ways individuals could learn about, measure and reduce their personal energy consumption, and encouraged the Government of Canada to take a leadership role in responding to climate change. The program integrated biblical and theological reflections.

In Year 3 (2009-2010) the campaign focused on climate change. October 24th was the International Day for Climate Action, and KAIROS developed a liturgical resource on the connections between climate change and global poverty.

The Kyoto Protocol is the only internationally negotiated Protocol to mitigate the effects of climate change. In December 2009, the international community gathered in Copenhagen to negotiate a new Protocol.

KAIROS partnered with the KyotoPlus civil society petition asking the Government of Canada to honour its commitments under the Kyoto Protocol and to take a leadership role at the Copenhagen meeting. Close to 153,000 Canadians signed the petition that was circulated by KAIROS and other organizations across Canada. KAIROS received 13,000 signatures.

Over three years, Presbyterians across Canada were involved in the “Re-energize...Time for a Carbon Sabbath” campaign in a variety of ways including: bible study; worship services; hosting 100-mile meals; marking Earth Hour and Earth Day; petitions and letters to the Government of Canada.

KAIROS holds fall regional meetings across Canada. The meetings are an opportunity for ecumenical learning and fellowship. Presbyterians are well represented at these meetings (21 in Year 1 and 20 in Year 2). In Year 3, KAIROS organized a national gathering. Twenty-four Presbyterians were among the 350 Canadians and southern partners who met at the University of Waterloo, June 17-20, 2009. This national gathering featured energizing worship services, Bible study, theological presentations and presentations on the pressing ecological issues facing humanity and creation. The papers by several of the keynote speakers are on KAIROS’ website. Reflections by Presbyterians who attended the gathering are on the Justice Ministries’ website.

Ms. Katharine Masterton represented The Presbyterian Church in Canada on the Education and Animation Program Committee.

Mr. Stephen Allen and The Rev. Gordon Haynes are members of KAIROS’ board of directors and both serve on the executive committee of the board.

Canadian Council of Churches – Commission on Justice and Peace

MESA

MESA (Spanish for table) is a fellowship of churches and ecumenical agencies from Mexico, the United States and Canada that was established following a churches’ consultation on trade that took place at Stony Point, New York in 2004. Every twelve to eighteen months one country hosts a MESA meeting and delegates learn about the impact of globalization and trade agreements in the host country, and how churches are responding to these challenges.

In October 2009, MESA met in Windsor and Leamington, Ontario. In addition, guests from the Latin American Council of Churches and the Presbyterian Church in the Republic of Korea participated in this gathering. MESA met with representatives of the Canadian Auto Workers in Windsor to learn about the impact of the restructuring in the auto industry on Windsor and on the men and women who have lost their employment. The unemployment rate in Windsor is over 14%, one of the highest in Canada. MESA visited a centre run by the CAW to assist auto workers who have lost their employment. The centre provides advice on re-training programs, life skills, and financial planning and emotional support. CAW staff would welcome support from churches in the community.

The MESA delegation met with a federal Member of Parliament and gained an appreciation of the challenges facing the auto industry and the programs that have been established to support the industry and assist people affected by the industry downturn.

The MESA delegation gained a new appreciation of the important contribution that agricultural migrant workers make to the Canadian economy. The Agricultural Workers' Alliance in Leamington, introduced the MESA delegation to several Mexicans who are part of a federal government program called the Seasonal Agricultural Workers' Program. There are over 18,000 workers in this program, mostly from Mexico and the Caribbean. They are essential to the success of the agricultural industry in the communities where they work and live.

While most employers treat migrant workers fairly, there are some who do not. Under the current policies of the Seasonal Agricultural Workers' Program, a worker, faced with an abusive employer, cannot leave that employer and go to another employer without the permission of both employers.

The MESA delegation also learned that agricultural workers (whether they are migrant workers or Canadian citizens) in several provinces, including Ontario, are prohibited from belonging to a trade union. This prohibition in Ontario is being challenged by the United Food and Commercial Workers Union. The case is being considered by the Supreme Court of Canada.

The delegation listened to the experiences of one migrant worker from Mexico who had been coming to Canada for twenty-one of the previous twenty-four years. He said the most difficult aspect of being a migrant worker, was not the work nor the living conditions, but being away from his family for eight months of the year, for twenty-one years. As a result of the wages that agricultural migrant workers earn in Canada, they are able to support their families, but there is a human cost that cannot be calculated in financial terms.

No matter how many years a migrant agricultural worker works in Canada, he or she will never qualify for Canadian citizenship under our current point system. The Canadian economy benefits from the contributions of migrant workers, but Canada is not prepared to offer them the opportunity of citizenship.

The delegation visited the small rural community of North Buxton, near Chatham, Ontario. North Buxton was established by former slaves who fled the United States. The worship service at North Buxton Community Church was deeply moving for the MESA delegation.

Biotechnology Reference Group

The Biotechnology Reference Group is a collaborative venture between the Commission on Justice and Peace and Commission on Faith and Witness of the Canadian Council of Churches. In 2009, the Biotechnology Reference Group celebrated its 10th anniversary by hosting the "Faith, Life & Technology Forum". The forum focused on Canada's regulatory system in biotechnology, current and emerging biotechnologies and their human, animal and plant applications. Worship and theological and ethical reflections were woven throughout the forum.

The Associate Secretary of Justice Ministries served as a member of the planning team. Several Presbyterians participated in the forum. A report is available from Justice Ministries.

A working group in the Biotechnology Reference Group is developing a curriculum on genetics. Theological and ethical reflections will be integrated into the curriculum which is intended to be used in an ecumenical setting at a community level. It will be completed in 2011.

The Biotechnology Reference Group regularly initiates meetings with scientists to discuss the potential benefits and the challenges posed by genetics and emerging technologies. Scientists welcome these opportunities.

There are diminishing opportunities for citizen input on genetics in Canada. The Canadian Biotechnology Advisory Committee, established to advise the federal government, organized roundtables that brought together people and organizations with a range of views on biotechnology. The committee's mandate was not renewed by the current government.

Mr. Stephen Allen and The Rev. Dr. George Tattrie represent The Presbyterian Church in Canada on the Biotechnology Reference Group.

Church Council on Justice and Corrections

The Church Council on Justice and Corrections (CCJC) is a national coalition of eleven founding churches and church agencies, including The Presbyterian Church in Canada. The CCJC works to foster healthier communities and crime prevention through social responsibility, education, advocacy and community development initiatives.

The CCJC collaborates with Correctional Services Canada to produce annual resources for Restorative Justice Week (November 16-23, 2009). The 2009 theme was “Communities Responding to Human Needs”. They produce Christian and interfaith resources for small group discussion, bible study and worship. The goal of these resources is to assist faith groups (and others) to develop an understanding of restorative justice principles.

The CCJC has begun a creative new initiative that explores how public art displays can strengthen community awareness and support a restorative approach to public policy and justice and corrections. Detailed information on this project is available on the CCJC’s website at www.ccjc.ca.

CCJC is working with “Circles of Support and Accountability”, a reintegration program for high-risk sex offenders who have been released from prison. Circles of Support and Accountability works to reduce the risk of future victimization of community members by working with released sex offenders in re-integrating into the community.

The position of Presbyterian representative to the Church Council on Justice and Corrections is currently vacant. Mr. Stephen Allen acts as liaison for the denomination.

ADDITIONAL MOTION RE THE COST OF HOLDING A CARBON NEUTRAL GENERAL ASSEMBLY (A&P 2009, p. 42)

We hold in reverence the whole creation as the theatre of God’s glory and action. God rules the lives of individuals and nations yet does not negate our freedom and responsibility....Though life is a gift from God, human life depends on the created world. Our care for the world must reflect God’s care. We are not owners, but stewards of God’s good earth. (Living Faith 2.1.2 and 2.4.1)

Matters of economic and environmental justice are not only social, political and moral issues: they are integral to faith in Jesus Christ and affect the integrity of the church. Being faithful to God’s covenant requires that individual Christians and the churches take a stand against current economic and environmental injustices....[We are called] to hear the cries of people who suffer, and the woundedness of creation itself, over-consumed and under-valued by the current global economy. (Accra Confession, World Alliance of Reformed Churches⁶)

Introduction

This report is the response to the 135th General Assembly additional motion requesting that Justice Ministries report “on the cost of holding a carbon-neutral green General Assembly” (A&P 2009, p. 42).

Without specific data, it is impossible to give a full and conclusive report on the carbon footprint, and the cost of offsetting the carbon footprint, of a General Assembly. This report defines the term “carbon neutral” and provides background information about this definition; highlights the ethical and theological dimensions of environmental stewardship; defines and discusses carbon offsets; takes some preliminary steps to measure the carbon footprint of the 136th General Assembly (2010) and recommends further initiatives for General Assembly’s consideration.

Carbon Emissions and Climate Change

Since the industrial revolution (1750), human activity, primarily the combustion of fossil fuels and land use changes like deforestation, has produced increasing amounts of carbon dioxide, methane and nitrous oxide called greenhouse gases (GHGs).⁷ In the atmosphere, GHGs absorb and reflect heat. Earth has a finite capacity to absorb greenhouse gases. An unprecedented increase in atmospheric GHG levels, caused by human activity, are responsible for a global warming trend that is changing the earth’s climate and profoundly harming people and the

environment. The report of the International Affairs Committee to the 136th General Assembly reports on this in detail (see p. 390-405).

In this report the term “carbon emissions” refers only to GHG emissions released as a result of human activity.

The term “carbon footprint” is a measurement (usually given in tonnes of carbon dioxide equivalents) of all the GHGs released by the combustion of fossil fuel during an activity (like flying) or by a specific item (like a refrigerator). Carbon dioxide is the most harmful greenhouse gas because it is contributing the most to global warming.

The term “carbon neutral” (or “net-zero carbon footprint”) describes human efforts to reduce carbon emissions, and to increase the earth’s ability to absorb carbon emissions (through certain kinds of offset programs). Human efforts to attain carbon neutrality fall into two categories: (1) reduction of overall carbon dioxide emissions, and (2) balancing or offsetting emissions by purchasing carbon offsets. This is explored in the “Carbon Offsets” section (see p. 443).

Statements from Previous General Assemblies

The 116th General Assembly (1990) acknowledged that global warming is one of the most serious global environmental challenges to the health, security and stability of human life and natural ecosystems, and recommended ways courts of the church could promote and be involved in environmental stewardship. Of particular interest is a statement made by the 117th General Assembly (1991) which commented on human carbon emissions: “...the reduction in fossil fuel use in order to limit carbon dioxide emissions that contribute to global warming, needs to be a Canadian priority....Funding [of] research and development of clean, renewable energy resources must be increased by redirecting it away from conventional fossil fuel and nuclear energy.” The 120th General Assembly (1994) stated that natural resources should be recognized as “capital” to be sustained for future generations (A&P 1991, p. 286, 289).

The 134th General Assembly (2008) approved the recommendation that The Presbyterian Church in Canada become a signatory to the Carbon Disclosure Project (A&P 2008, p. 41). The CDP is an investor coalition representing over \$57 trillion in assets from 385 institutional investors. It is an independent, not-for-profit organization. These investors include private and public pension funds and faith communities in the USA, Canada and a number of other countries. The CDP seeks full disclosure from corporations regarding the opportunities and risks they face due to climate change. Publishing the results of the responses informs shareholders how corporations are responding to the opportunities and risks posed by climate change. The Conference Board of Canada serves as the Canadian Secretariat for the CDP.

A four page summary of General Assembly reflections, policies and statements is available from Justice Ministries.

Ecumenical Organizations Involved in Ecological Justice

The Presbyterian Church in Canada is a member of three ecumenical organizations that study and promote ecological justice: KAIROS: Canadian Ecumenical Justice Initiatives (www.kairosCanada.org); World Council of Churches (www.oikoumene.org) and World Alliance of Reformed Churches (warc.jalb.de). Please visit the websites of these organizations for detailed information on their ecological justice programs.

Theological and Ethical Reflections

Caring for creation implies that we have a responsibility to live in a way that neither harms our local and global neighbours nor future generations. Striving to reduce our carbon footprint is not just a moral or ethical issue about the environment, it is a faith issue concerned with our relationship with “God’s whole, wondrous creation.”⁸

Christians seeking to understand the need and implications of sustainable living are embracing a theology of caring for creation sometimes called eco-theology. Such a theology is based on the belief that all parts of creation are interconnected and interdependent, and includes examining anew:

1. The relationship of God with creation.
2. The broken relationships within God’s creation.
3. The human responsibility to serve God and care for creation.

1. The relationship of God with creation

The “Accra Confession: Covenanting for Justice in the Economy and the Earth” was adopted by the World Alliance of Reformed Churches 24th General Council in Accra, Ghana, 2004. The Accra Confession was endorsed by the 134th General Assembly (2007). The confession includes theological reflections on the relationship between God and creation, including:

“We believe in God, Creator and Sustainer of all life, who calls us as partners in the creation and redemption of the world. We live under the promise that Jesus Christ came so that all might have life in fullness” (John 10: 10). Guided and upheld by the Holy Spirit, we open ourselves to the reality of our world.

We believe that God is sovereign over all creation (Psalm 24:1).

We believe that God has made a covenant with all of creation (Genesis 9:8-12). God has brought into being an Earth community based on the vision of justice and peace. The covenant is a gift of grace that is not for sale in the marketplace (Isaiah 55:1). It is an economy of grace for the household of all of creation. Jesus shows that this is an inclusive covenant in which the poor and marginalized are preferential partners and calls us to put justice for the “least of these” (Matthew 25:40) at the centre of the community of life. All creation is blessed and included in this covenant (Hosea 2:18ff).

2. The broken relationships within God’s creation: between humans who have abundant resources and humans who have not; between humans and the environment; between humans and God

Sin is seen “in the breakdown of human relationships, revealed in the unjust distribution of resources which creates a chasm between rich and poor. Sin also lies in the loss of connectedness between human beings and the environment, which has brought about the crisis of global warming. And in all this there is, too, the breakdown of the relationship between us and God.”⁹ Humankind’s refusal to acknowledge this brokenness and inaction to heal this brokenness is sinful.

3. The human responsibility to serve God and care for creation

Gordon Aeschliman, president of the Christian organization, Target Earth International, says “Serving God’s creation and doing justice for the poor are inseparable missions in today’s world”.¹⁰ Climate change is undermining the poverty reduction and environmental sustainable development objectives of the Millennium Development Goals.¹¹

Eco-theologian, Sallie McFague, of the Vancouver School of Theology, argues for a new economic model believing that “in order for the whole household of the planet to flourish, the earth’s resources must be distributed justly among all its inhabitants, human and [non-human] on a sustainable basis. The three basic economic rules for all to thrive in this household are: take only your share; clean up after yourself; and keep the house in good repair for those to come.”¹²

A theology of care of creation is inconsistent with an individualistic view of human life or a consumer-based economy built on:

- unlimited resource development;
- the belief that bigger and more are better than smaller and less;
- monetary measures of development rather than human and environmental measures like life expectancy, child mortality, clean water, forest reserves, biodiversity.

Locally we have seen the environmental impacts of our actions (e.g. smog, polluted water). Are we also responsible for the unseen, often unknown impacts – that is, the environmental and human injustices experienced by the poor and particularly by people in the South?

Jesus’ idea of faithful living is not just revealed in one particular action, but is embedded in everything a person is and does. In Matthew 25:31-46 neither the sheep nor the goats knew what they had done right or wrong, but ignorance was no excuse. The “righteousness” of the sheep was declared because of the way they had lived serving others, unwittingly, day by day. More than once Jesus spoke to his disciples about a life of service mattering above all else (Mark

9:37, Matthew 23:11-12, Matthew 20:26-28, Luke 22:26). The occurrence of service mattered more than the personal traits of the doer (Mark 9:38-41).

From a theology of care of creation, these four themes emerge:¹³

- God's declaration that all creation is "very good" (Genesis 1:31);
- Jesus' new commandment "to love one another as I have loved you" (Luke 10:25-37);
- The biblical prophetic tradition to speak truth to power in the cause of justice (Isaiah 58:6);
- Christianity's commitment to transform the world (Acts 10:34-43).

These themes direct Christians to faithful actions to bring about a just and sustainable way of life.

Organizational Energy Policies

A number of organizations provide resources on ways to reduce carbon emissions. Some organizations have audited their carbon emissions and established baseline carbon emission information. Other organizations have established energy policies and set reduction targets. These initiatives are relatively new.

Amnesty International Canada established a set of venue criteria as a part of a strategy to reduce the environmental impact of its meetings. It plans to regularly evaluate its progress in reducing the environmental impact of its meetings, and has declined using carbon offsets.¹⁴

KAIROS has developed an energy policy that includes calculating carbon emissions from staff travel, building heating, electricity usage and waste production, and sets targets to reduce its carbon emissions.

The Anglican Church of Canada set up the Task Group to Reduce Carbon Emissions of the Partners in Mission and Ecojustice Committee in 2007 to explore ways to support Anglican churches in reducing their carbon footprints.¹⁵

The United Church of Canada has examined its General Councils (held every three years) with respect to electricity, heating, air conditioning, ground transportation, air travel, paper materials, venue, registration, accreditation, transportation, offices, food and beverage services, procurement, production.¹⁶ One third of the trips made by the current moderator will be by train.¹⁷

Carbon Offsets

A carbon offset is an emission-reduction credit generated from another organization's project that results in a reduction of GHGs. These reductions must be over and above any reductions that would have occurred without the project. Carbon offsets are traded or bought.

The quality of offsets is determined by the organization offering the offsets and how they are used. This report outlines some of their limitations.

Offsets rely on the assumption that carbon emissions can be neutralized. They should never replace conscientious attempts to reduce overall carbon emissions. Critics of carbon offsets have noted the ethical dimensions of commodifying the impetus of climate change mitigation. Offsets may be purchased by individuals wishing to respond to a personal sense of responsibility for climate change mitigation. It is crucial to emphasize that offsets should never be a replacement for overall reductions.

Organizations offering carbon offsets are part of a larger, emerging carbon trading market.

The most important point to consider when evaluating offsets and the organizations that offer them, are the projects they invest in. There are three main types of offset projects:

1. emission-free energy generation (e.g. wind or solar energy);
2. energy efficiency projects (e.g. compact florescent lamps, energy efficient motors and appliances);
3. sequestration (e.g. planting trees).¹⁸

The first two categories reduce emissions. Sequestration projects absorb emissions that have already been released.¹⁹ A best practices approach to climate change mitigation is to avoid the emissions in the first place.

A growing number of organizations offset their employees' travel and this trend is expected to grow.²⁰ Because offsets are an intangible commodity, it is important, the David Suzuki Foundation argues, to set clear ownership guidelines to ensure that carbon offsets are not "double counted," that is to ensure that a credit purchased by one person is not then sold, again, to someone else.

The voluntary offset market in Canada, as in many countries, is not regulated by the government. For this reason, it is important that industry standards exist to help consumers evaluate the quality of an offset organization, and the credits they sell. As of 2008, there were 14 carbon offset standard bodies in Canada, and over 100 globally.²¹ The Pembina Institute and the David Suzuki Foundation name the Clean Development Mechanism (CDM) and The Gold Standard as the two of the most widely used and recognized standards.²²

Standards will generally evaluate for additionality (ensuring that projects offer offsets that wouldn't have otherwise been available in the absence of a project, that is a new project), accurate quantification²³, auditing²⁴, unique ownership²⁵, permanence²⁶, leakage²⁷, sustainability considerations²⁸, stakeholder consultation, and timing^{29, 30}.

Carbon Neutral General Assemblies

Before calculating the cost of a carbon neutral General Assembly, all sources and amounts of event-related carbon emissions need to be identified. These would include:

- Travel to the event venue (including, flying, train and driving)
- Local travel during the event
- Energy consumed by the event venue (e.g. heating, cooling, lights, computers, etc.)
- Food and beverage consumption (including quantity of meat and vegetables, emissions generated during processing and transportation of food to the venue)³¹
- Travel and energy consumption during the event planning process (not just the event itself)
- Paper use
- Waste

Carbon Emissions from the 136th General Assembly

Calculating the carbon footprint of a large gathering, such as a General Assembly, is complicated. There is an ecological impact (which very often includes carbon emissions) to virtually every part of our daily lives (i.e. the energy needed to light and heat buildings, transportation, waste, food, etc.). The scope of this report is limited to calculating the CO₂ emissions for commissioners' flights to and from the 136th General Assembly (2010).

About flying

Aviation is the fastest growing source of greenhouse gas emissions.³² Aviation has a disproportionately large carbon footprint because burning jet fuel at high altitudes concentrates the impact of CO₂ emissions.

Calculating Carbon Emissions

There is no standardized methodology for calculating carbon emissions. Some methods are more comprehensive than others.

Illustrating Differences in Carbon Calculators

Air Canada has a partnership with Zerofootprint, a Toronto based organization. Zerofootprint calculates that one, roundtrip flight from Toronto, Ontario to Sydney, Nova Scotia emits 0.4 tonnes of CO₂. The German-based organization Atmosfair calculates 0.8 tonnes of CO₂ for the same trip. The Pembina Institute is a Canadian not-for-profit organization that provides policy and education information on climate change and energy issues. It evaluated the different methodologies used by a number of air travel CO₂ calculators to determine CO₂ emissions. At the Pembina Institute's suggestion, Justice Ministries used the Atmosfair calculator to measure the CO₂ emissions of flights to the 136th General Assembly (2010).³³

Methodology for Calculating the Aviation CO₂ Emissions of the 136th General Assembly (2010)

The roll of Assembly for the 135th General Assembly was used to determine the number of commissioners attending the General Assembly, and their departure points. Calculations were

limited to CO₂ emissions from direct flights to and from Sydney, Nova Scotia (as the closest airport to the University of Cape Breton). Calculations do not account for stopovers and connecting flights. Calculations exclude CO₂ emissions from driving to and from airports. It was assumed that commissioners from Prince Edward Island, Nova Scotia and New Brunswick would drive to General Assembly. Their emissions have been excluded from these calculations. Distances were calculated from one of 25 departure airports from across Canada to Sydney Airport, Nova Scotia. Departure airports were selected based on their nearness to a commissioner's home, and the availability of flights to Sydney through two major airlines (Air Canada and Westjet).³⁴

Preliminary Results

- It will take an estimated 444 (direct) flights to fly 222 commissioners to and from the 136th General Assembly (2010). This does not include resource people or General Assembly guests.
- On average, commissioners will fly 4,508 kilometres (roundtrip) to attend the 136th General Assembly. Commissioners (collectively) emitted 271.5 tonnes of CO₂ to fly (roundtrip) to the 136th General Assembly (2010).
- On average, one commissioner emitted 1.2 tonnes of CO₂ to fly (roundtrip) to the 136th General Assembly (2010). The average citizen of India emits 0.9 tonnes of CO₂ per year (not including industry and commercial emissions).³⁵
- 14 Life and Mission Agency staff will attend the 136th General Assembly (2010). This staff will collectively emit 12 tonnes of CO₂ to fly to and from the General Assembly.
- The Canadian Council for International Cooperation reports that, per capita, Canadians emit 13 times the amount of CO₂ compared to a citizen of India.³⁶
- The European Economic Social Committee recommends an annual, personal cap of 2 tonnes of CO₂, to keep the rise of the average surface temperature to less than 2 degrees Celsius (the threshold of dangerous climate change).³⁷
- The Conference Board of Canada reports that in 2005, on a per capita basis, Canada emitted 22.6 tonnes of CO₂ (including individual, industry and commercial sources). Canada ranked 16th out of 17 Organization for Economic Co-operation and Development (OECD) countries on GHG emissions per capita.³⁸

For Comparison

- 1 litre of gasoline produces about 2.4 kg (.0024 tonnes) of CO₂.³⁹
- On average, Canadians produce half of their annual CO₂ emissions from driving.
- Canada uses more energy than all 760 million inhabitants of Africa.⁴⁰

Air Canada has a Carbon Offset Program offered through the organization Zerofootprint. Zerofootprint has several ways of generating carbon credits including reforestation, tire recycling programs. Credits purchased through the Air Canada program are generated from a forest restoration project in Maple Ridge, British Columbia. The program reports that as of November 2009, 14,513 tonnes of CO₂ emissions had been offset by the planting of 2,903 trees.

Westjet's website has no information on its current Carbon Offset Program.

The 134th General Assembly (2007) endorsed "The Accra Confession: Covenanting for Justice in the Economy." The Accra Confession is a plea from our brothers and sisters in the global south to be wiser stewards of creation. Understanding the impact we have on the planet is a first step to responding to the call to "hear the cries of people who suffer, and the woundedness of creation itself." Measuring our carbon footprint is one way to do this. Documenting the carbon footprint of General Assembly will assist the church in developing policies and strategies to reduce the carbon footprint of holding a General Assembly. For these reasons the following recommendations are presented.

Recommendation No. 8 (adopted, p. 36)

That commissioners and resource people record their air and automobile mileage on travel reimbursement forms to generate baseline data of the General Assembly's carbon footprint.

Recommendation No. 9 (adopted, p. 36)

That the baseline data be used to assist the church in developing policies and strategies that will reduce the General Assembly's carbon footprint.

General Assembly generally occurs at a university campus. A growing number of universities have introduced environmental sustainability programs to reduce GHG emissions.

Recommendation No. 10 (adopted, p. 36)

That in the criteria for evaluating potential General Assembly sites include questions about the energy efficiency and environmental programs and policies of potential sites.

These questions would not dictate the outcome of an evaluation process nor determine final acceptance of a venue, but provide information for consideration. Justice Ministries will develop a checklist to assist this process.

Recommendation No. 11 (adopted, p. 36)

That this be the response to the additional motion re General Assemblies and carbon footprint.

Conclusion

With what can we compare the kingdom of God, or what parable shall we use for it? It is like the mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade. (Mark 4:30-32)

Face-to-face gatherings like General Assembly cannot be carbon-neutral events without the purchase of carbon offsets. Efforts by General Assembly to reduce its carbon footprint are valuable learning opportunities that make a tangible contribution to responding to climate change.

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CARBON DISCLOSURE PROJECT

The 134th General Assembly approved the recommendation that The Presbyterian Church in Canada become a signatory to the Carbon Disclosure Project (CDP). The Presbyterian Church in Canada will be listed as a signatory in the 2009 annual report (A&P 2008, p. 327-28, 41).

The CDP is an investor coalition representing over \$55 trillion in assets from 475 institutional investors. It is an independent, not-for-profit organization. The investors include private and public pension funds and faith communities in the US, Canada, the UK, Australia and a number of other countries.

The CDP seeks full disclosure from corporations regarding the opportunities and risks they face due to climate change. Publishing the results of the responses informs shareholders how corporations are responding to the opportunities and risks posed by climate change. The Conference Board of Canada serves as the Canadian Secretariat for the CDP.

In Canada, the CDP sends out annual surveys to the 200 largest publically traded corporations listed on the Toronto Stock Exchange. In 2009, 49% of these corporations responded to the 2009 survey. In 2008, 55% responded to part or all of the survey. There is no legal requirement to respond. 15 Canadian companies were recognized as Carbon Disclosure Leaders (by the global 2009 CDP report). The Canadian 2009 CDP report indicates that:

1. respondents were equally from high-carbon impact industries (industries that produce concentrated amounts of carbon emissions, such as an oil company) and low-carbon impact industries such as banking that, comparatively, produce lower levels of carbon emissions than high-carbon impact industries;
2. larger companies provided more comprehensive information; and
3. respondents determined there were more opportunities than risks in addressing climate change.

Many of these opportunities were in regulatory areas, such as providing alternative products and services to replace older products or services affected by regulation. An example of this might be the replacement of an older, less energy-efficient appliance, because the older model is no longer allowed to be in use. 59 companies identified regulatory risks (for example, regulation of GHG reductions) as being the area of greatest risk to their operations. Two-thirds of the 71 companies that identified risks are taking or planning to take action to manage these risks.

The report identifies three organizations setting “carbon neutral” goals: Bank of Montreal, Groupe Aeroplan and Toronto Dominion Bank Financial Group. These companies will reduce energy demand and improve the energy efficiency of their operations, and purchase carbon offsets to meet this target.

For the first time, the 2009 CDP makes regional comparisons so Canadian survey respondents can assess how they are doing compared to corporations in other regions of the world. For many survey areas (such as engagement with climate change policy makers, disclosure of direct emissions from operations and engagement in emissions trading) Canadian survey respondents are in the median. Fewer Canadian survey respondents are engaged in identifying risks and opportunities in response to climate change, compared to corporations in other regions of the world, but information on these corporations is not identified.

The 2009 CDP report and executive summary is available at www.cdproject.net/reports.asp.

TOWARD A POVERTY FREE CANADA

The Parliamentary Standing Committee on Human Resources, Skills and Social Development and the Status of Persons with Disabilities (HUMA) introduced the following motion to the House of Commons. The motion passed.

That with November 24, 2009, making the 20th anniversary of the 1989 unanimous resolution of this House [House of Commons] to eliminate poverty among Canadian children by the year 2000, and not having achieved that goal, be it resolved that the Government of Canada taking into consideration the Committee’s work in this regard and respecting provincial and territorial jurisdiction, develop an immediate plan to eliminate poverty in Canada.

Within weeks of releasing its final report, HUMA's work was suspended with the prorogation of Parliament.

In December 2009, the Senate Standing Committee on Social Affairs, Science and Technology released its landmark report, "In from the Margins – A Call to Action on Poverty, Housing and Homelessness". The committee concluded unanimously that "eradicating poverty is not only the humane and decent priority of a civilized democracy but absolutely essential to a productive and expanding economy." There are 74 recommendations in this 300 page report. Three recommendations are noted here:

1. The federal government adopt as a core social policy poverty eradication goal that all programs dealing with poverty and homelessness are to lift Canadians out of poverty rather than make living within poverty more manageable and that the federal government work with the provinces and territories to adopt a similar goal.
2. The federal government establish with the provinces, a goal that individuals and families, regardless of the reasons for their need, receive a guaranteed income that at least matches the after-tax Low Income Cut-Off (LICO). Statistics Canada calculates the LICO by estimating the income threshold below which a family is likely to spend significantly (20%) more of its income on food, shelter and clothing. The average family of four spends 43% of after-tax income on food, shelter and clothing. If a family of four spends more than 63% of after-tax income on food, shelter and clothing, then the family's income falls below the LICO. An individual or family is considered low-income if their income does not exceed 50% of median individual or family income.
3. The National Child Benefit be raised incrementally and predictably to reach \$5,000 by 2012.

There are hopeful initiatives to reduce poverty underway in a number of provinces.

In Newfoundland and Labrador steady progress is being made in reducing the overall level of poverty since 2003 from having one of the highest levels of poverty to having one of the lowest in Canada.⁴¹

The Government of New Brunswick adopted a poverty reduction strategy in November 2009 entitled "Overcoming Poverty Together". The government has set a target to reduce income poverty by 25% and deep income poverty by 2015. The government is drafting an "Economic and Social Inclusion Act". The provincial minimum wage will rise to the average wage in the Atlantic provinces by September 2011.

In Nova Scotia, the government has appointed a Coordinator for Poverty Reduction under the Department of Community Services. The government will present a poverty reduction plan in 2010.

The Government of Quebec is holding public consultations to develop a second Five Year Plan for the "War Against Poverty". Legislation passed several years ago obliges the provincial government to reduce poverty.

In May 2009, the Ontario Legislature passed the "Poverty Reduction Act" that commits the government to set targets to reduce poverty. The government is committed to reducing child poverty by 25% by 2013.

In May 2009, the Government of Manitoba released its poverty reduction strategy entitled "All Aboard", which aims to "create more affordable housing, strengthen training and income supports, enhance child development, and ease access to co-ordinated services and programs."

Organizations that are part of Campaign 2000⁴² continue their work to encourage provincial governments that have not yet introduced legislation or policies to adopt a poverty reduction plan and strategies (www.campaign2000.ca).

Federal leadership is needed in working with the province and territories, the non-profit sector, faith communities, the labour movement and the business community in developing a national vision to reduce poverty. The report from the Senate committee is an important step.

In the past year, Justice Ministries has done presentations on poverty in Canada in seven presbyteries and two presbyterials. In many communities, the church is active in ministering to

neighbours on low incomes. The church has a contribution to make in the public square by meeting with provincial and federal elected officials to encourage policies and programs that reduce poverty.

As Canada begins to emerge from the current recession, the church's concern should be about neighbours who have absorbed the brunt of the recession. Government spending and tax decisions should take into account the impact of these decisions on citizens living in poverty.

Dignity for All: The Campaign for a Poverty-Free Canada

Citizens for Public Justice (CPJ) is a Christian research and education agency based in Ottawa. In 2009, Citizens for Public Justice and Canada Without Poverty launched "Dignity for All: The Campaign for a Poverty-Free Canada". The goals of the campaign are:

1. a comprehensive, integrated federal plan for poverty reduction, (this would be linked to provincial and territorial plans);
2. a federal act to eliminate poverty, promote social inclusion and strengthen social security; and
3. sufficient federal revenue to invest in social security.

Over 250 organizations and almost 5,000 individuals across Canada have endorsed "Dignity for All". The campaign is consistent with statements and policies approved by previous General Assemblies and is worthy of The Presbyterian Church in Canada's support. The "Dignity for All" postcard is on the web site, www.dignityforall.ca.

Recommendation No. 12 (adopted, p. 39)
That the "Dignity for All" campaign be endorsed.

Recommendation No. 13 (adopted, p. 39)
That individuals in The Presbyterian Church in Canada be invited to sign the "Dignity for All" postcard.

DIVERSITY

Case Studies

Several case studies have been written to accompany "Growing in Christ: Seeing the Image of God in our Neighbour: Policy of The Presbyterian Church in Canada for Dealing with Allegations of Racial Harassment".

The case studies provide examples of racist remarks or racist behavior and illustrate how to apply the church's policy for dealing with allegations of racial harassment. The case studies are posted on the church's web site with "Growing in Christ: Seeing the Image of God in our Neighbour: Policy of The Presbyterian Church in Canada for Dealing with Allegations of Racial Harassment".

OVERTURE NO. 18, 2009 (A&P 2009, p. 527, 21)

Re: Strategy for greater racial and ethnic involvement in leadership

Overture No. 18, 2009 was referred to the Life and Mission Agency (Justice Ministries) to consult with the Assembly Council. The overture requested that a task force be established to "study [the issue] and offer a strategy to help the church at all levels...to appreciate and welcome racial and ethnic minorities and to value the skills and spiritual gifts they have to offer" (A&P 2009, p. 527). The taskforce has been established and has begun its work. A report will be submitted to the 137th General Assembly (2011).

The Assembly Council appointed three representatives to the task force at its meeting in November 2009: The Rev. Stewart Folster, Saskatoon; The Rev. Ina Golaiy, Weyburn; Mr. Paul Tysdal, Briercrest. All three are from Saskatchewan. The Associate Secretary for Justice Ministries has invited the following individuals to participate in the taskforce: The Rev. Paulette Brown, Ms. Adele Halliday, The Rev. Paul Kang, The Rev. In Kee Kim (all from Toronto) and Dr. Anu Bose from Ottawa.

MIGRANT MISSION STUDY TRIP

The Associate Secretary for Justice Ministries led a group of Presbyterians on a week-long mission tour to the Mexican and US border regions in November 2009 to learn about and meet

with migrants. The visit was hosted by Borderlinks, an agency based in Tucson, Arizona that has been hosting exposure visits in the border region for many years. Members of the delegation are involved in speaking about their visit and writing articles for various church publications.

This mission exposure program is not well known across the church and it is a challenge to recruit an adequate number of participants. This is an intensive week and at times a disturbing one, but those who have taken part in this program, attest that they gained a new understanding of the world of migrants, including undocumented migrants. Some participants from the 2007 mission tour continue to do presentations.

Individuals from the 2007 and 2009 exposure visits are valuable resources for the church. Justice Ministries is consulting with these individuals about a program to learn about and respond to the challenges facing migrant workers in Canada.

PEACE AND HUMAN SECURITY INTERNSHIP PROGRAM

Justice Ministries, in partnership with Project Ploughshares, initiated the Peace and Human Security Internship Program. The program is open to adherents and members of The Presbyterian Church in Canada who are recent graduates in international affairs or a related field. This is a three year program. One intern will be chosen each year. The first intern, Mr. Adam Parsons, began in September 2007 and completed his internship in May 2008. The second internship was awarded to Ms. Laura Ashfield. She began her internship in September 2009. The program is an opportunity for a young Presbyterian to learn about peace and human security issues and to work in an ecumenical setting. The internship is made possible through undesignated bequests.

COMMUNICATIONS

Justice Ministries communicates with congregations and courts of the church through PCConnect, Mission Capsules and Prayer Partnerships, and The Presbyterian Church in Canada's website. Justice Ministries produces a semi-annual newsletter "In Our Small Corner". There are approximately 650 subscribers to the newsletter. Justice Ministries staff preached and led workshops across the church in three congregations, five presbyteries, two WMS presbyterials, one Toronto-based workshop and two conferences on Calvin's 500th anniversary. Invitations are welcome.

Social Action Handbook

The Social Action Handbook (SAH) was updated to 2009. It is available on cd-rom (from the Book Room) and can be viewed or downloaded online. 228 copies of the 2009 cd-rom were ordered between September 2009 and February 2010. The Social Action Handbook is updated each year following General Assembly. Every five years the SAH is reviewed to determine if a revision is necessary. The purpose of the revision is to keep the SAH up to date and accessible. The last revision was done in 2004. As this report was being prepared, a review was being carried out.

Urgent Action Requests

In November 2009 Justice Ministries developed a new urgent action resource. There is a portal on Justice Ministries' website for church members to respond to timely issues. The November 2009 urgent action focused on climate change, poverty, and HIV/AIDS. Urgent action requests are also circulated electronically to Presbyterians across Canada. Justice Ministries is grateful to members of the church involved in the urgent action network.

MINUTE OF APPRECIATION

Justice Ministries would like to acknowledge and thank two members of the Advisory Committee who completed their terms. The Rev. Robert Royal served a three year term. Ms. Adele Halliday served two three-year terms and provided leadership in her capacity as convener for three years. Their time, energy and work for the Advisory Committee was appreciated.

Justice Ministries Advisory Committee

Ms. June Campbell, The Rev. Mary Campbell, Ms. Dionne Cousins, Ms. Adele Halliday (Convener), The Rev. Wally Hong, Mr. Peter Houghton, The Rev. Paul Kang, The Rev. Dr. Pam McCarroll and Mr. Mike Burns (one year student appointment).

Bibliography for the Introduction

This list excludes resources previously listed under “Resources Consulted” in the “Response to Additional Motion re The Cost of Holding a Carbon Neutral GA.”

Brueggemann, Walter, *The Prophetic Imagination*, Augsburg Fortress, Minneapolis, MN 2001.

Grey, Mary C., *The Outrageous Pursuit of Hope: Prophetic Dreams for the Twenty-First Century*, The Crossroads Publishing Company, New York, 2001.

Harris, Maria, *Proclaim Jubilee: A Spirituality for the Twenty-First Century*, Westminster John Knox Press, Louisville, 1996.

Pallares, Jose Cardenas, *A Poor Man Called Jesus – Reflections on the Gospel of Mark*, Orbis Books, Maryknoll, New York, 1986.

End Notes

End notes 6-40 are referenced under “Works Consulted” in the “Response to Additional Motion re The Cost of Holding a Carbon Neutral GA” on pages 444-46. All other endnotes are referenced under “Bibliography for the Introduction” at the end of the Justice Ministries report, just above this list. Page numbers are listed, where possible. Some resources are electronic documents that do not have page numbering and are marked as “np”.

1. Brueggemann, p. 65.
2. Ibid, p. 125.
3. Grey, np.
4. “A New Effective Approach to Canadian Aid”, Speaking Notes for the Honourable Beverly J. Oda, Minister of International Cooperation, The Munk Centre for International Studies, University of Toronto, May 20, 2009.
5. “Economic Advocacy Measures: Options for KAIROS Members for the Promotion of Peace In Palestine and Israel”, KAIROS, January 7, 2008, www.kairoscanada.org, p. 20.
6. The Accra Confession was endorsed by the 133rd General Assembly of The Presbyterian Church in Canada, A&P 2007, p. 263, 20, “Accra Confession”, A&P 2005, p. 282-86.
7. IPCC, “Changes in Atmospheric Constituents and in Radiative Forcing”, np.
8. “Globalization We Can Grasp: The Covenanting for Justice Online Curriculum”, developed by the North American Working Group for Covenanting for Justice, associated with the World Alliance of Reformed Churches; “Accra Confession,” np.
9. Quoting Paula Clifford of Christian Aid in “Theology of Climate Change”, p. 11.
10. The Green Bible, p. 91
11. “Climate Change and the Millennium Development Goals”, np.
12. “Theology of Climate Change”, p. 8.
13. “A Theology for Climate Justice”, p. 2-3.
14. Email correspondence with Gloria Nafziger, Amnesty International, Toronto office.
15. “Engaging in God’s Mission”, p. 2.
16. See The United Church of Canada’s website for further details, online at www.gc40.united-church.ca/en/about/green.
17. *The United Church Observer*, January 2010, p. 36.
18. Sequestration projects are the most controversial projects because, according to the Tufts Climate Initiative, they must be considered in light of their “additionality”; a project must reduce emissions above and beyond what would have happened if that credit had not be purchased. Establishing a method for doing this is difficult.” Kollmuss, p. 5, 10.
19. Ibid, p. 5.
20. Ibid, December 2006, p. 3.
21. “Purchasing Carbon Offsets”, p. 8.
22. Ibid, p. 36.
23. Ensuring that offsets can be accurately measured in terms of the CO₂ they claim to offset.
24. Independent evaluation of a carbon offset program ensuring that it’s doing what it’s supposed to be doing.
25. Ensuring that carbon credits are only sold once, to one consumer.
26. Planting a tree, for example, would not ensure permanence in an offset; if the tree dies, the carbon is released back into the atmosphere.

- 27. Ensuring that carbon reductions in one region do not result in carbon emissions in another region. For example, if a carbon credit is purchased to protect a tree in one region, the logging industry may just move its activities somewhere else.
- 28. Ensuring that carbon offset projects do not harm either people or the environment.
- 29. Ensuring that carbon offset projects are offsetting at the time of purchase. For example, if a credit is purchased for a wind farm that has not yet been built, the effect of the credit is delayed. If something should happen to the project itself, it may never come to fruition.
- 30. "Purchasing Carbon Offsets", p. 29-37.
- 31. Eating meat has been identified as an activity contributing to GHG emissions. While livestock production is not a major CO₂ emitter, the United Nations' Food and Agriculture Organization (FAO) has estimated that direct emissions (i.e. methane and nitrous oxide) from livestock production account for about 18% of the world's total GHG emissions. "Livestock impacts on the environment", np.
- 32. Monbiot, p. 174.
- 33. Email correspondence with Alex Doukas at The Pembina Institute, January 19, 2010.
- 34. All flights were routed to Sydney Nova Scotia, with the exception of flights from Grand Prairie to Halifax, as Westjet only flies to the Halifax airport in Nova Scotia.
- 35. Information provided by Atmosfair's emission calculator, online at www.atmosfair.de.
- 36. Canadian Council for International Co-operation, p. 14.
- 37. IPCC, np.
- 38. "Greenhouse gas emissions per capita", np.
- 39. "Fuel Consumption Calculator", Natural Resources Canada website, accessed March 8, 2010. Online at www.oee.nrcan.gc.ca/publications/transportation/fuel-calculator/index.cfm.
- 40. "Kyoto Protocol: Canada's Emissions", np.
- 41. "Keep the Promise: Make Canada Poverty-Free!", *Campaign 2000 E-Bulletin*, December 2009.
- 42. Campaign 2000 is a Canadian education and policy organization working to end poverty in Canada.

MINISTRY AND CHURCH VOCATIONS

Staff	Associate Secretary:	Susan Shaffer
	Program Manager:	Liz Brewer
	Administrative Assistant:	Jackie Czeglédi
	Secretary (part-time):	Sheila Lang

PREAMBLE

Ministry and Church Vocations continues to keep before it the goals developed with its advisory committee. These goals are:

- 1. to provide caring, competent and appropriate support to the courts and individual members of The Presbyterian Church in Canada;
- 2. to help church leadership and staff to have knowledge and background to interpret and respond to new information and trends;
- 3. to research and monitor changes in church and society and the requirements for leadership for the support of professional church workers by the courts of the church; and
- 4. to facilitate the sharing of information and talent among various regions and courts.

As it works to realize these goals, Ministry and Church Vocations has focused on the tasks of education, research and communication.

EDUCATION

Seminars were held with theological students on maintaining appropriate pastoral boundaries, conflict resolution and seeking a call. As well, Ministry and Church Vocations continues to participate in an ecumenical program designed to support new ministers in their roles and responsibilities. In the fall of 2009, a fourth ecumenical program was held for newly retired and soon-to-be-retiring ministers.

RESEARCH

Current study topics include the impact of mental health issues on church leadership (Overture No. 5, 2009); resources for dealing with holistic health issues (Overture 17, 2009); guidelines for ministers sharing a common manse (Overture No. 3, 2010), the membership of the Committee

on Education and Reception (Overture No. 9, 2009), and educational requirements for candidates from other theological schools (Overture Nos. 5, 13, and 15, 2010).

COMMUNICATION

In fulfilling its support role, Ministry and Church Vocations strives to facilitate effective communication. For example, through the profile referral service, congregations and professional church leaders are assisted in searching for suitable candidates and placements.

We appreciate the contributions of volunteers across the country to the work of Ministry and Church Vocations. We wish to thank especially the advisory committee, the various task groups, and the ministers, diaconal ministers and elders who serve as counsellors or chaplains to theological students at guidance conferences.

PREPARATION FOR MINISTRY

Guidance Conferences

In 2009, guidance conferences were held at Crieff Hills Community, Puslinch, Ontario, in April and August.

22 candidates were recommended for certification.

1 candidate was not recommended for certification at this time with additional comments.

Two conferences are planned this year in April and in August at Crieff Hills.

Bursary List for Candidates for Ministry

A list of bursaries that are available to Presbyterian Church in Canada candidates for ministry is posted on the church's website (www.presbyterian.ca/resources/online/203). The intention is to include all bursaries except those restricted to members of a specific congregation. If new bursaries are established or if already established bursaries were missed when the list was set up, synods, presbyteries or congregations are asked to submit the information (i.e. contact person, deadline, application, restrictions) to Ministry and Church Vocations (slang@presbyterian.ca).

OVERTURE NO. 9, 2009 (A&P 2009, p. 523-24, 264, 17)

Re: Committee on Education and Reception membership

Overture No. 9, 2009 was referred to the Clerks of Assembly by the authoring presbytery (Winnipeg). In their response to the General Assembly in 2009, the Clerks recommended that the overture be referred instead to the Life and Mission Agency (Ministry and Church Vocations). Since the Life and Mission Agency, through Ministry and Church Vocations, bears primary responsibility for the work of the Committee on Education and Reception, the Clerks suggested that the Life and Mission Agency (Ministry and Church Vocations) should be offered the first opportunity to respond to the question of how committee members are named. The Clerks' recommendation was adopted.

The subject of this overture is the membership of the Committee on Education and Reception. The overture makes two requests: that the names of the members of the committee be printed in the Acts and Proceedings of the Assembly, and that the procedure for selecting committee members be changed.

The first request has been met already. The names of the committee members have appeared in the Book of Reports and the Acts and Proceedings since this request was received in 2009.

Some background information may assist with consideration of the second request.

The Current Situation

The Committee on Education and Reception recommends programs of study for mature students entering the ministries of The Presbyterian Church in Canada, for diaconal ministers of this denomination seeking ordination to the Ministry of Word and Sacraments, and for students who attend theological colleges other than those of The Presbyterian Church in Canada. It is also the committee's responsibility to review the applications of ministers from other denominations who wish to be received as ministers of The Presbyterian Church in Canada.

In earlier years, the Committee on Education and Reception was a standing committee of the Board of Ministry. However, since the Life and Mission Agency was formed to carry out the work formerly directed by the different boards, the committee has been a standing committee of the agency. As such, its members are chosen and appointed by the Life and Mission Agency.

The Committee on Education and Reception has eleven members. Six are appointed “from the church at large” and five are appointed by other bodies: there is one representative each from Canada Ministries, the Order of Diaconal Ministries, and the three theological colleges.

The Committee on Education and Reception makes decisions about applications following the guidelines adopted by the General Assembly and adhering to principles and procedures outlined in over thirty sections of the Book of Forms (248-248.13, 302-302.2, 174.5). The presbyteries have a key role in the discernment about particular applications by virtue of the requirement that applications of individuals living in Canada may come before the committee only with the written endorsement of the presbytery where the applicant lives. The committee reports directly to the General Assembly with recommendations about applications (Book of Forms, section 302), but in all other matters reports to the Assembly through the Life and Mission Agency, as do all other committees and departments under the purview of the agency.

Selection of Committee Members

The overture asks for a change in the church body that appoints the majority of the members of the Committee on Education and Reception. While not referring to the current arrangement, the appointing of committee members by the Life and Mission Agency, the overture asks that this responsibility be given to the General Assembly, which would appoint committee members on recommendation of the Nominating Committee of the General Assembly. The reasons given are the vital role the Committee on Education and Reception plays in the life of the church, and the fact that the committee acts on behalf of the General Assembly and is accountable to it. Implied in this rationale is a concern that the selection of the committee members has been placed in the hands of a group that is not sufficiently representative of the church, such that the interests of the church as a whole cannot be met.

However, the nature and functioning of the current appointing body, the Life and Mission Agency Committee, would support quite a different view. The Life and Mission Agency is a national committee of nineteen persons appointed from across the country. At the present time, its members come from six of the eight synods. Twelve members “from the church at large” have been appointed by the General Assembly, on recommendation of the Nominating Committee of the General Assembly. Three members have been appointed by the Assembly Council (whose members are appointed by the General Assembly). The remaining four members are appointed by groups with a wide geographical focus: two members by the Women’s Missionary Society, and one each by the Atlantic Mission Society and the Presbyterian World Service and Development Committee.

The Life and Mission Agency Committee meets twice yearly for three days, and at other times by teleconference as needed. The members bring the full range of concerns and perspectives from across the church to guide and review the work of the agency.

Conclusion

This review of the structure and functioning of the Life and Mission Agency indicates that it is well placed to bring different perspectives from across the church to the work of the agency. This capacity, which the overture correctly identifies as valuable, extends to the agency’s responsibility to appoint members to the Committee on Education and Reception. Therefore, a change in the appointing body is not necessary. For this reason, the following recommendation is presented:

Recommendation No. 14 (adopted, p. 39)

That the prayer of Overture No. 9, 2009 be answered in terms of the preceding report.

OVERTURE NO. 5, 2010 (p. 610)

OVERTURE NO. 13, 2010 (p. 614)

OVERTURE NO. 15, 2010 (p. 615)

Re: Educational requirements for candidates from other theological schools

Overture No. 5, 2010 from the Session of Cornerstone Community Church, Kleinburg, Ontario, was referred at its request to the Life and Mission Agency (Ministry and Church Vocations, Committee on Education and Reception) and transmitted to it by the Presbytery of Oak Ridges. Essentially the same overture was referred to the Life and Mission Agency (Ministry and Church Vocations) by two other sessions (Overture No. 13, 2010 from St. Andrew’s, Moncton, New

Brunswick and Overture No. 15, 2010 from Innerkip, Ontario) and transmitted to it by their presbyteries (New Brunswick and Paris, respectively).

The Committee on Education and Reception reviews the applications of ministers from other denominations who wish to be received as ministers in The Presbyterian Church in Canada. It also recommends programs of study for mature students entering the ministries of The Presbyterian Church in Canada, for diaconal ministers of this denomination seeking ordination to the ministry of Word and Sacraments, and for students who attend theological colleges other than those of The Presbyterian Church in Canada. In carrying out its work, the committee adheres to the principles and procedures outlined for it in the Book of Forms, and follows the guidelines regarding courses of study adopted by General Assemblies.

The guidelines for graduates of “other” theological colleges are the focus of this overture. The overture notes correctly that the current guidelines require such candidates to complete additional studies in a college of The Presbyterian Church in Canada. The overture asks that these guidelines be removed entirely. It proposes alternate guidelines that reduce significantly both the additional studies and the length of time a candidate spends in the church’s candidacy process before being permitted to seek a call.

The overture raises concerns that are voiced persistently across the church. Dissatisfaction with the committee’s guidelines typically focuses, as the overture does, on the individual candidates finding the assigned studies to be burdensome and discouraging. However, theological education is much more than a personal experience. In fact, it holds a central role in the church’s candidacy process – a multi-faceted process in which several different groups engage with the candidates over time in their discernment of God’s calling and preparation for ministry in The Presbyterian Church in Canada. The discernment process requires much more than simply identifying whether a candidate can do well in one particular congregation. In The Presbyterian Church in Canada, ordination is not to one congregation but to the ministry of Word and Sacraments of the denomination, and therefore the process followed must take into account preparation for participation and service in the broader church.

This interrelationship between the needs of the candidates as they seek to know and respond to God’s calling, and the needs of the church as it also listens for God’s call to the individual, makes addressing the concerns in the overture complex. Therefore to do so wisely will require careful study and consultation. Moreover the sheer persistence with which these questions arise indicates that the General Assembly guidelines, last reviewed and revised by it in 2002, should be reviewed at this time.

To this end, the Committee on Education and Reception has taken a number of steps between the time when the overture was received by Ministry and Church Vocations (December 16, 2009) and the committee’s next meeting (May 3-4, 2010). Consulting by email, the committee prepared and forwarded a survey to various individuals who have been involved in this category of application in recent years: candidates who completed the studies and are now ordained and serving in Presbyterian Church in Canada ministries, their certifying presbyteries while they were candidates, and The Presbyterian Church in Canada colleges they attended. The committee has asked all respondents to comment on the benefits as well as disadvantages of the assigned studies. Their suggestions for revising the church’s guidelines for this category of application have also been invited. One additional question was the degree to which the assigned studies caused them to duplicate their earlier M.Div. studies. In this regard, the committee has asked the ministers’ permission to see the transcripts of their studies in The Presbyterian Church in Canada college they attended, so that the committee can assess this question by transcript comparison.

The committee wishes to present a report to the next Assembly that discusses the current guidelines in light of feedback from various individuals and groups with recent experience of them, and examines the guidelines proposed by the overture along with any others the committee might propose. To ensure a measure of consensus about the Assembly’s guidelines going forward, the committee plans to recommend that its next report be circulated for study and report.

Recommendation No. 15 (adopted, p. 44)

That the preceding report be accepted as an interim response to Overture Nos. 5, 13 and 15, 2010, and that permission be granted to present a substantial response to the General Assembly in 2011.

SUPPORT FOR PROFESSIONAL CHURCH WORKERS

Incentive Grants for Colleague Covenant Groups

Serving the Lord Jesus Christ in the church's ministries can call upon every fragment of the ministers' resources – intellectual, emotional, social, physical and spiritual. It can touch ministers at the core of their beings – nurturing, challenging or shaking their faith in Christ and in the people and the church Christ loves. It should not be done alone, but where can ministers find the support and encouragement they need?

Colleague covenant groups are meetings of ministerial colleagues designed to offer participants encouragement and support. They create for ministers a place to pray together, to gain perspective, to experience gentle accountability and support, to deepen Christian faith, and to share these opportunities with others.

When colleague covenant groups bear fruit, ministers no longer feel alone. They engage in a supportive, network of peers who pray for one another. With the help of their colleagues, they have developed sound perspectives on themselves and their ministries and have grown in understanding and in Christian faith and discipleship. They have strengthened their resources for ministry and their ministries are enhanced.

The Life and Mission Agency (Ministry and Church Vocations) has begun providing incentive grants from bequest funds to help ministers, diaconal ministers or lay ministers serving in The Presbyterian Church in Canada to begin new colleague covenant groups. Depending on the focus chosen by the group, these funds could be used to cover costs such as the following:

- to buy copies of the book the group will study,
- to cover transportation costs to the meeting (when not covered by the ministers' congregations),
- to provide an honourarium to a paid group facilitator (when that person is not a member of the group),
- to pay for meeting space.

To qualify for funds, the following criteria must be met:

- The individual submitting the application for funds is a minister, diaconal minister or lay minister serving within the ministries of The Presbyterian Church in Canada.
- The funds are requested to cover costs associated with starting a new colleague covenant group.
- The group has prepared a covenant expressing its purpose and focus, who will participate, when and where the group will meet, and its commitment with respect to accountability, attendance and confidentiality. A copy of the covenant is required to complete the application.
- The group intends to meet regularly and often, over the period of at least one year. (One-time or once-a-year events do not qualify.) Funds to assist such conferences may be available through The Vine.
- The group's goals and proposed activity reflect the stated goals for colleague covenant groups. They are meetings of ministerial colleagues designed to help the participants to strengthen their resources for ministry by creating a place for prayerful, mutual support, faith development and learning. In all cases, faith development goals are kept clearly in view, although the group may focus its activity in a wide range of areas, including physical health and exercise.
- Groups applying for grants may be ecumenical, welcoming into membership ministers serving in other denominations, provided at least half of the members serve in ministries of The Presbyterian Church in Canada.
- The application receives presbytery approval.

As the provision of grants for colleague covenant groups is a new venture, it is difficult at the outset to know the level of interest or the size of the grants that will be requested. Nevertheless it is anticipated that grants will be limited to \$500 for each new colleague covenant group.

The application form for incentive grants for colleague covenant groups is available from Ministry and Church Vocations or on the church's website (www.presbyterian.ca/colleaguecovenantgrant).

Starting Well: First Years in Ministry

The early years of ministry are critically important in the life of an ordained minister of Word and Sacraments or a designated diaconal minister. They can help a new minister lay the foundation for long and fruitful service in the church, or they can lead to discouraged resignation from the ministry or settling into unhealthy patterns that persist through a series of troubled ministries.

Recognizing that seminaries cannot possibly provide all the learning new ministers need and that new ministers need mentoring and support as they move for the first time into a myriad of new contexts, assuming new roles and identities, The Presbyterian Church in Canada has participated in developing a Canadian ecumenical program designed to support new ministers. Since June 2001, *Starting Well: First Years in Ministry* has gathered new ministers annually to reflect on their contexts and encourage their participation in collegial groups. The modular format of this three-year program makes it possible to enter the program in any year, without having attended previous years. Participants have been tremendously enthusiastic about the program and their desire to participate in the coming year and to recommend it to their peers. With the completion of the third three-year cycle last summer, almost 100 new ministers have benefitted from *Starting Well*, some attending multiple years.

The program design team includes representatives of the sponsoring groups: the Centre for Clergy Care and Congregational Health, Knox College, Emmanuel College, and staff from denominational ministry offices of The Presbyterian Church in Canada and the United Church of Canada. As in previous years, Ministry and Church Vocations has written to all new Presbyterian ministers to invite their participation and to offer subsidies to those with exceptional travel costs or who, serving part-time, do not receive a full continuing education allowance.

In 2009, a new three-year cycle of the *Starting Well* program was begun in Vancouver. This is the fulfillment of the long-hoped for desire to offer the program regionally, so that ministers are closer to home when they attend and perhaps more likely to continue the collegial relationships initiated and nurtured at *Starting Well*.

Making the Most of Retirement: Another Life Transition

The ecumenical design team for the *Starting Well* program has developed a continuing education event for ministers moving into retirement. In November 2009, the fourth event was held at Crieff Hills Community, Ontario. *Making the Most of Retirement: Another Life Transition* is designed for ministers approaching retirement (in 10 years or less) or newly retired ministers (within 5 years) and their spouses. Topics included the spiritual, psychological and emotional work required to make the transition from “active ministry” to retirement; the differences between vocation to ministry and the roles and responsibilities of “active ministry”; discovering the “greater work,” by which each individual may continue to live out his or her vocation to Christian ministry; and the possibilities and potential of the retirement years. Participants were very positive about the event, which they encouraged the sponsors to offer again.

Plans are underway for a fifth event, to be held in the fall of 2010 in Edmonton, Alberta.

Continuing Education Committee

The Continuing Education Committee met three times in 2009 (April, September and December) to dialogue about continuing education, review the annual continuing education allowance and consider applications for grants from the available funds of \$15,242. These total funds are subdivided into: \$11,741.84 from the Continuing Education Account and \$5,500 from the Leadership Development and Ministry Workshop Accounts.

In 2009, 13 applications were received, with grants totaling \$10,081 being awarded to the various applicants. The minimum grant was \$300 and the maximum was \$1,500 making an average of \$775.46 per applicant. Grants were approved for studies related to: spiritual direction, *Starting Well*, and various conferences including Princeton Youth Forum, Orange Conference and the Festival of Homiletics. A number of the candidates were doing post-graduate studies towards a Doctor of Ministry (D.Min.) degree.

The continuing education grant application form is available on the church's website (www.presbyterian.ca/con-ed). This committee hopes and prays that congregations and presbyteries will encourage their ministers and church professionals to make use of the supplemental funds administered by this committee.

The members of the committee in 2009 who reviewed applications, managed the fund and reviewed the annual continuing education allowance were: Mary Campbell, John Congram, Jeffrey Crawford, Peter Ross and Susan Shaffer. The committee extends their thanks to Jeffrey Crawford for his service and wishes him well in his new position.

John Congram
Convener

Personnel Services

Personnel services link people searching for a call with congregations seeking someone to call. The congregational profile enables congregations to introduce themselves and their ministerial needs to professional church workers and candidates certified for ordination. The personal profile enables professional church workers and candidates certified for ordination to introduce themselves to search committees. An up-to-date listing of ministry opportunities and interim moderators is maintained on the church's web site (www.presbyterian.ca/getinvolved).

In addition to ministry opportunities leading to calls, the referral services continue to be used for stated supply and interim ministry appointments.

Ministry and Church Vocations also provides outplacement and career and crisis counselling for professional church workers. For those who request it, personal profiles are also reviewed and critiqued.

At the time of writing this report in February, Ministry and Church Vocations records indicate that 58 professional church workers and graduating students, representing 4.3 percent of ministers now on the rolls of presbyteries, were seeking a call. There were 59 pastoral charges looking for a minister, representing 7.7 percent of the pastoral charges in The Presbyterian Church in Canada.

Women's Perspectives

Women's Perspectives is a newsletter designed to keep women, both lay and professional church workers, in touch with one another. It provides a place for women to share with the whole church their theological perspectives, biblical insights, special interests, joys and concerns.

The newsletter was issued six times during 2009 (January, February, May, June, September and November). The first two issues of the year, edited by Donna McIlveen, celebrated the 100th anniversary of the Order of Diaconal Ministries. Through these articles, each one written by a member of the Order, we learned about what has been accomplished in the past, what is happening today and what possibilities exist for the future. We were pleased to join in the celebration of 100 years of excellent service!

The May issue, "Eco-theology", was edited by Moon-jung Choi, a Th.M. student at Knox College. The articles encouraged readers to think about the earth and our relationship and responsibility to it in the context of the sacredness of God's creation.

"A Woman in the World of Men – A Korean Woman's Journey to Ministry" was the title of our June issue. Jointly edited by Kaja Muhn and Jeanie Lee, the stories spoke movingly of the joys and challenges for women in leadership positions within the social dynamic and traditional sex roles of the Korean church and culture.

September's issue, "Blessed are the Trail Blazers..." was edited by Deb Stanbury and focused on women in our church who have been called to non-traditional or "out-of-the-box" ministries. These creative and energetic women shared their stories that were filled with wisdom and inspiration as they described their experiences out on the edge.

In November Janet Ryu-Chan edited an issue entitled "Beginnings in Ministry...sharing and growing in faith". The articles were written by graduates of Knox College and described the

experiences in ministry of a group of women of varied ages and backgrounds, who are connected to each other and to the readers through their relationship to the loving Creator.

The number of subscriptions is increasing and we plan to continue our efforts to advertise and create awareness in our congregations about this excellent resource. To obtain a free subscription send an email to slang@presbyterian.ca with the subject line "Subscribe Women's Perspectives". To view previous articles and issues use the following link: www.presbyterian.ca/womensperspectives.

We would like to thank the members of the *Women's Perspectives* Committee for their generous donation of time and expertise: Janet Brewer, Judee Archer Green, Joan Homewood, Sheila Lang (Administrator), Pat Martin (Layout and Design), Fairlie Ritchie and Maureen Walter. Thanks also to Joan Masterton, who stepped down this year after serving as a valuable member of the committee since 2006, and to Jeff Crawford who provided staff support to the committee in 2008-2009.

Women in Ministry Committee

Throughout the year the committee revised its terms of reference. We were very grateful when we were able to agree to the following purpose:

The Women in Ministry Committee has a mandate to support the role of women serving in leadership in ministry through:

- seeking to facilitate networks among women in ministry in The Presbyterian Church in Canada and ecumenically. It is within such local networks and relationships that particular support for individuals can be offered. Attention will be drawn to the needs of those isolated by geography or function.
- bringing the concerns and perspectives of women in ministry to the attention of the church.
- encouraging research about women in ministry and communicating with the church.
- fostering discussion about issues related to women in ministry.

We want to follow up on the excitement generated from the *Heart, Mind and Soul* retreat. Surplus funds from this event will be used to assist women clergy to attend *Look In – Shout Out* in May 2011. We will co-operate as we are able with the Women's Missionary Society and the Atlantic Mission Society in bringing about this conference for women.

Each year the committee tries to meet with women during General Assembly meetings. Many of the regional representatives are able to connect while they are commissioners at Assembly. We had lunch together during the Assembly in June 2009.

At many of our meetings we hear news from the Vancouver School of Theology, Knox College and Presbyterian College representatives. We often hear about valuable programs, lectures and worship times that enhance the regular classes of students. A few of the regional representatives are finding ways to keep connected with other women in ministry, especially if they are a distance apart.

The committee expresses sincere appreciation to Jeffery Crawford who did a lot of administrative work for us during the past year. Now, we welcome Liz Brewer and look forward to working with her in order to support and encourage all women in ministry.

Membership of the Women in Ministry Committee is as follows: Janet Brewer, Jo-Ann Dickson, Suyeon Jin, Sarah Kim, Linda Park, Heather Paton, Lynda Reid, Kristen Stout, and by correspondence, Janette McIntosh, Ann Taylor and Leah Yoo.

Lynda Reid
Convener

OVERTURE NO. 3, 2010 (p. 609)

Re: Guidelines for ministers sharing a common manse

Overture No. 3, 2010 from Boularderie Pastoral Charge was forwarded with support by the Presbytery of Cape Breton to the Life and Mission Agency (Ministry and Church Vocations). It asks for guidelines to assist congregations when ministers serving in different pastoral charges share a common manse.

The overture points out correctly that all pastoral charges provide their ministers with housing. For ministers serving full-time, either the minister lives in the manse (owned by the pastoral charge) and the pastoral charge covers the cost of the manse utilities, or the minister receives a cash housing allowance equal to fair rental value of appropriate housing plus the cost of utilities. (Stipend and benefits are prorated by the appropriate percentage for part-time service.)

Whenever two ministers are married to one another and both are serving full-time, each one receives the full housing benefit. To adjust a minister's housing allowance because of marriage to another minister would be discrimination based on marital status, which is prohibited by human rights legislation in Canada – a fact recognized by the General Assembly in 1992 (A&P 1992, p. 223, 69).

The overture focuses attention of situations when one minister's pastoral charge provides a manse (where the ministers live), while the spouse's pastoral charge provides him or her with a cash housing allowance. The pastoral charge that owns the manse pays for the manse utilities – heat, electricity, water, sewage and waste disposal, telephone – as well as other costs resulting from home ownership – property insurance and taxes, and maintenance and repairs. The other pastoral charge provides their minister with cash equivalent to the cost of renting a house and paying its utilities.

The overture expresses concern that the pastoral charge providing the manse is treated unfairly because it bears the burden of the day-to-day expenses of the manse without financial assistance from the other pastoral charge. The overture seeks to address this perceived unfairness by having both pastoral charges share these costs equitably.

The flaw in this perspective is that it rests on the premise that the minister couple should receive only one housing benefit between them. However as explained above, this is not the case. To meet the requirements of Canadian human rights legislation, each minister receives a full housing benefit from his or her pastoral charge. If the pastoral charge providing the cash housing allowance redirected the cost of one-half of the manse utilities to the pastoral charge with the manse – and reduced the minister's cash housing allowance by the same amount – this would be discrimination based on marital status and a violation of the minister's human rights.

It may be useful to note that some items listed in the “day-to-day manse expenses” in this overture are not benefits given to the minister. In particular, property insurance and taxes, and maintenance and repairs are not part of the minister's utilities, but protect the congregation's investment in the property. Therefore these costs should not be included in the minister's remuneration when calculating payroll deductions or preparing forms for income tax purposes.

In conclusion, it is not appropriate to develop guidelines whereby two different pastoral charges share the cost of manse utilities (and reduce the benefits given to one minister by the same amount) when their ministers share a common manse. Nevertheless, it is hoped that the foregoing discussion will prove helpful to pastoral charges that find themselves in this situation. For this reason the following recommendation is presented:

Recommendation No. 16 (adopted, p. 39)

That the prayer of Overture No. 3, 2010 be answered in terms of the preceding report.

OVERTURE NO. 5, 2009 (A&P 2009, p. 521)

Re: The impact of mental health issues on church leadership

In 2009, the General Assembly received a response from the Life and Mission Agency (Ministry and Church Vocations) to an overture about the impact of mental health issues on church leadership. Overture No. 5, 2009 from the Presbytery of Edmonton-Lakeland asked for the establishment of a committee to study how the church should address mental health issues that are having an impact on church leadership, their families and congregations, and the church generally. It stated that the church's pastoral responsibility dictates its need to have a protocol for dealing with mental health issues. As a starting point for this work, the presbytery helpfully forwarded a draft document prepared by its Pastoral Relations Committee. In its response, the Life and Mission Agency recommended the establishment of a working group to develop and propose the requested protocol. This recommendation was adopted.

A working group was established with the following members: The Rev. Nancy Bettridge, The Rev. John C. Henderson, The Rev. Don Muir, The Rev. George Zimmerman, and The Rev. Susan Shaffer. They have experience in a variety of fields: pastoral counsellors and chaplains, teachers and program designers in the field of post-traumatic stress disorder and care for the caregiver, presbytery and Assembly clerks, and church resource persons.

The working group studied the draft protocol, along with pertinent resources of other denominations such as the Presbyterian Church (USA)¹, and developed the following proposed Policy for Dealing with Mental Health Issues. The single recommendation (found at the end of the proposed policy) asks for permission to circulate the document to sessions, presbyteries and synods for study and report.

PROPOSED POLICY FOR DEALING WITH MENTAL HEALTH ISSUES

Good health is a gift that enhances life and makes even the steepest obstacles appear smaller. Its absence yields the opposite effect and is keenly felt. Whenever poor health extends to the mental and psychological aspects of a person's being, the challenges are compounded by the stigma society frequently attaches to mental illness.

The church is no stranger to these realities. Because its members are human, they experience the whole spectrum of health. They bring to the church's life all of who they are – body, mind and spirit.

While the church is a community of human persons, its true nature is something quite different. In the words of Living Faith, "The church is Christ together with his people called both to worship and serve him in all of life" (7.1.1). The apostle Paul called the church the body of Christ, "the fullness of him who fills all in all" (Ephesians 1:22-23).

One of the hallmarks of this divine-human community is love. Jesus commanded his disciples to love one another as he had loved them (John 13:34). The New Testament anticipates Christian love finding expression within Christ's body in a variety of "one another" ministries. We are to pray for one another, to carry one another's burdens and to admonish one another. In Christ we are as inter-dependent as the different parts of our human bodies: all rejoice when one rejoices and all suffer when one suffers (1 Corinthians 12:26).

The gospel mandate to love one another has clear implications for the church whenever one of its people is experiencing mental health issues. We are to provide appropriate care for all who are involved – the individual, the individual's family, the individual's congregation – while at the same time maintaining the integrity of the church's witness to the wider community.

However, while the mandate to love is clear, the way forward is less so. What constitutes appropriate care? If the individual refuses professional help or rejects diagnosis or treatment, what can and should the church do? Mental health issues, if untreated, may become disabling for the individual. If untreated, they are also almost always highly problematic for the individual's family and congregation and for the wider church. Moreover, many of these conditions cause problems for the individual, and for the family and congregation, before the individual is willing and able to acknowledge experiencing a mental health issue. What can the church do to foster positive outcomes? The courts of the church have an obligation to act for the good of the body of Christ, while holding it accountable for its responsibilities, even as the courts have an obligation to act for the good of individual members and hold them appropriately accountable. How does the church honour these obligations faithfully?

The Policy for Dealing with Mental Health Issues has been developed to give guidance to the church in addressing these questions. From the foundational understanding of the church as the body of Christ in the world, the policy discusses guiding principles and measures to promote good mental health. It then outlines procedures for church responses when a person asks for help with mental health issues he or she is experiencing or when the observable behaviour of the person indicates possible mental health issues. In cases when the person refuses the pastoral intervention of the appropriate church court, the procedures for a non-disciplinary review of ministry are followed.

NATURE AND SCOPE OF THE POLICY

The term “mental health issues” is used to refer to a broad constellation of problems affecting mental, emotional and psychological health. These include but are not limited to organic brain disorders (e.g. dementia, stroke), personality disorders, psychoses, affective mood disorders, alcoholism and other addictions, stress and burnout, and post-traumatic stress disorder.

It is imperative to note that the church’s role is never to offer a diagnosis. That task remains the purview of qualified health care professionals. For this reason, the church avoids all use of diagnostic language as it fulfills its proper role of offering pastoral care, guidance and support.

The policy outlines some of the forms that pastoral intervention by an individual, group or court within the church might take. Such intervention is initiated in two different ways. An individual (who may be referred to as the person of concern) asks for help with problems he or she is experiencing. Alternatively, the person’s behaviour is observed by others who become concerned that the person may be experiencing a mental health issue. While the impetus for the development of this policy was a concern for the leaders of the church, both clergy and lay, the policy could be used in dealing with any member of The Presbyterian Church in Canada who might be experiencing a mental health issue.

GUIDING PRINCIPLES

Timely self-referral is a central goal of the church’s initiatives concerning mental health issues. As with other health matters, early assessment and intervention normally lead to optimum outcomes.

A good understanding of mental health is essential to creating a climate where mental health issues can be disclosed without fear of criticism or ostracism.

The courts of the church have responsibility to care for the well-being of the individuals, congregations and other groups under their jurisdiction, and to maintain the integrity of the church’s witness.

The safety of all persons is a priority.

Confidentiality is respected as much as possible within the limits of the law (for instance, when concerned for the safety of persons).

The basis for pastoral intervention is either a request for help from the person of concern or observed behaviour of that person that raises reasonable concern about the possible existence of a mental health issue.

Pastoral intervention may be appropriate even when the person of concern does not acknowledge experiencing any difficulty.

Before formal action affecting the reputation or employment of a church leader is taken, the due process of the church court is followed.

The church is called to implement this policy in the spirit of prayerfulness, love, affection, and humility, under the continual illumination of the Holy Spirit.

PROMOTING GOOD MENTAL HEALTH

The church’s primary task is to be who Christ has called it to be – the embodiment of Christ’s presence in the world by the power of God’s Holy Spirit. This means living in ways so that all who are touched by the church may experience the transforming grace and love of God.

When it comes to mental health, the church longs for people to be whole, to get the treatment they need, to experience healing, and to recover their place in society and in the community of faith as fully as possible. The church’s desire is to offer appropriate support.

The church offers support by offering a worshipping, learning, serving community where spiritual growth can be nurtured. Spiritual life is an essential and necessary part of good mental health.

The church offers support by fostering a community where mental health issues can be disclosed in a spirit of openness. In doing so, the church resists the prevalent stigma against mental illness. Instead, it allows its beliefs and behaviour to be formed by biblical principles, such as the gospel mandate to love, and to be informed by the best available scientific research. The

Canadian Mental Health Association² teaches that recovery from mental illness is possible. With treatment, in many instances individuals can resume a good quality of life. People living with mental illness on a daily basis can achieve good mental health – striking a balance in the spiritual, social, physical, economic and mental aspects of their lives.

The church offers support by partnering with other institutions whose primary task is education about mental health, or advocacy, or justice ministries addressing the needs of individuals or related, underlying issues (such as poverty). For instance, in its desire to educate its people about mental health issues, the church could invite qualified people to lead seminars and retreats for the congregation, session or presbytery. One important educational goal is equipping church courts and leaders to make good referrals.

The church offers support by nurturing healthy church courts. Sessions, presbyteries and synods that understand and accept their roles, and whose members know and care about one another and share a commitment to their work – these are least likely to contribute to a leader's burnout track and most likely to recognize early the mental health issues of one of their number. They are also best equipped to guide the individuals, congregations, and other groups under their care when mental health issues require difficult decisions.

The church offers support by encouraging its ministers to engage in supportive networks of peers who pray for one another. Colleague covenant groups offer ministers a safe space to pray for one another, to tell it like it is and gain perspective on how it might be, to experience gentle accountability, to receive support, to engage in theological education and dialogue, to learn, to deepen Christian faith, and to offer these opportunities to one another. The church's incentive grants for new colleague covenant groups may help ministers seeking such support.³

PROCEDURES FOR PASTORAL INTERVENTION

Two types of situations form the basis for a pastoral intervention:

- A. the person of concern asks for help,
- B. the observed behaviour of the person causes concern.

The Person of Concern Asks for Help

A person in the church acknowledges to an individual, group or court within the church that he or she is experiencing a mental health issue. The church responds by providing support in ways that might include the following:

- Prayers for healing, strength and confidence in the abiding presence of God.
- Caring, compassionate company on the journey.
- Respect for confidentiality.
- Referral to appropriate professionals, as necessary.
- For professional church leaders, ensuring that the church's benefit plans are known and understood.
- Practical assistance (that may include financial) with accessing health care, travelling to appointments, and managing financial and other affairs.
- Pastoral care for the family of the person, including assistance with the relationships between the family members and the person, as requested and as appropriate.
- Relief from church roles and responsibilities as necessary for recovery.
- Pastoral care and appropriate replacement leadership for the congregation, as necessary.
- Education of the church community about mental health issues to foster acceptance and welcome rather than criticism and ostracism.

The Observed Behaviour of the Person Causes Concern

1. A person in the church becomes concerned that the observed behaviour of another indicates the possible existence of a mental health issue. The observer may be a family member, a member of the congregation or a ministry colleague. In a setting that protects the privacy of the other, the observer gently asks the person of concern about what he or she is experiencing. In some cases, the observer chooses to have a companion present for this conversation. The person of concern may also wish to have a companion present for any consultations.

A word about meeting privately:

The Presbyterian Church in Canada takes seriously the process for reconciliation that Jesus teaches (Matthew 18:15-18). This process involves first dealing directly and privately with the other person, one-to-one, and then as the process continues, keeping the circle of involvement as small as possible until enlarging it at the next step becomes necessary. Following these instructions, the Book of Forms requires members to attempt to resolve their differences before they ask the church courts to help (sections 314, 314.1, 325, 328.1, 350).

However our church does make some exceptions. Whenever a complaint against a church leader alleges behaviour of sexual abuse or sexual harassment, a private meeting of the alleged offender and the alleged victim is discouraged, to help prevent possible further harm.

The process for reconciliation Jesus teaches is a good model for interpersonal relations generally, and not only at times of conflict. Nevertheless, exceptions to the “meet privately first” rule may be warranted when dealing with possible mental health issues. At times, the wisest course is for the observer to have a companion present when approaching the person of concern.

2. If the person of concern does not acknowledge experiencing a mental health issue and the observers are convinced that there are problems, the observers consult with the moderator and clerk of the church court responsible for the person of concern.
3. This initial inquiry and consultation will lead to one of the following courses of action:
 - No further action is taken.
 - There is another consultation with the person of concern – perhaps involving either the moderator or clerk.
 - The observers consult with a mental health professional for educational purposes.

In these consultations, it is important not to libel, nor appear to libel, the person of concern, for example by using diagnostic labels. Rather, the focus is on the symptoms and the problems they are causing the person of concern and others, and on the need to have an assessment to figure out what is happening.

In consultations with a mental health professional, the name of the person of concern is not made known. The observers seek information for educational purposes to help clarify which option to choose.

Persons who take the role of observers in these situations are enjoined to do so prayerfully, pastorally, and with humility – and in a way that ensures that they are not acting out of personal bias.

4. These consultations will lead to one of the following courses of action:
 - No further action is taken.
 - The person of concern seeks help voluntarily and communicates this fact to the responsible church court (or gives others permission to do so). The court ensures that the church provides appropriate support, by such means as are listed above.

If the problems persist, and the person of concern does not seek assessment and treatment voluntarily, the observers have the following options open to them:

- If there is immediate danger to the person of concern or to others, the police service is called so that the person of concern might be conveyed to an appropriate facility for assessment and treatment.
 - The observers communicate their concern in writing to the responsible church court. Courts are reminded that they can call special meetings (sooner than their next regular meeting) to facilitate an expeditious response.
5. Responsibility for the pastoral intervention rests with the church court, once the matter has been referred to it in writing. The responsible church court has the following options:
 - The court, perhaps inviting further involvement of the observers, continues to encourage the person of concern to seek assessment and treatment voluntarily.
 - The court begins a non-disciplinary review of ministry (Book of Forms, section 334-340), which requires a minimum of four months time. One possible outcome of such a review is that the court imposes a requirement of assessment and treatment as

a condition of continuance in office. Failure to comply leads to temporary suspension of the person of concern. At times, permanent suspension becomes necessary.

A word about confidentiality:

Church courts are advised of the need to respect the confidentiality of the person of concern, particularly about a diagnosis. The details of a diagnosis are not shared with the church court without the signed consent of the person of concern.

6. Following any decisions of the responsible court, it decides what part of its proceedings will appear in the public record, and carries out communication with others as necessary.

Conclusion

The church's essence as the body of Christ in the world shapes its approach to mental health issues. The church strives to promote good mental health and intervenes pastorally in particular cases.

Next Steps

It is hoped that the final policy, once adopted by the General Assembly, will guide church courts in dealing with mental health issues. At this point, the church would be well served by inviting comments and suggestions from the courts of the church about the proposed policy above. The church's feedback will be considered in the preparation of a policy document to be presented to the next Assembly for approval. For these reasons, the following recommendation is presented.

Recommendation No. 17 (adopted, p. 39)

That the preceding report on dealing with mental health issues be sent to sessions, presbyteries and synods for study and comment by December 1, 2010.

Endnotes

1. *Comfort My People: A Policy Statement on Serious Mental Illness with Study Guide*, Louisville, Kentucky: The Office of the General Assembly, Presbyterian Church (USA), 2008, www.pcusa.org/oga/publications/serious-mental-illness2008.pdf.
2. Canadian Mental Health Association, www.cmha.ca, FAQ, "What is mental health?".
3. For more information, see www.presbyterian.ca/colleaguecovenantgrant.

OVERTURE NO. 17, 2009 (A&P 2009, p. 527, 21)

Re: Resources for dealing with holistic health issues

Overture No. 17, 2009 from the Session of First Church, Regina was referred to the Life and Mission Agency (Ministry and Church Vocations) with the support of its presbytery (Assiniboia). The overture focuses on the need of presbyteries to deal with holistic health issues that may arise when one of their ministers becomes ill. It asks for the development of an "expert advisor program" and a management/program tool kit for small presbyteries and their synods to provide counsel and knowledgeable assistance when difficulties arise.

To explain its request, the overture draws attention to the limited capacity of small presbyteries and synods, especially at times when many congregations within the bounds lack a called minister. Such limitation is further aggravated by the reality that interpersonal dynamics in a small presbytery may hamper its ability to make good decisions. The overture states that small synods and presbyteries do not have available an independent expert who is well versed in church and civil policy and legislation and qualified in human resource management. It notes that most government public services offer "employee assistance programs" that could serve as models for the programs the overture is requesting.

The overture's concern that presbyteries be equipped for their roles is well placed. The Presbyterian Church in Canada, affirming that the church discerns the voice of God in Christian community, has assigned decision-making authority and responsibility to a series of church courts, each one responsible to care for those beneath it while answering to those above it. Within this structure, the list of responsibilities entrusted to presbyteries is quite striking. The care and good order of all the congregations within their bounds rest in their hands. So too does the care and guidance of ministers. In fact, most of the church's decisions about ministry belong to presbyteries. Presbyteries have a central role in discerning whether an individual should be encouraged along the pathway to ministry, in deciding to certify for ordination and later to

ordain, and in approving calls and appointments as well as translations (to another called position), resignations, leaves and retirements. The responsibilities of presbyteries are impressive and their need for spiritual maturity, knowledge, competence and strength cannot be overstated.

To fulfill their various roles, presbyteries have resources. Some are found within the presbytery – in the ministers and ruling elders who comprise the court, and in the many gifted and qualified lay people who belong to their congregations. While not discounting the recent set of difficult circumstances experienced by the authoring session and its presbytery as described in the overture, it should be noted that presbyteries can access resources outside their bounds as well. For instance, small presbyteries sometimes ask the synod to appoint assessor presbyters from the neighbouring presbytery who will bring much needed support, energy and perspective to the presbytery's work. Moreover, presbyteries of any size regularly consult with staff in the national office. Depending on the particular need, the Clerks of Assembly and staff from the Life and Mission Agency or Financial Services readily arrange (and pay for) teleconference meetings with appropriate groups of presbyters. These consultations offer support by providing a sounding board, broader perspectives and alternative approaches, information about using the church's policies and procedures and, sometimes, advice. On some occasions, national staff persons have travelled to a presbytery to participate in consultations.

Holistic health issues

The overture cites the need of presbyteries to deal with "holistic health issues". While not defined, this phrase appears to refer to situations when a presbytery has concern about a minister's health, where health is understood to encompass all aspects of a person's being – physical, psychological, mental, emotional, spiritual and social. When a presbytery has serious concerns about a minister's health, especially if the minister does not acknowledge experiencing any difficulty, and when concern for the well-being of the minister's congregation soon follows, what can and should the presbytery do?

This question is currently before this Assembly. A decision of the Assembly in 2009, in response to an overture, called for study on dealing with church leaders who are experiencing mental health issues. A proposed policy is presented in another section of the report of the Life and Mission Agency (Ministry and Church Vocations). (See p. 461-65) The document outlines theological foundations, guiding principles, measures to promote good mental health, and procedures for concerned church courts. The sole recommendation seeks permission to circulate the proposed policy for study and report. With helpful comments and suggestions from across the church, it is hoped that the final policy, once adopted by the Assembly, will guide presbyteries of all sizes in these kinds of difficult pastoral interventions that, otherwise, can be quite overwhelming.

Employee assistance program

The overture asks for the development of an "expert advisor program" patterned after the "employee assistance programs" provided by some employers. Employee assistance programs typically offer employees and their families confidential access to assessment, counseling and referral. They provide professional services on a wide range of personal and work-related concerns, including marriage and family relationships, psychological health, addiction, and credit and debt counseling.

While the church's need to provide these kinds of assistance to its ministers has been voiced over the years in a variety of contexts, including overtures to the Assembly, our experience in doing so is quite limited. Ministers have drawn on the confidential counselling funds held by a few presbyteries, as well as on the small discretionary fund held by Ministry and Church Vocations. However the recent experience of the Presbytery of Calgary-Macleod in offering its ministers a full employee assistance program has demonstrated that these employee benefits meet real needs. Data from the insurance provider since the program began in 2003 have consistently indicated a high rate of usage by the ministers and their families.

With these encouraging results in mind, this spring the Life and Mission Agency has secured bequest funds sufficient for the church to offer an employee assistance program to all its currently serving ministers for an initial pilot period of two years. Further details are found in another section of the report of the Life and Mission Agency (Ministry and Church Vocations).

Conclusion

The overture highlights the need of presbyteries to be equipped to intervene pastorally when one of their ministers is ill. However, this need may be met in some measure by resources already in place, such as the provision for assessor presbyters and consultations with national staff, and also in some measure by resources currently under development, such as the proposed policy for dealing with mental health issues and the pilot employee assistance program. For these reasons, the following recommendation is presented.

Recommendation No. 18 amended and adopted, p. 40)

That the prayer of Overture No. 17, 2009 be answered in terms of the preceding report.

Pilot Employee Assistance Program

The Presbyterian Church in Canada understands the “offices of ministry” to be Christ’s gift to the church. Even as Christ calls all Christians to share in his ministry, he also recognizes the church’s need for leaders. To meet this need, God gifts and calls individuals to serve as ruling elders, diaconal ministers and ministers of Word and Sacraments. Through their leadership and service, the church is renewed continually and Christ’s people embrace his call to share the gospel with the world.

Leadership is costly – it draws upon the spiritual, intellectual, emotional and physical resources of those who offer it. To sustain pastoral excellence, ministerial leaders employed in the church require ways to nourish and sustain their spiritual lives, to promote their ongoing intellectual growth, to nurture their pastoral imagination and energy, and to care for the health and wellbeing of themselves and their families.

The Life and Mission Agency, with the approval of the Assembly Council, has established the Sustaining Pastoral Excellence Fund. It is designed to help the church to finance programs of learning, renewal and support for ministerial leaders employed in the church, using bequest funds provided through the generosity and foresight of Canadian Presbyterians.

This spring, the Life and Mission Agency has allocated to the Sustaining Pastoral Excellence Fund sufficient bequest funds to finance for two years a pilot employee assistance program for professional church workers on the active rolls of presbyteries. Through an insurance provider, this program will offer these servants of the church and their families access to confidential assessment, counselling and referral. The program covers professional services dealing with such matters as marriage and family relationships, psychological health, addiction, and credit and debt counseling. These benefits will augment significantly the church’s health and dental plan, which, while excellent in some regards, does not meet the kinds of needs addressed by an employee assistance program.

The need of actively serving professional church workers for confidential assessment, counseling and referral has been voiced in many contexts over the years, including overtures to the Assembly. The “fishbowl” of congregational life is causing many ministers and their families, whenever they are experiencing problems such as anxiety, depression, addiction, and distress within marital and family relationships, to suffer in silence and isolation. Far too often they refrain from seeking help, because they do not have privacy and confidentiality in the communities where they live, or because they lack the necessary funds.

The church’s limited experience of providing our ministers with confidential assessment, counseling and referral indicates that these services meet real needs. Since 2003, the Presbytery of Calgary-Macleod has provided its actively serving ministers with an employee assistance program. Data from the insurance provider consistently demonstrate that the program has a high usage rate by the ministers and their families. In a similar way, ministers make use of confidential funds for counselling in the few presbyteries that have set aside resources for this purpose. This certainly matches the experience of the Ministry and Church Vocations with respect to its small discretionary counselling and career counselling fund.

It is hoped that the provision of a confidential employee assistance program will encourage actively serving professional church workers to meet their genuine needs for assessment, counseling and referral in a timely manner – long before they burn out, become ill, lose their marriages and close family relationships, or leave the ministry. The pilot program gives the church the opportunity over the next two years to test the benefits of an employee assistance

plan, to generate the resolve to continue the program if it proves to be valuable, and, if seeking to continue the program, to find ongoing funding for it.

Leading with Care Policy and Police Records Checks

Presbyteries are reminded that they have the responsibility to ensure that the professional church workers under their care have provided police records checks as stipulated in the Leading with Care Policy. Ministers are required to provide a police records checks at the time of a new call or change of position, and/or every five years (A&P 2005, p. 345-6). Prospective candidates are required to provide a police records check prior to the first certification. Certified candidates are required to provide a police records check prior to participating in a field education placement and/or every five years. Also annually throughout the candidacy process, candidates must provide signed update statements, attesting that they have not committed any crime since their police records checks were issued (A&P 2007, p. 339-40).

The Policy for Dealing with Sexual Abuse and Sexual Harassment

Training

Presbyteries are reminded of their responsibility to ensure that all professional church leaders under their care are educated to deal with sexual abuse and sexual harassment. This responsibility extends to ministers newly received from other denominations. Synods, colleges and sessions are reminded of the same responsibility for those under their care.

The policy was recently updated to reflect more accurately the practice of the church in implementing the policy and to make it more understandable. Revisions approved by the General Assembly in 2009 were also included. The revised booklet was mailed to all congregations, presbyteries and synods in the spring of this year.

Two resources have been developed especially for congregational use. A brochure explains what The Presbyterian Church in Canada believes about sexual abuse and sexual harassment and the first steps to be followed in the case of a complaint. This brochure has now been printed in English, Korean and Japanese. "Training for Sessions and Congregations in Dealing with Sexual Abuse and Sexual Harassment" (updated 2005) is a workshop outline. These resources along with several videos on the topic are available from the Book Room at church offices (bookroom@presbyterian.ca). The brochure and the workshop outline are posted on the church's website (www.presbyterian.ca/resources/online/267).

THE ORDER OF DIACONAL MINISTRIES

The Biennial Council

The Order of Diaconal Ministries meets as a council for mutual support and spiritual enrichment. In 2009, from Sunday, September 27 to Tuesday, September 29, 21 members of the Order of Diaconal Ministries met for their 23rd Biennial Council meeting. The theme for the Council gathering was – Diaconal Ministry: A Life Long Vocation to be Stewards of Our Christian Faith! Through a combination of discussion, Bible study, reflection and worship the theme was thoughtfully addressed. Interspersed amongst the theme sessions, various reports concerning the on-going business of the Order were received and considered.

Diaconal Organizations

The Order of Diaconal Ministries continues to maintain a strong relationship with organizations engaged in diakonia, specifically the DIAKONIA World Federation. The DIAKONIA World Federation is comprised of members from 64 diaconal associations and communities from 34 countries around the world. The World Federation is made up of three regions, and the Order is a member of the DOTAC region (Diakonia of the Americas and the Caribbean). From July 20-27, 2009, the DIAKONIA World Federation met in Atlanta, Georgia with the theme "Crossroads of Grace: Revive and Reconcile". We were pleased that five members (Ann Blane, Janice MacInnes, Lynda Reid, Margaret Robertson and Frances Sullivan) were able to be present for the assembly. Margaret Robertson continues to be active on the DOTAC Central Committee, and is now serving as the Vice President.

Ewart Endowment Grants

The Order was again able to assist several certified theological students to attend continuing education programs through the offering of grants from the Ewart Endowment for Theological

Education (a five year grant of \$25,000 was approved in 2006). Six students from Knox College each received a \$700 grant to assist his or her attendance at the 2010 APCE (Association of Presbyterian Church Educators) conference. In addition five students from Presbyterian College each received a \$150 grant to assist his or her participation in an ENRICH workshop. The Order is grateful to the Ewart Endowment for Theological Education for the opportunity to assist theological students broaden their student experience through such continuing education events.

Telling our Story

The Order of Diaconal Ministries endeavours to offer mutual support to one another. One way we support one another is through the sharing of stories. Joyce Davis is spearheading a project whereby personal stories from members are gathered – stories which speak to how God leads us through our life-long vocation of diaconal ministry.

Another way of offering support is by sharing our story with others across the church. The second clause in the Statement of Diaconal Ministries affirms that: “Diaconal Ministers believe in a ministry that is spiritual, dynamic, creative and a practical reenactment of the gospel of Jesus Christ.” To this end, a worship service written to mark the 100th anniversary of the Order of Diaconal Ministries can be found in the May/June 2009 issue of *The Glad Tidings*. The service is entitled “Led by the Spirit”, and celebrates diaconal ministry, past, present and future.

Donna McIlveen

SPECIAL MINISTRIES

Canadian Forces Chaplaincy

The Interfaith Committee on Canadian Military Chaplaincy (ICCMC) consists of representation from the major Christian traditions, including The Presbyterian Church in Canada, the United, Anglican, Baptist and Lutheran Churches, the Canadian Council of Churches, the Evangelical Fellowship of Canada and the Roman Catholic Church. We are pleased to have representatives of the Jewish and Muslim faiths on our committee as well, reflecting the growing diversity in Canadian society, the military and our Chaplains Branch. This team of leaders, whose mandate is to “provide spiritual care to Canada’s military personnel and their families, ...to provide chaplains to the Canadian Forces and to support the military chaplaincy in on-going spiritual care,” work well together in a spirit of ecumenism, always seeking the best for the men and women and their families attached to the Canadian Forces.

There are two significant initiatives in which the chaplains are closely involved. One is the new policy on the use of chapel and interfaith sacred space, which recognizes that with the growing diversity of Canadian Forces personnel there is a need for flexibility in the design and function of our buildings. The ICCMC has worked closely with our chaplains in developing this strategy. The second is a protocol for the care of injured and ill personnel and support to their families, a thorough and compassionate plan to see those in need of such services through the crises and well beyond. This is a multidisciplinary project in which the Chaplains Branch plays an integral role.

Eight ministers of The Presbyterian Church in Canada now serve as Regular Force Chaplains. They are:

- Brigadier-General David C. Kettle (Chaplain General), NDHQ, Ottawa
- Lieutenant Commander Bonita Mason, Wing 17, Winnipeg
- Major Edward Wylie, 19 Wing, Comox
- Captain Dwight Nelson, CFB Borden
- Captain Charles Deogratias, St. Jean, Quebec
- Captain David Stewart, CFB Edmonton
- Captain Kenneth MacRae, Wing 17, Winnipeg
- Captain Daniel Forget (our newest team member serving at CFB Petawawa, formerly minister at First Church, Pembroke)

We are grateful for the ministry of every Presbyterian minister serving as a Canadian Forces chaplain in these challenging times, both as Regulars and Reserves, and urge all members and friends of The Presbyterian Church in Canada to encourage them and uphold them in prayer in their vital and often difficult work. These are the women and men who, when a Canadian soldier is killed in Afghanistan, conduct the ramp ceremonies, minister to grieving comrades,

inform and provide pastoral care to devastated families. They are with the wounded and broken to offer compassion and assistance, and they are good friends and confidantes to many of our troops at home and on deployment who face the challenges common to us all and those unique to military life. They deserve our highest admiration, respect and support.

We need to give special mention to the leadership of our Chaplain General, The Rev. Dr. David Kettle, who is the first Presbyterian to serve in this important office, and whose term expires in June 2010. His devotion to his Branch, his care for the men and women serving under him and his compassion for all our troops and their families has been evident in the firm, competent hand with which he accepted and managed this critical role. His gifts and skills were appropriately recognized when the degree, Doctor of Divinity (honoris causa), was conferred upon him by his alma mater, Knox College, in 2009. We thank God and pray for God's blessing upon David and his wife Karen as he completes his term.

In June 2009, The Rev. Jack Archibald succeeded The Rev. Dr. Alan McPherson as the Presbyterian representative to the Interfaith Committee on Canadian Military Chaplaincy. Dr. McPherson provided exemplary service during his six year tenure, much appreciated for his able administrative skill, incisive comprehension of issues and warm Christian love for all with whom he served, and our chaplains in particular. It is an honour to succeed him in this work, and humbling to engage with such a special group of dedicated pastors ministering in these most demanding circumstances.

As we find in most fields of ministry, the Canadian Forces Chaplaincy is demanding but rewarding work. Indeed, one could say that in days like these it may be the most challenging calling of all, but the blessing that comes with being an agent of grace in the most trying situations, the support and comradeship so freely given from fellow chaplains and the satisfaction of ministering "where the rubber meets the road" make it all worth it. If you are a minister or a candidate for ministry of The Presbyterian Church in Canada, you are invited to learn more about the process and requirements for serving as a Canadian Forces Chaplain, either in the Regular Forces or as a member of a Reserve Unit. Speak with the representative of the Chaplaincy at Assembly or contact The Rev. Jack Archibald, our representative on the ICCMC.

Jack Archibald,
Convener, Canadian Forces Chaplaincy Committee
Presbyterian Representative, the Interfaith Committee on Canadian Military Chaplaincy

Ministry and Church Vocations Advisory Committee

The Rev. Alex Bisset, The Rev. Wesley Chang, Ms. Jo-Ann Dickson, The Rev. Dr. Tom Gemmill (by correspondence), The Rev. Beth McCutcheon, The Rev. Elias Morales, The Rev. Ted Thompson.

PLANNED GIVING

Staff	Associate Secretary:	Herb Gale
	Program Coordinator:	Sheryl Sutton

PLANNED GIVING: ITS ROLE IN REVERSING SOME DISTURBING TRENDS

We are all aware of some disturbing trends within The Presbyterian Church in Canada – a decline in the number of Presbyterians and congregations across Canada, more seniors and fewer families with young children sitting in the pews on Sunday mornings, an aging and increasingly tired core of church members trying to shoulder more and more of the financial and volunteer activities of the church, etc. These trends are not unique to The Presbyterian Church in Canada. Most denominations within North America are facing the same difficulties. Indeed, a recent Cardus research and discussion paper entitled, *A Canadian Culture of Generosity: Renewing Canada's Social Architecture by Investing in the Civic Core and the "Third Sector,"* has sounded the alarm bell for Canadian society as a whole. The authors point to an increasingly small "civic core" in Canada – "a dedicated minority of citizens who are responsible for the overwhelming majority of all charitable giving, volunteering and civic engagement."¹ The result is what the authors call a growing "civic deficit" that future generations will inherit.

The authors of the report quote Paul Reed, a researcher at Carleton University, whose research reveals that giving and volunteering have been in steady decline in Canada since 2000. The statistics and trends he notes are disturbing:

10% of givers account for two-thirds of all charitable donations, and
67% of all volunteering is done by only five percent of Canadian adults.

As Reed notes, “A huge amount of works rests on the shoulders of very few. Those very few are typically aged and nearing the end of active volunteer involvement. It’s a precarious and fragile workforce responsible for the community life we both enjoy and expect.”²

While the statistical data in the Cardus report is disturbing, the authors themselves remain hopeful: “Trajectories of decline are not set in stone: a change of direction is possible.”³ But only if we begin to work now to reverse those trends. In response to these trends, the authors of the Cardus study state that the time has come for broad public discussion in order to adopt clear strategies for action to “generate a new culture of generosity and giving in Canada”⁴ to strengthen Canada’s social fabric both now and into the future. Obviously, the church has an important voice in those discussions and a vital part to play in any action plans.

Planned gifts linked to a clear vision of ministry can play a crucial role in shaping the future of the church and its ministry. They can provide additional funds to enable the church to grow its life and mission at a time when other sources of revenue are drying up. Planned giving is, by definition, an investment in the future of the church and can help shape the kind of church and society our children, grandchildren and great grandchildren will inherit. For this reason, planned gifts can be a vital way to reverse the “trajectories of decline” highlighted in the Cardus study and help us with God’s grace to leave a legacy of faith and hope for future generations.

THE *PROVISIONARIES* CONGREGATIONAL NETWORK CONTINUES TO GROW

Many congregations want to promote planned giving in a more intentional way, but are not sure how to get started or how to move forward in what can seem like a complicated process. The *ProVisionaries* Congregational Network was established to respond to this need. Congregations which become part of the network receive initial training as well as ongoing support and resources to be more confident in developing a vital planned giving ministry. Participating congregations are encouraged to partner with other congregations in the network and to share best practices with the rest of the church. The network continues to grow across Canada. The three newest members of the network are St. John’s, Grimsby, Ontario; St. Andrew’s, Thorold, Ontario; and Duff’s, Puslinch, Ontario.

As of March 2010, forty congregations from Nova Scotia to Vancouver Island have signed up to be part of the *ProVisionaries* Network:

- Four churches in Nova Scotia
Bethel, Scotsburn; First, Pictou; Church of St. David, Halifax; Iona, Dartmouth
- One church in New Brunswick
St. Andrew’s, Moncton
- Twenty-four churches in Ontario
Knox, Ottawa; Knox, Milton; Trinity, Kanata; St. Paul’s, Port Hope; St. Andrew’s, Markham; Unionville, Unionville; St. Andrew’s-Chalmers, Uxbridge; First, Collingwood; St. Andrew’s, Owen Sound; St. Andrew’s Islington, Toronto; Knox, Oakville; St. Andrew’s, Guelph; Duff’s, Puslinch; St. Andrew’s Hespeler, Cambridge; Kitchener East, Kitchener, Knox, Waterloo; Knox, Stratford; St. Andrew’s, Stratford; St. David’s, Campbellville; First, Thunder Bay; St. Andrew’s, Thunder Bay; Westmount, London; St. Andrew’s, Thorold; St. John’s, Grimsby
- One church in Manitoba
First, Brandon
- One church in Saskatchewan
St. Paul’s, Prince Albert
- Five churches in Alberta
Dayspring, Edmonton; St. Andrew’s, Grace, Knox and Westminster in Calgary; St. John’s, Medicine Hat
- Three churches in British Columbia
Central, Vancouver; St. Aidan’s, New Westminster; St. Andrew’s, Nanaimo

For those interested in learning more about the *ProVisionaries* Network and how to develop an intentional ministry of planned giving in their congregation, The Planned Giving Office has prepared a step-by-step guide entitled, *Developing a Vital Planned Giving Ministry in Your Congregation*. The booklet contains a checklist to help gauge the vitality of your congregation's planned giving ministry. Complimentary copies can be ordered from the Planned Giving Office.

GIFTS OF PUBLICLY TRADED SECURITIES: A NEW TREND IN PLANNED GIVING

One of the most exciting trends in gift planning is the increase in the number of people making gifts-in-kind of publicly traded securities (stocks, bonds and mutual funds traded on such stock exchanges as the Toronto Stock Exchange and the New York Stock Exchange). The tax benefits of giving securities that have appreciated in value directly to the church are substantial. If a stock is sold privately, tax must be paid on fifty percent of the capital gains, which can mean a substantial tax hit. In May of 2006, the federal government completely eliminated the tax on capital gains if the securities were gifted directly to charity. Donors are also entitled to a donation tax receipt for the full market value of the securities on the day they are received by the charity. As the statistics below indicate, this change in federal tax law has dramatically increased the number of donors and the amount they have given to The Presbyterian Church through publicly traded securities:

- In 2004, 4 donations totaling \$305,000
- In 2005, 9 donations totaling \$252,240
- In 2006, 19 donations totaling \$791,000 (year capital gains taxes eliminated)
- In 2007, 76 donations totaling \$762,280
- In 2008, 69 donations totaling \$860,936
- In 2009, 32 donations totaling \$217,984

As the above statistics indicate, 2009 saw a dramatic reversal in the growing trend of using appreciated securities as a gift vehicle. Obviously, the dramatic upheaval in the markets in 2009 reduced the number of people donating securities to the church. It is worth noting, however, that there was a significant increase in the number of donations of securities in the fourth quarter of 2009 after the markets had recovered substantially. There has also been an increase in the number of gifts of securities in the first quarter of 2010 (\$364,990 in donations from January through March).

If a church member would like to make a gift of stock to any ministry within The Presbyterian Church in Canada, including their own congregation, the national church's stockbroker can handle the transaction. Designated beneficiary/ies will receive the proceeds from the sale of the security, and the donor will receive a donation tax receipt for the market value of the securities on the day they are received by the church. The donor can claim up to 75 percent of his/her annual net income as a charitable gift in the year the gift is made. If one cannot use the full donation credit in any one year, he/she may carry any unused credits forward for an additional five years. It is a truly tax-smart way to donate to the ministries of the church. Special transfer forms are available from the Planned Giving Office or may be downloaded from the Planned Giving website. The Planned Giving Office should be informed of a donor's intentions so that it can ensure that the donor's gift goes to the ministries designated as quickly as possible and that a charitable donation tax receipt is issued promptly.

Congregations need to educate their members about the tax advantages of donating appreciated securities to the church. Gifts of securities can provide an additional stream of money to initiate new ministries or expand present ministries in a congregation. One congregation embarking on a one million dollar capital campaign received just under \$193,000 from gifts of securities. These gifts were channeled through The Presbyterian Church in Canada's stockbroker. Brochures highlighting the gift of publicly traded securities are available free of charge from the Planned Giving Office.

CHARITABLE BEQUESTS: EXERCISING YOUR WILL POWER

There are many ways to make a planned gift, but the most familiar way is for a church member to include their congregation or some aspect of the national church's ministry and mission in their will. Statistics indicate that 40-50% of Canadians do not have a legal will. Without a legal will, the government determines the beneficiaries of one's estate, and the established process

states that nothing will go to charity. If a member would like a portion of their estate to go to the church, there must be a legal will in place. Up to 100% of net income may be claimed in charitable gifts by a person's estate in the year of death. Any unused tax credits may be applied to the previous year's tax return, again up to 100% of net income. To aid in the process of writing a will, the Planned Giving Office has developed a workbook. Copies are available from the Planned Giving Office.

During 2009, The Presbyterian Church in Canada received \$1,288,880 in charitable bequests for the ministry of the church. Gifts ranged in size from \$189 to \$400,000 and were both designated and undesignated. Some of the designated gifts included gifts for PWS&D, the Pension Board, the Experimental Fund, financial support for the widows of ministers, and scholarships for theology students.

In 2009, The Presbyterian Church in Canada received notification of bequests from the estates of the following people listed in alphabetical order:

Winnifred Bean, Elizabeth Burgess, Edna Cameron, Marian Duncanson, Virginia Fleming, Gladys Lenore Grummett, Ina Hill, Margaret Agnes Hislop, William Johnston, Clarence McGillivray, Katharine MacKenzie, Mary Livingston Rae, Harold Alexander Scott, Douglas Graham Seaton, Edna Tansley, and Wilfred Webber.

We thank God for the generosity and foresight of these people and are grateful for the legacy of faith and hope they have bequeathed to the church. These people are truly God's *ProVisionaries*, and their generosity will be celebrated during the 136th General Assembly.

CHARITABLE GIFT ANNUITIES: GIFTS THAT GIVE BACK

The Presbyterian Church in Canada is one of the few charities in Canada that can issue self-insured gift annuities, yet very few Presbyterians are even aware of what gift annuities are and have no appreciation of their benefits. Gift annuities are a wonderful way for older people (sixty years of age and older) to make a substantial gift to their congregation or some other ministry within The Presbyterian Church in Canada and simultaneously receive a guaranteed income for life, the majority, or all of which, is tax-free. Upon the death of the donor, the residue remaining in the annuity goes to the ministries of the church designated by the donor. Donors and the church both benefit! There are presently 104 annuitants across Canada, who have acquired more than \$2.73 million in gift annuities designated for various ministries within The Presbyterian Church in Canada. During 2009, six new gift annuities were acquired for a total value of \$115,507. In times of low interest rates and economic uncertainty, annuities are especially appealing. During the recent economic downturn, annuitants in The Presbyterian Church in Canada continued to receive the same annual income from their original gift, and they can count on continuing to receive the same amount each year for the rest of their lives. One of the priorities for the Planned Giving Office is to spread the news about gift annuities and the role they can play in an individual's financial planning and in supporting ongoing ministries in the church. A pamphlet detailing the benefits of Charitable Gift Annuities is available from the Planned Giving Office.

LIFE INSURANCE

It is a simple process to make a congregation or some other ministry within The Presbyterian Church in Canada a beneficiary of a current life insurance policy. The church receives a substantial gift immediately upon the death of the donor, and the estate receives a substantial tax credit. Alternatively, a church member can give a paid-up policy to the church by naming it as the owner and beneficiary. The donor then receives an immediate income tax receipt for the fair market value of the policy. Individuals can also purchase a new policy, name the church as the owner and beneficiary, and receive a tax receipt for the value of the annual premiums. To make it easier for people who choose to give to the church via life insurance, the Planned Giving Office has arranged with Equitable Life Insurance Company headquartered in Waterloo, Ontario, to offer a whole life insurance product with a simplified application form. Contact the Planned Giving Office or check out our website, www.presbyterian.ca/plannedgiving, for more information. One of the benefits of using life insurance as a planned giving vehicle is that the gift would immediately go to the church upon a person's death without being caught up in the delay of settling the estate. Since the gift would go outside the estate, there would also be no

probate fees on the contribution. At the time of writing this report, twenty-four people have irrevocably stipulated ministries within the church as the beneficiary of life insurance policies for a total value of nearly \$1 million. A pamphlet detailing the benefits of life insurance as a gifting vehicle is available from the Planned Giving Office.

ESTABLISHMENT OF “MISSION PRIORITY FUNDS” TO CHANNEL PLANNED GIFTS

In 2007, the Life and Mission Agency Committee recommended the establishment of several new “Mission Priority Funds” to channel planned gifts in ways that support the mission priorities determined by the Life and Mission Agency. Seed money to launch the funds has been provided through undesignated bequests made to The Presbyterian Church in Canada. Five funds have been established to date:

Creative Ministries with Children and Youth Fund

The Presbyterian Church in Canada is an aging denomination with a modest number of children and youth actively involved in the church’s life and ministry. The purpose for this fund is to reverse that trend by providing congregations, presbyteries, synods, camps and other groups within the church with additional money for expanding their ministries with children and youth. One-time grants will be awarded to applicants who submit creative proposals so that their good ideas are able to be implemented rather than set aside due to a lack of funding.

Growing Churches Fund

There is a need for The Presbyterian Church in Canada as a whole to become more intentional about planting churches throughout Canada. The purpose of the Growing Churches Fund is to aid presbyteries in their work of planting new congregations by providing assistance to the presbyteries, and training and support for the new church development workers. This goal will be achieved through providing funding for consultants for presbyteries, as well as continuing education, conferences, mentors and coaches for those engaged in the ministry of new church development.

Sustaining Pastoral Excellence Fund

Pastoral leadership within the church has its costs. It draws upon the spiritual, intellectual, emotional and physical resources of those who offer it. To sustain pastoral excellence, ministers require ways to nourish and sustain their spiritual lives, to promote their ongoing intellectual growth, to nurture their pastoral imagination and energy, and to care for the health and well-being of themselves and their families. This fund is designed to provide clergy and other professional workers in the church with the support they need to function optimally in the midst of the stresses of pastoral ministry in a rapidly changing world.

“Living Links” Missionary Endowment Fund

The Presbyterian Church in Canada is by origin a mission church. The core aspect of our international mission work has been the support of full time missionaries living and working with our partner churches and agencies. These missionaries are the “living links” that bind our partnerships together and give them credibility as partnerships. Full time missionaries provide continuity in our mission partnerships and are able to make a significant contribution to the ministry of our partners far beyond what can be provided by those who serve on a short term basis. They also make possible and facilitate the sending of short term volunteers and mission trips by The Presbyterian Church in Canada members to our partners overseas. Finally, they are the source of a flow of information from partners that comes back to The Presbyterian Church in Canada to educate our members on mission life and issues that make possible a truly reciprocal relationship between The Presbyterian Church in Canada and its partners around the world. Unfortunately, the amount provided for fulltime missionaries has been declining over the last several decades. The purpose of this fund is to reverse that trend by setting up permanent endowments to ensure ongoing support for the appointment of full-time missionaries to sustain a viable international mission program for The Presbyterian Church in Canada far into the future.

Mission Connections Fund

A growing trend in missions is that more and more people do not want to just donate money for others to do mission work. They also want to have hands-on experiences of mission both within Canada and around the world. They discover that they return from such short-term experiences

with a new perspective and passion that transforms their lives and the life of their congregation as they share their stories. This fund will help congregations deepen their mission outreach by making mission connections to overseas and Canadian partners. It will facilitate short-term volunteer mission experiences and exchanges with mission partners while contributing to building the wider mission of The Presbyterian Church in Canada.

PLANNED GIVING ADVOCATES

In an effort to communicate the benefits of Planned Giving across the church, the Planned Giving Office is in the process of organizing a nationwide communication network that we are calling Planned Giving Advocates (PGAs). Each presbytery will have a PGA, who will receive regular updates from the office and communicate them to their presbytery. Updates will include many of the inspiring stories of generosity and the impact of planned giving across the church, practical ideas for how various congregations are promoting planned giving, and updates on other initiatives in the area of planned giving (e.g. changes in federal tax laws, new Mission Priority Funds, etc.). We hope that the PGAs will be another tool in keeping planned giving in the forefront of people's attention rather than in the background of the church's life and ministry.

THE PRESBYTERIAN CHURCH IN CANADA 2011 CALENDAR

Each year, The Presbyterian Church in Canada produces a wall calendar with attractive photos highlighting different aspects of a chosen theme. The 2011 calendar will highlight the theme of planned giving and the impact planned gifts have had on the life of the church and its ministry. The purpose of the calendar is to bring planned giving from out of the background and into the foreground, so that Presbyterians can see for themselves the way planned gifts have contributed to the life and ministry of the church over the years. The stories and photos highlighted each month will be linked with other stories and resources available both on The Presbyterian Church in Canada website and in printed form.

PLANNED GIVING SUNDAY

While planned giving and the stewardship of accumulated assets has been an important part of the church from its origins (c.f. Acts 4:32-37), it has been a neglected part of the church's teaching and preaching. Most clergy have never preached a sermon on planned giving, and most members of the church have never been invited to consider giving to the church from their assets. The Planned Giving Office encourages congregations to choose one Sunday a year to focus on the ministry of planned giving during worship. Worship resources (prayers, litanies, sermon aids, etc.) are available from the Planned Giving Office and on the website at www.presbyterian.ca/resources.

Recommendation No. 19 (adopted, p. 40)

That congregations be encouraged to designate one Sunday during the year to highlight the ministry of Planned Giving and the legacy of faith and hope it can provide for generations to come.

Advisory Committee Members

The Rev. Karen Horst, The Rev. David McBride, Ms. Betty Kupeian, Mr. Richard Daugherty, The Rev. Kirk Summers.

Endnotes

1. *A Canadian Culture of Generosity: Renewing Canada's Social Architecture by Investing in the Civic Core and the "Third Sector"*, A Cardus Discussion Paper, by Ray Pennings and Michael Van Pelt with Stephen Lazarus, publishing sponsor: Cross+Drive, 2009, p. 11. To learn more about Cardus and the discussion paper go to www.go.cardus.ca/generousculture.
2. *Ibid.*, p. 15.
3. *Ibid.*, p. 21.
4. *Ibid.*, p. 36.

PRESBYTERIAN WORLD SERVICE & DEVELOPMENT

Staff	Director:	Kenneth Kim
	Senior Administrator:	Colleen McCue
	Administrative Assistant:	Laura Fenwick
	Communications Co-ordinator:	Barb Summers
	Communications Assistant:	Zuzka Ellis
	Senior Program Co-ordinator, Asia, Government Relations:	Guy Smaghe
	Program Co-ordinator, Africa:	Susan James
	Program Co-ordinator, Americas, Middle East, Eastern Europe:	Alexander Macdonald
	Program Co-ordinator, Refugees:	Barbara Treviranus (from September 2009)
	Program Co-ordinator, Refugees:	Glynis Williams (until August 2009)

INTRODUCTION

Our God is a God of abundant goodness who looks at our world where so many face the ravages of scarcity and yet who inspires us to reach out in radical acts of compassion. One of the strategic ways in which our church can do this is through Presbyterian World Service & Development. This is possible because PWS&D fosters global networks to respond to immediate crises and prolonged poverty. Such partnerships also facilitate building and sustaining local infrastructure, allowing local communities to develop long-term programs that give them genuine hope for the future.

When news of the Haiti earthquake emerged, PWS&D immediately authorized a grant of \$50,000 knowing that individuals and congregations would respond generously. Within just weeks that amount was multiplied ten-fold, not counting federal government matching grants. What makes this especially gratifying is that in the last quarter of 2009 our church raised an astounding \$1.5 million in support of so many projects to bring food, clean water, livelihoods restoration, health, education and other forms of support to numerous countries around the globe. This reveals a radical compassion and a sense of confidence in the staff and tradition of PWS&D. It also inspires our staff and encourages our committee in its ongoing work. We offer deep gratitude to God for the privilege of being God's hands and feet in a world of need.

FINANCIAL SUPPORT

The PWS&D Committee celebrates individual Presbyterians and congregations for their support and eagerness to be informed and involved in the relief, development and refugee work of our church. Presbyterians have responded with open hearts to the long-term community development work and emergency relief appeals of PWS&D.

Over \$1.5 Million Raised Through PWS&D Appeal

PWS&D was not immune to the effects of the global economic downturn as a sharp drop in donations became evident during 2009. In an effort to avoid cuts to the life-saving work of our partners and bring hope to people in need, an urgent appeal was issued to the constituency in September 2009 with an ambitious fundraising target of \$1.5 million.

Presbyterians across the country demonstrated unprecedented support for PWS&D in the last quarter of the year, helping to meet the goal and raise \$1,509,404. Churches and individuals from coast to coast called, sent letters of support, held fundraising events and raised awareness during worship to raise the needed funds and prevent budget cuts to PWS&D's international partners and programs.

In 2009, donations from congregations and individuals totalled \$2,669,909. The staff and committee of PWS&D are reminded every day that, in God's hands, gifts from Presbyterians have the power to lift spirits, spark hope, nurture love and transform lives.

2009 Revenue and Expenditures

	2009	2008
Revenues	\$	\$
Undesignated contributions	1,422,523	1,346,471
Designated bequests	262	50,235
Designated contributions – projects	734,213	768,870
Designated contributions – emergency relief	512,911	512,814
Canadian International Development Agency (CIDA)	343,500	572,500
Canadian International Development Agency – Youth Internship	0	8,979
Canadian International Development Agency (CIDA) – Tsunami (PUMA)	0	300,000
Government of the Province of Saskatchewan	13,386	16,148
Other income (interest)	34,098	85,710
Total	3,060,892	3,661,728
	2009	2008
	\$	\$
Expenditures		
Disaster, Relief and Rehabilitation	564,932	771,178
Tsunami Relief	0	27,500
Tsunami Relief – CIDA/PUMA	0	237,286
CIDA/PWS&D Overseas Program	587,182	619,086
Presbyterian constituency funded projects	1,337,891	1,392,030
Memberships, partnerships and coalitions	220,640	254,574
Resource, communications, promotion, grants	125,741	111,234
Program support	313,494	272,776
Administration	274,664	215,979
Total	3,424,545	3,901,643
Deficit of revenues over expenditures for the year	(363,653)	(239,915)

Undesignated Contributions

Donations that are not designated to a specific program help PWS&D support a wide variety of long-term development projects in many countries. These education, health care, agriculture and income-generation projects make a tremendous difference in people's lives. Undesignated funds allow PWS&D the flexibility to use the funds where the need is greatest, and to work ecumenically in a number of Canadian and global networks active in development, relief and advocacy on global issues such as food and HIV and AIDS. Undesignated funds support ecumenical development and relief efforts, development education programs to educate Canadians and encourage action to support the struggles of communities seeking peace and justice. These funds also allow PWS&D to support the sponsorship of refugees by Presbyterian congregations.

Undesignated donations also provide PWS&D with funds that can be used to respond quickly to emergency relief situations as they arise. PWS&D is able to forward funds within hours of hearing of an earthquake, flood, or conflict while making plans to issue a church wide appeal based on specific information received from our network of churches and partners around the world. Undesignated donations provide PWS&D with the flexibility to respond to smaller disasters that do not attract wide-spread media publicity and often lack sufficient public support.

Over the past number of years, the level of undesignated donations to PWS&D has increased and this support and confidence in the effectiveness of the overall PWS&D program is greatly appreciated.

Designated Contributions (Relief and Development Projects)

PWS&D appreciates and fully honours the designation of all donations, whether for emergency appeals or development projects. PWS&D staff endeavour to reply promptly to each request for follow-up information on designated donations. Designated contributions are increasingly popular with individuals and congregations who want to know how and where their support is used by PWS&D. We strive to keep our supporters informed about the work of PWS&D on major disasters and relief programs, the lesser-known emergencies and our ongoing development work around the world.

The Loaves and Fishes Fund

The PWS&D Loaves and Fishes Fund is a planned giving fund designed for gifts received through bequests, gift annuities, insurance policies, appreciated securities and other investments. The Loaves and Fishes Fund is designed as a seven-year fund. One-seventh or 15% of an undesignated planned gift is used for the work of PWS&D in the year that it is given. The remaining 85% is invested and during the subsequent six years, PWS&D will use the interest and portions of the principal to support relief and development work until the full amount has been expended. The purpose of this mechanism is to facilitate a more even year-to-year distribution of funds received through planned gifts to PWS&D.

In 2009, PWS&D was blessed with \$86,606 in planned gifts to the Loaves and Fishes Fund. \$78,271 was transferred from the Loaves and Fishes Fund into PWS&D's operating budget in 2009 to help in all of our program areas.

EMERGENCY RELIEF PROGRAM

Global Emergency Relief and Rehabilitation Work 2009-2010

List of Contributions	\$
Taiwan Typhoon Morakot	200,000
Haiti Earthquake Relief	550,000
Malawi Karonga Earthquakes	25,000
Sri Lanka Assistance to People Displaced by Conflict	25,000
Sudan Darfur Relief	20,000
Honduras Earthquake Relief	20,000
Taiwan Typhoon Morakot – Yu Shan Theological College	12,200
Democratic Republic of Congo Conflict and Displacement	10,000
El Salvador Hurricane Ida	10,000
Pakistan Earthquake Relief	5,000
Malawi Cyclone Damage to Ekwendeni	5,000
Indonesia Earthquake Relief	4,520

Taiwan: Typhoon Morakot

Typhoon Morakot slammed Taiwan on August 7-10, 2009 causing loss of life, extensive flooding and killing millions of livestock. Some regions received a year's worth of rainfall in only two days. PWS&D provided an initial \$200,000 to the Presbyterian Church in Taiwan to help provide emergency aid and rehabilitation of affected communities. On August 29, 2009 a major fundraising initiative took place at the Kerrisdale/Taiwanese Presbyterian Church in Vancouver. Through that event and other fundraising initiatives of the Taiwanese community in Vancouver over \$130,000 was raised for relief efforts. Similarly, the Taiwanese Canadian Association based in Toronto raised over \$100,000 for Taiwan relief through a variety of events.

The response provided food and daily necessities to 2,500 victims of the typhoon and helped with clean up efforts in the affected areas of the country. After this initial phase of relief work, the response moved its focus to long term spiritual and physical support for affected families and communities. This includes pastoral and grief counseling, regular worship services, basic health care and the daily provision of food, water and basic household supplies.

Since the majority of the victims are in the agricultural sector, assistance to salvage arable land and provide farming equipment, crops and stock for animal husbandry have been a key aspect of the longer-term recovery. An example of one such project is in the Ali Mountain. Families from four neighbouring hamlets have been able to re-establish their livelihood. An area of 5.4 acres of land has been successfully cultivated to plant and harvest green onions and other local vegetables. Additionally, the communities were provided with 10,000 free range chicks to rear, as well as 1,000 piglets.

Haiti: Earthquake Relief

On January 12, 2010, an earthquake with a magnitude of 7.0 hit the capital city of Haiti, Port-au-Prince, and surrounding areas. The damage was extensive and it is estimated that up to 200,000 people died. Many humanitarian agencies lost staff and family members. The ACT Alliance loss included the deaths of The Rev. Sam Dixon, the Director of the United Methodist

Committee on Relief (UMCOR) and The Rev. Clinton Rabb of the United Methodist Board of Global Ministries. Staff of other ACT members remain missing and are now considered dead.

The earthquake caused massive damage to the city with an estimated 60-80% of buildings in Port-au-Prince destroyed. An estimated two million people were left without adequate shelter. Collapsed infrastructure such as roads and bridges along with fuel shortages and communication difficulties complicated all aspects of the relief effort.

The ACT Alliance had members on the ground working on hurricane rehabilitation and reconstruction efforts when the earthquake hit. A rapid support team was mobilized to reinforce the capacity of members in Haiti. PWS&D has provided \$550,000 to ACT. These funds have helped to provide four portable hospitals and medical equipment, and five medical teams of doctors and nurses to Port-au-Prince's surrounding towns. Water systems were installed within days of the quake, providing a clean source of water for 10,000 people. Food distributions as well as community kitchens were established. Over 10,000 health and hygiene kits, blankets and tents were distributed within the first week. The ACT Alliance organized groups of young people with primary health skills to conduct play therapy with children to alleviate the trauma children experienced.

\$400,000 is committed to a Canadian Churches in Action response in the aftermath. PWS&D is committed to long-term work in Haiti with the resources being provided by the constituency.

As this report was being prepared, donations to PWS&D for Haiti totaled over \$1.4 million and gifts continue to come in from churches and individuals. This deluge of support from the constituency was received and processed by the PWS&D staff with the extraordinary assistance of many members of the support staff in the national office of our church. Deep gratitude is felt by the staff and committee of PWS&D for the wonderful dedication of the national office staff which is evidence of the heartfelt compassion they have for the people of Haiti who need our assistance in this exceptional time of crisis.

Malawi: Karonga Earthquakes Relief

Two earthquakes of approximately 6.0 magnitudes struck the Karonga District of northern Malawi in December 2009. Over 46,000 people were in need of emergency assistance, with most left homeless. PWS&D provided \$25,000 to local partner, the Church of Central Africa Presbyterian, Synod of Livingstonia, to provide food and essential non-food items. Children under five in particular will be helped through the provision of fortified maize (Likuni Phala). A \$538,704 proposal was submitted to ACT with plans to provide food assistance for 6,000 households for three months.

Sri Lanka: Assistance to People Displaced by Conflict

On May 18, 2009, the government of Sri Lanka declared total victory over the Liberation Tigers of Tamil Eelam (LTTE), with the entire island territory now under government rule for the first time since the war erupted in 1983. As a result of the government's final offensive, the number of persons displaced and registered in government camps or sites soared from 65,000 to 198,089 in the Vavuniya, Jaffna and Mannar districts. Aid agencies report being overwhelmed by the surge in IDP (internally displaced peoples) numbers and rapid humanitarian assistance was sought from other sources. PWS&D responded by providing \$25,000 via ACT to provide food, essential non-food relief items, education support for school age children, psycho-social support, shelter repair, water and sanitation, health and hygiene items.

Sudan: Darfur Relief

The conflict between armed movements in Darfur and the central government in Khartoum continues, displacing 2.7 million people from their homes and affecting over 4.7 million people. The ongoing security situation prevented the displaced from returning to their former settlements, hence the need for a sustained humanitarian response for 2009 and beyond. PWS&D contributed \$20,000 to ACT to provide water and sanitation programs, health and nutrition programs, protection, psycho-social care, peace-building, agriculture and educational support.

Honduras: Earthquake Relief

On May 28, 2009, a magnitude 7.1 earthquake struck the Atlantic coast of Honduras. Massive damage to infrastructure was sustained with 867 houses destroyed and another 6,187 damaged. Bridges and public infrastructure were also damaged, including roads, water systems and electricity lines. PWS&D provided \$20,000 via ACT to the implementing organization Comisión de Acción Social Menonita (CASM). The response supports 36 families (216 people) with psycho-social care and the rebuilding of their houses in the municipalities of Puerto Cortes and Chinda.

Taiwan: Typhoon Morakot, Yu Shan Theological College

The Yu Shan Theological College of The Presbyterian Church in Taiwan has nineteen students whose families lost their land, homes and property and are now living in temporary army camps due to the typhoon. Their families are unable to support them in continuing their theological education. PWS&D sent \$12,200 provided by the Taiwanese Robert Campbell Church in Montreal to the Presbyterian Church in Taiwan to assist the affected students with a portion of the tuition, room and board, accident insurance and medical care costs for one year for the affected students. The total cost of \$45,450 is to be shared by PWS&D and the theological college.

Democratic Republic of Congo: Eastern DRC Conflict and Displacement

The United Nations High Commissioner for Refugees estimated that in April and March 2009 more than 100,000 people were displaced in eastern DRC. The humanitarian situation continued to deteriorate, with “a marked increase in the number of rape cases being recorded in the eastern Democratic Republic of Congo (DRC) province of South Kivu, where Rwandan Hutu militia attacks against civilians have intensified, according to civil and humanitarian officials.” Efforts to restore peace are ongoing and an agreement was signed by several militia groups to dissolve their organizations. As a result of this peace effort many people displaced by the conflict returned to their place of origin to resume their agricultural activities. PWS&D provided \$10,000 via ACT to help provide clean water and food for malnourished children, provide psycho-social support for trauma healing and other essential items for over 9,000 displaced families.

El Salvador: Hurricane Ida Relief

Hurricane Ida hit El Salvador on November 8, 2009 with strong winds and up to 300 mm rainfall in six hours. The resulting floods and landslides destroyed 288 homes and damaged 1,835 houses. 75,000 people were affected with more than 14,000 people seeking temporary shelters. PWS&D provided \$10,000 via ACT to provide food, cooking and eating utensils to 512 affected families in the crisis phase. The post-crisis phase provides agricultural inputs and technical assistance to 1,000 families in planting beans and maize. It will assist in the recovery of 275 acres of crops. Priority was given to households led by women and those with children and elderly family members.

Pakistan: Balochistan Earthquake Relief

An earthquake of magnitude 6.4 hit Balochistan province in south-western Pakistan on October 29, 2008. There were 17,870 households damaged in 226 villages of Pishin, Ziarat and Harnai districts, affecting 133,758 people. PWS&D provided \$5,000 as immediate relief assistance via ACT to assist 4,200 families with food, tents, plastic sheets, blankets and hygiene kits. This intervention enabled people to withstand the winter cold, provided psycho-social support and protection and access to clean water and sanitation facilities.

Malawi: Cyclone Damage to Ekwendeni

Ekwendeni in northern Malawi was hit by a cyclone with heavy rains and hailstones on December 30, 2008. There were 465 families left homeless, two schools and hospital buildings were destroyed and over 584 households lost their crops. PWS&D provided \$5,000 to the Church of Central Africa Presbyterian, Synod of Livingstonia to provide emergency assistance. The funds were used for the repair and the reconstruction of a school and in providing seed and fertilizer to affected farmers.

Indonesia: Earthquake Relief

On September 30, 2009, a major earthquake struck west Sumatra in Indonesia. Landslides following the quake destroyed entire villages and agricultural land. PWS&D contributed \$4,520 for emergency response kits and shelter materials for families.

CANADIAN FOODGRAINS BANK

The Canadian Foodgrains Bank (CFGB) is a uniquely Canadian ecumenical partnership of 15 church agencies working together as a Christian response to hunger in the world. Its mission is to enable Canadians, working through the member church agencies and their respective local partners, to share resources. Food aid provides food for vulnerable communities when conflict, disaster or injustice prevents communities from feeding themselves. "Food security" programs allow communities to access enough nutritionally balanced food in both the short-term and the long-term that they may live active and healthy lives. The Canadian Foodgrains Bank's overall goal is to reduce hunger and its consequences among hunger-affected individuals, households, and communities in developing countries.

Each member, such as PWS&D, raises support from its constituency for an equity portion that is used to finance food related programs in the world. The member's equity can be matched by other members, Canadian Foodgrains Bank's general resources, or by the considerable resources (\$25 million per year) provided by the Canadian International Development Agency (CIDA) for food related programs.

An increasingly important component of work includes public policy to advocate for changes in policies at the national and international levels that will enable households and communities to better feed themselves.

The rising cost of fuel and the subsequent rise in cost of basic food means that over one billion people are hungry today. Canadians are concerned by this statistic. The fact that the Canadian government provides international food aid only through the World Food Program (WFP) of the United Nations or through Canadian churches that make up the Canadian Foodgrains Bank speaks to the high quality of the Canadian Foodgrains Bank and its member churches.

Presbyterian Growing Projects

In 2009 many Presbyterian congregations from coast to coast have been involved in community growing projects through the Canadian Foodgrains Bank. A community growing project is a unique way for Canadian Presbyterians to contribute grain and other agricultural commodities to help people who are hungry around the world. Wheat, canola, corn, barley, soybeans, peas, lentils, sweet corn, flax and pumpkins are just some of the many different crops that have been grown over the past year. A typical growing project involves a group of rural and urban people working together to farm a common plot of land. The rural people supply the land and machinery while the urban people fundraise for crop inputs or land rent. After harvest, the produce is donated to the account of Presbyterian World Service & Development at the Canadian Foodgrains Bank for overseas food aid and agricultural development projects. Many Presbyterian congregations have found that community growing projects provide a hands-on, tangible way for people to be involved and feel a sense of achievement.

PWS&D/CFGB Revenue and Expenditures Statement

	2009	2008
	\$	\$
Revenue		
Government funds		
Canadian International Development Agency (CIDA)	1,139,980	721,747
Material and food resources		
Grains and gifts	406,347	952,112
Interest and other revenue	13,215	9,025
Total	1,559,542	1,682,884
Expenditures	1,870,102	1,265,949
Excess of revenue over expenditures for the year	(310,560)	416,935

PWS&D/CFGB Commitments (2009)

Description of Contribution	PWS&D	Other CFGB Members	CIDA Match	General Account Match	Total Value
	(\$)	(\$)	(\$)	(\$)	(\$)
Bangladesh Food for Work and Food Security	10,000	65,453	603,622	75,453	754,527
India Bihar Flood Relief	92,250	104,360	786,440	0	983,050
Pakistan Assistance to Internally Displaced People*	104,336	80,000	736,908	0	921,244
Pakistan Mirpurkhas Food Security*	55,710	0	0	55,710	111,420
Philippines Tropical Storm Ketsana Relief	15,000	54,375	277,500	0	346,875
Sri Lanka Food Aid for Civilians Affected by Violence	10,000	76,065	344,259	0	430,324
Kenya Food Assistance (CRWRC)	10,000	232,829	1,942,630	242,829	2,428,288
Kenya Responses to Drought and Famine					
Anglican Church of Kenya Kajiado Emergency Food for Work (MCC)	20,000	85,016	0	105,016	210,032
Sand Dam Food for Work Project in Eastern Kenya (MCC)	20,000	83,365	413,460	0	516,824
Malawi Luwerezi Food Security*	10,000	57,210	268,838	0	336,047
Malawi Soils, Food, Healthy Communities*	29,300	0	117,200	0	146,500
Nicaragua Food Security*	22,457	0	89,828	0	112,285
Nicaragua Nutrition*	49,420	0	0	49,420	98,840
	9,625	0	38,500	0	48,125
Total	458,097	838,671	5,619,184	528,427	7,444,380

*indicates that PWS&D is the lead CFGB member for the project

Bangladesh: Emergency Food Assistance

On November 15, 2009, a category 5 cyclone struck the coast of Bangladesh. Canals were silted, while crops, cultivation land, community and school grounds were washed away. PWS&D contributed \$10,000 of PWS&D equity towards providing 14,000 families in three districts of southern Bangladesh affected by the cyclone with six weeks of food assistance as well as water purification tablets and oral rehydration sachets.

India: Bihar Flood Relief

In August 2008, the Kosi River, which gathers water from some of the highest mountain ranges in Nepal and then enters India, changed its course and flooded over 120 km in Bihar. There were 212 deaths and 371,100 people were affected. The flooding damaged crops, killed livestock, damaged or destroyed homes and infrastructure. PWS&D provided \$92,250 of PWS&D equity to support the Mennonite Central Committee program with the Church's Auxiliary for Social Action (CASA) aiding 7,500 families. Over an eight-month period, 2,500 tonnes of rice was provided as a part of food-for-work activities for restoring livelihoods, rehabilitation and reducing vulnerability to future disasters.

Pakistan: Assistance to Internally Displaced Peoples

The offensive launched by the Pakistan military against Taliban forces in the Swat Valley and Buner area of North Western, Pakistan resulted in the one of the fastest humanitarian crisis that the world had seen in recent time with over three million civilians displaced in a matter of weeks. PWS&D supported the relief efforts of our long-term partner, Church World Service (Pakistan/Afghanistan), to bring immediate food relief in the form of food packages to civilians

classified as internally displaced persons fleeing the fighting. The initial response benefitted 300 families with 43 tonnes of food packages. The PWS&D led response with \$104,336 of Presbyterian equity was generously supported by four other churches and matched further by CIDA resulting in the provision of 1,317 tonnes of food packages for 4,500 families for three months.

Pakistan: Mirpurkhas Food Security

In 2006, heavy rainfall during the monsoon season resulted in severe floods in Sindh Province. The majority of the people either lost their homes or had them badly damaged. In this third year of a three year response, PWS&D partner, Church World Service (Pakistan), is supporting 1,500 households in Mirpurkhas District with activities to improve food security and tackle poverty. Three farming resource centres are being built to improve the capacity for the preservation of vegetables and animal feed. Conservation and organic farming methods are being taught, including making compost. Kitchen gardens for vegetables for household consumption are being initiated and training is being provided for stronger farmer's organizations. A seed bank is being established. The distribution of plants which improve soil quality and the use of natural fertilizer is being promoted. Water irrigation ponds are being built for water storage for irrigation use. Self help groups have been formed to promote micro enterprises.

Philippines: Tropical Storm Ketsana Relief

Over four million people were affected by devastating storms that struck the Philippines at the end of September 2009. Over 400,000 were hosted in evacuation centres. The majority of those severely affected were people who are extremely poor and live hand-to-mouth. Not only did they lose their meagre homes and property but they also lost their minimal source of livelihoods. PWS&D contributed \$15,000 of PWS&D equity to help provide three months of emergency food relief to approximately 15,000 families in 20 townships. Rice, dried fish, legumes, cooking oil, sugar, salt and powder milk for infants and children was provided.

Sri Lanka: Food Aid for Civilians Affected by Violence

Conflict in the north displaced many people and left them sequestered into one large camp where the World Food Programme was providing some food assistance with other non-governmental organizations providing the balance. The Nazarene Church was requested by the government to work in the camp because of its experience in managing camps for displaced people. PWS&D contributed \$10,000 of Presbyterian equity to provide cooked meals for six weeks to 20,000 people in the Manik Camp. Rice, vegetables, lentils, spices, oil, salt and sugar were purchased.

Kenya: Food Assistance

In response to food insecurity caused by failure of short rains and poor long rains in eastern, coastal and parts of central Kenya, PWS&D provided \$10,000 of Presbyterian equity to a CFGB supported consortium including the Nazarene Compassionate Ministries – Kenya, the Anglican Church of Kenya, and Dorcas Aid International to provide food relief of maize, beans and oil to over 10,000 households at 25 distribution centres. The project enabled families to plant their next season's crop, continue work on on-going community infrastructure projects, significantly reduce the use of negative coping strategies such as the selling of productive assets, and engage in charcoal production.

Kenya: Response to Drought and Famine

For the past five years and 10 planting seasons, Kenya has experienced drought, with 2009 being the worst due to poor rains, resulting in total crop failures. PWS&D provided \$20,000 of Presbyterian equity to the Anglican Church of Kenya to help 3,200 drought-affected households. Approximately 22,400 people benefited from the provision of food items, as well as seeds, chickens, goats, rabbits, and beehives. The project included the rehabilitation of water structures and tree planting as a major step to help the soil retain water.

Kenya: Kajiado Food for Work

PWS&D provided \$20,000 of Presbyterian equity to a food for work project led by the Mennonite Central Committee to reduce the impact of the drought and famine. Since 2007 Maasai communities have lost livestock (dying or migrating out of the area in search of water and food) as well as losing the crops they planted due to drought. This project is benefitting

6,000 vulnerable households with drought-tolerant crop production, protection of water resources and building fencing around crop areas.

Kenya: Sand Dam Food for Work

In the Machakos and Kitui districts of Eastern Kenya, two years of failed crops and another two years of drought resulted in a lack of food for communities. PWS&D provided \$10,000 of Presbyterian equity to this program led by Mennonite Central Committee providing food to 3,285 households as a response to food shortages. The project allows people to continue working on long-term food and water security activities such as building sand dams in preparation for the rains and future food production through terracing, the preparation of nurseries, and planting of crops.

Malawi: Luwerezi Food Security

This integrated food security project is a response to address the vulnerability of the whole community. The project targets 1,500 households affected by famine, poverty, environmental degradation, and HIV and AIDS. Food and seed banks were constructed to serve the community in times of food and seed shortages. The project organizes farmers (women and men) into an association for collective marketing and promoting village savings. It is helping farmers protect the environment through tree planting and the application of soil and water conservation methods to reduce top soil erosion. The project has improved crop production resulting in more food and income for the household. Sustainable practices are applied including a revolving loan scheme for fertilizer purchase, livestock farming and new income-generating activities like bee keeping.

Malawi: Soils, Food, Healthy Communities

PWS&D and Ekwendeni Hospital launched a new phase of this project in 2009: “Enhancing Food Security and Climate Change Adaptation in Northern Malawi”. This project is focused on improving food security in 14 villages with 1,600 households through the increased production and consumption of legumes, drought-tolerant crops, vegetables and improved soil management. High rates of poverty, unemployment, low crop prices and rising costs for agricultural inputs, school fees and other household expenses make it difficult for farmers to maintain their food security and have a reasonable livelihood. Anticipated droughts in future years due to climate change mean that farmers need to diversify their crops and integrate more drought-tolerant crops. The project recognizes the ongoing high rates of HIV in Malawi and the added cost burden to the farming household as they must hire the labour required. This new phase of the project focuses on reaching out to new communities in Northern Malawi. Particular attention is being given to food-insecure households led by youth and those affected by HIV and AIDS.

Tanzania: Shinyanga School Feeding

The PWS&D-supported school feeding program in Shinyanga, Tanzania, helped over 10,000 school children from areas affected by food shortages due to a year of low food production and global increases in the price of food and farm inputs. In consultation with the local village government and the district education department, primary schools from Samuye Division in Shinyanga Rural District experiencing food shortages, received this support. The program distributed regular supplies of food aid (maize, beans, oil), as well as sorghum, maize and bean seeds for local growing. In addition, 20 domestic science teachers participated in sustainable agricultural seminars to pass on skills to their students and other schools. The project increased school attendance and graduation rates to secondary school, increased employment for women in those communities offering payment to women cooking for the students and community members learned sustainable agriculture techniques taught by the project.

Malawi: Right to Food

The Right to Food (RTF) project in Malawi is in its second phase (2007-2010). The project aims to ensure that food security is seen as a right and responsibility for Malawian citizens, thus ensuring a more secure outcome for those at risk of hunger. The project involves advocating Malawian parliamentarians to adopt RTF legislation to establish and implement a national Right to Food mechanism. The project promotes human rights awareness at the grassroots level and builds the capacity of civil society to monitor and evaluate RTF policies. Following the 2009 Malawi election, the efforts have focused on finalizing the bill and on continuing to build

grassroots, legislative and bureaucratic awareness, capacity, national coordination, and support for the Right to Food.

Nicaragua Food Security

PWS&D and its partner, The Council of Protestant Churches of Nicaragua (CEPAD), initiated a new three-year food security project in 2009 to improve the agricultural production and techniques of small-scale farmers in the Carazo, Jinotega and Matagalpa zones of the country. This project takes a successful methodology implemented by CEPAD from 2006-2008 to new communities in the country where food production is challenged by many ecologically adverse conditions. In 2009, CEPAD identified the 252 farmer (men and women) participants, in the initiative, and began practical training of soil and water conservation techniques that are now in the initial phase of being applied to their plots of land. The farmers received their first input of seeds, tools and fruit trees to begin to diversify their crop base.

Nicaragua Nutrition

PWS&D and program partner, Soynica, completed the fifth year of a five-year nutritional and food security project in 2009. The project benefitted 400 extremely poor peasant families living in regions that produce little of commercial value and are not deemed priority areas for government support. The project aimed to increase the capacity of the families to improve their nutrition levels by providing nutritional education and illness prevention techniques. At the end of the project in 2009, the changes in the families are significant: a total of 400 families now have the productive potential of fruit trees that will allow them to sell their surpluses, covering 82% of the cost of the basic food basket. The levels of malnutrition in these families decreased from 5% in 2005 to 1% in 2009. Access to only three types of food is a reality for these families and the diversification of their crops has contributed to the improvement of their daily food portions. 70% of the families have considerably increased their production of vegetables compared to 2005. The rate of anemia in children under six has decreased by 46 percentage points compared to 2005, and the rate of children born underweight has decreased from 13% in 2005 to 7% low birth weight among live births in 2009.

Canadian Churches in Action

The coalition of nine churches that make up Canadian Churches in Action (CCA) continues to strengthen its profile. The purpose of Canadian Churches in Action is to increase the opportunities of Canadian churches to access government funding to respond to major disasters in the world. The success of the PUMA (Presbyterian, United, Mennonite, Anglican) model following the 2004 tsunami is the model for this coalition. In 2009, the Manitoba Council of International Cooperation provided \$31,000 for relief assistance to typhoon-affected communities in the Philippines. The Primate's World Relief and Development Fund (PWRDF) led this initiative. CCA is working on a proposal to the Canadian Government's Haiti Earthquake Relief Fund for funding to provide emergency assistance and rehabilitation for affected communities. PWS&D continues to provide administrative leadership for this coalition of nine Canadian churches.

OVERSEAS DEVELOPMENT PROGRAM

Presbyterian Constituency Funded Development Projects

Breaking cycles of poverty for communities and combating injustice and the root causes of poverty is the aim of the long-term development work of PWS&D throughout the world. PWS&D works with our global partners to improve living conditions in communities to enable people to live life fully as God intended. In 2009, Presbyterians contributed to development programs worth over \$1.33 million dollars.

PWS&D/CIDA Program

In April 2009, PWS&D entered into the fourth year of a five-year agreement with the Canadian International Development Agency. PWS&D's CIDA program focuses on five countries including: El Salvador, Nicaragua, Malawi, Tanzania and India. The program has three main objectives: to improve the health and nutrition status of vulnerable groups (women, children under five, and people living with HIV/AIDS); to support income generating activities in targeted regions so that beneficiaries can become more self-reliant by engaging in viable livelihoods; to strengthen the capacity of civil society, including community based

organizations, to ensure that the human rights of women and children are protected. In 2009-2010, CIDA contributed \$458,000 to PWS&D's development programs.

Africa

Ghana: Presbyterian Church of Ghana (PCG)

Through the Garu Centre, the Presbyterian Church of Ghana is working to help those who are visually impaired, deaf, mute, physically disabled or epileptic learn skills to enable them to participate actively in society. The project provides differently-abled young people access to formal education, literacy training and vocational training in cloth weaving, shoe repair and dress making. Graduates are able to work or start their own businesses to earn an income. The project creates awareness in communities of the abilities and rights of people with disabilities. HIV and AIDS education is also integrated throughout its programs. The Rev. Harvey Self, Moderator of the 135th General Assembly, and Ms. Jayne Self visited this partner and its programs in 2009, commenting on the moving work of this partner and its transformative achievements in the lives of "differently-abled" people.

Kenya: Shauri Yako Support Centre

The Shauri Yako Support Centre works to reduce the impact of poverty and HIV and AIDS on marginalized communities by providing vocational and business skills training to vulnerable youth, women and orphans. Given the severe famine in Kenya, increased numbers of people have sought help and outreach services. To manage this situation, Shauri Yako was forced to reduce the days for the drop-in feeding program. SYSC continues to work with vulnerable groups and encourage urban vegetable farming as a means to improving food security. Since participants are finding they need assistance to access small loans in order start their own businesses, Shauri Yako is considering starting a revolving loan fund.

Kenya: Presbyterian Church of East Africa – Training of Trainers – HIV/AIDS

The HIV and AIDS Control Program of the Presbyterian Church in East Africa (PCEA) is providing education for churches and schools through the Training of Trainers (TOT) program. Volunteers from the community, including teachers, farmers and ministers, are equipped with the skills and knowledge to teach others about HIV and AIDS. Over 1,300 community educators are working in their communities, teaching prevention, home-based care, counseling and overcoming myths. The project is continuing to offer refresher courses to ensure trainers and educators are up to date and motivated.

Malawi: CCAP Livingstonia Synod – Ekwendeni Hospital Malaria Control Program

In northern Malawi, the Livingstonia Synod is having tremendous success working with Ekwendeni, David Gordon Memorial and Embangweni Hospitals to reduce the incidence of malaria through the distribution of insecticide-treated mosquito nets and teaching malaria prevention programs to the community. The objective is to increase awareness among community members and health workers about the importance of prevention and early treatment of malaria in children and pregnant women. The program's Child Survival project is promoting positive behaviour change that involves appropriate care for children within 24 hours of the onset of fever or rapid breathing. This project has trained 200 volunteers, purchased and distributed well over 6,000 nets and distributed educational materials for nearly 4,000 people. The project co-ordinator was elected as a Member of Parliament in the 2009 Malawi election. The project recently hired a new co-ordinator.

Malawi: CCAP Livingstonia Synod – Ekwendeni Hospital HIV and AIDS Orphan Program

HIV and AIDS in the Ekwendeni area has resulted in more than 8,000 orphans and 2,600 vulnerable children who lack the means to access adequate food, education, healthy psycho-social adjustment and other basic needs. Families that have their own children face increased financial burdens caring for the community's orphans and vulnerable children. PWS&D is providing these households with nutritional supplements, fertilizers and seeds. The formal evaluation of the program commended the high quality of child care provided for the orphans and vulnerable children in large part due to the quality training of child care volunteers. The program enables 2,173 children to attend primary school and supports 239 secondary school students with school fees. The project helps communities to become self-reliant in caring for orphans through community and project based income generating activities. Orphan Care

Committees receive training in business management and start-up business funds for income generating projects. The evaluation reported, “most of these committees have identified profitable local business opportunities that have realized small profits which are being utilized to meet the needs of children affected by HIV and AIDS and other vulnerable children in the community.”

Malawi: CCAP Livingstonia Synod

PWS&D provided a one-time grant to the Development Department of the CCAP Synod of Livingstonia for administrative support when other donor agencies reduced levels of funding. In addition, PWS&D provided funding with other partner organizations of the Development Department for the construction of the new office. Grace Church, Calgary, generously provided funds through PWS&D for the purchase of a new autoclave machine used for sterilizing medical equipment at the Ekwendeni Mission Hospital installed in April 2009.

Malawi: CCAP Livingstonia Synod – Clean Water and Sanitation Program

The Livingstonia Clean Water and Sanitation Program provides clean water to the people in the Euthini area of northern and central Malawi by the installation of shallow wells and boreholes. There were 2,700 households benefitted with access to clean water, sanitation and hygiene education and training on how to maintain the new pumps. School sanitation clubs in Euthini improved hygiene practices in the community. The prevalence of dysentery and diarrhea has been significantly reduced to 0.12% of the population as a result of the program. The wells are located within a reasonable distance to households reducing the time women and children spend collecting water. The project also installs and improves pit latrines. Women in Euthini have an active role in decision making within the program.

Malawi: Titukule Ana Program for Orphans (CBOC)

In 2009, PWS&D began funding Titukule Ana (translated as “supporting our children” in Chichewa) to build and strengthen family and community capacity for the survival, protection and development of orphans and other vulnerable children in Blantyre, Malawi. This program builds on the Blantyre Synod’s previous work with orphans and vulnerable children and their families. The project provides training for community committees and volunteers in group dynamics and leadership, psycho-social care and how to provide safe places for children to learn and receive support. It trains parent committees in community-based child care centre management, early childhood development, youth and life skills and literacy. The synod uses a community-based approach and locally available resources to make this project sustainable.

Malawi: CCAP Blantyre Synod – Health and Development Commission

The CCAP Blantyre Synod has adopted a new framework to implement its development and health programs through an integrated approach at the presbytery level in communities. Over the past year, the Blantyre Synod and its Development Commission developed staff through training and a joint exchange visit in early 2009 with the Livingstonia Synod’s Development Department, Health Department and HIV and AIDS program. The Blantyre Synod Health and Development Commission will focus on increasing the capacity for strengthening synod-wide community initiated programs in health and development. Facilitation, rather than implementation, is emphasized. Local capacity building and ownership at the presbytery and community level is emphasized to find local solutions for the communities’ needs.

Malawi: CCAP Blantyre Synod – Mulanje Hospital Orphan Care Program

The Orphan Care Program of the Mulanje Hospital complements hospital services to orphans and their guardians by providing food, food supplements, basic medical care and training to guardians on health care and home gardening. The hospital offers these free services and assists orphans from birth until the age of five. The program supports orphans beyond age five, as well as offering support and training to caregivers. The program supports orphans to attend the Apatza Primary School, with an impressive 95% of the orphans passing their term exams.

Malawi: CCAP Blantyre Synod – Neno School

The Neno Girls Secondary School, in a remote district in the southern region of Malawi, provides quality residential education for girls. The construction of dormitories, latrines and teachers’ houses continued in 2009. PWS&D is providing 18 scholarships and bursaries for needy orphans and vulnerable children. Neno School increased its student enrolment from 250-

350 girls. The retention rate and academic performance have improved in the classroom with the scholarships and improved infrastructure of the school. Neno School is planning to institute monthly health checkups (e.g. for malaria) to ensure the health of its students.

Malawi: CCAP Blantyre Synod – Chigodi Women’s Centre

The Chigodi Women’s Centre offers training programs in women’s empowerment and reduces the impact of HIV and AIDS on women, children and orphans by protecting them from abuse, maltreatment and neglect due to HIV and gender-related deaths and illnesses. Administrative changes at the centre meant that programs were suspended for a part of 2009. The HIV and AIDS program targets widows, people living with HIV and AIDS and orphans in the Thuchila Presbytery, Mulanje District. This project provides voluntary counselling and testing, promoting behavioural changes, offering care and educational support for orphans and income-generating activities to improve the livelihoods of families affected by HIV and AIDS. Recent activities are providing food security through kitchen gardens and fields, along with school fees for orphans.

Malawi: CCAP Blantyre Synod – Church and Society Civic and Voter Education

The Church and Society Program was created in 1997 to promote civic education and human rights throughout the southern region of Malawi. Since then, Church and Society has been involved in electoral education and monitoring, human rights education, advocacy for access to local government services and alternative dispute resolution. Church and Society’s staff co-ordinated election monitoring activities for Malawi’s fourth democratic presidential and parliamentary elections held in May 2009 to ensure the elections were conducted in a free, fair and transparent manner. Staff visited rural communities to encourage potential voters to participate in the electoral process through training Church and Society committees and community based facilitators, visiting local government assemblies, churches and with posters and conversations in local markets. Electoral dramas and comedies attracted large crowds to the awareness meetings. Malawi’s election went smoothly, reporting record-high turnout rates.

Mozambique: Co-operation Canada-Mozambique (COCAMO)

COCAMO, a Canadian-based coalition with membership of non-governmental organizations, faith-based development agencies and unions was established in 1988 as a humanitarian response to the civil war in Mozambique. With peace in the country, COCAMO has been helping to build capacity of Mozambican civil society. SALAMA is a Mozambican NGO and partner of COCAMO since 1994. SALAMA’s public health and HIV and AIDS education program trains community volunteers and leaders to engage youth and passengers that travel along the Nacala corridor railway line on an array of topics concerning HIV and AIDS through a variety of activities and communication media. Over 8,000 riders saw and discussed theatre performances in early 2009. In six months, two teams of actors gave 26 popular theatre performances on HIV and AIDS and related themes in the villages of Malema and Ribáuê with over 6,000 people in attendance, engaging the communities in vital discussions on health issues. This approach was tested and shown to have the most impact. School clubs and radio broadcasts have integrated this multi-media campaign. SALAMA’s Homecare Program also trains local people as volunteer caregivers to build the capacity of families to look after chronically ill family members. SALAMA’s preventative community and reproductive health care program targets mothers, raising awareness on malaria, nutrition, vaccinations, family planning, HIV and AIDS and other sexually transmitted diseases.

Mozambique: Co-operation Canada-Mozambique – Caixa das Mulheres

Caixa das Mulheres is a Mozambican savings and credit union for vulnerable women, run by women. It provides credit for those who would otherwise not have access to credit and banking services so they can start their own businesses and have a secure place to put their savings. By the end of March 2009 over 2,000 women had savings and share accounts and over 700 accessed a loan. The Caixa’s application to the Mozambique central bank to become the first official women’s credit union in Mozambique was approved and accreditation is in process. With a strong sense of ownership by its members, the Caixa model has a repayment rate of over 98%. It is recognized as one of the most promising micro-finance institutions in Mozambique in terms of sustainability.

Nigeria: Presbyterian Church of Nigeria – PRESBY-AIDS

PWS&D supported a Presbyterian Church of Nigeria (PCN) HIV and AIDS/STIs Intervention Program of training and sensitization workshops for church ministers and elders and their constituencies in Cross River State of South-Eastern Nigeria from 2004-2006. With the highest concentration of Presbyterian Church parishes in the country, this area had a disproportionately high incidence of HIV and AIDS infection amongst the adult population.

An evaluator surveyed the impact of this training in November 2008 with former participants, available ministers and congregations. Many ministers expressed frustration that they could not openly promote the use of condoms as a preventative measure against HIV and AIDS and other infectious diseases. Apparently the Nigerian General Assembly was approached several times on the issue but still maintains that such an approach will promote promiscuity and therefore this preventative measure would not be endorsed. The evaluation indicated that the program was effective in training ministers as well as in breaking through the resistance and ignorance preventing church members from addressing this issue. Church members welcomed the pragmatism of their leaders in tackling an issue they confront on a daily basis and which by its very nature prevented them from seeking advice and support from family members, let alone their spiritual leaders. Most members indicated willingness to be tested for HIV following the interventions.

As a follow up to this evaluation, PWS&D is supporting a project for voluntary HIV testing and counselling for church leaders and church members. This project trains and sensitizes the leadership of the church at synod, presbytery and parish levels to increase awareness of the need for voluntary testing, reaching more than 20,000 Presbyterian Church in Nigeria members. The testing service is to reach approximately 1,500 members.

Tanzania: Africa Inland Church Tanzania (AICT) – Shinyanga Rural Water Supply

This project responded to the flood disaster of 2006-2007 that resulted in serious health and sanitation issues. There was a lack of secure sources of safe drinking water in the Shinyanga region of Tanzania. AICT worked in three villages affected by the flooding to dig wells in the communities, build rainwater tanks at primary schools for the children and conduct hygiene and sanitation trainings for community members. In 2008-09, the communities and staff built six rainwater tanks at primary schools serving over 3000 students and six wells enabling access to clean water for over 2000 people. Many women were elected to leadership roles in water committees, seen as central to the success of these water projects.

Tanzania: Africa Inland Church Tanzania – Community Seed and Rainwater Project

The Africa Inland Church is implementing a program to help Tanzanian farmers in Shinyanga and Kigwanhona achieve long term food security. AICT provides local farmers with training in organic farming techniques, sorghum production, seed and food storage. Farmers return a small portion of the seeds from their harvest to the community seed bank where seeds are stored in case of crop failure or to sell and fund other community programs. AICT reported that crop diversification and use of drought resistant crops by many households have substantially improved the food security in the areas.

Another component of the project is to ensure the vulnerable population has access to clean water through the construction of rainwater harvest tanks in schools and shallow wells. From 2006-09, local water technicians and community members constructed 10 wells, four rainwater tanks, and elected water user groups to manage the water source and ensure local ownership and sustainability. PWS&D staff visited the tanks and wells projects in 2009, where female participants shared how time-saving and healthy alternatives these wells are compared to the previously open wells much farther away. International Ministries and PWS&D supported a third International Development Studies intern placed with AICT between August 2008 and July 2009.

Monitoring Trips

In January 2009, the PWS&D Africa Program Co-ordinator and Communications Co-ordinator travelled to northern and southern Malawi to review programs supported by PWS&D and to explore potential projects. The Malawi visit included meetings and discussions with clergy, staff, program participants and partners at Church of Central Africa Presbyterian (CCAP)

Blantyre Synod, Blantyre Synod Development Commission (BSDC), Church of Central Africa Presbyterian (CCAP) Livingstonia Synod, Development Department, AIDS Program, Ekwendeni Hospital, and Action Aid in Lilongwe. The Communications Co-ordinator focused primarily on gathering stories and photographs of programs and partners.

The Africa Program Co-ordinator also visited Shinyanga, Tanzania, to meet with our partner, Africa Inland Church Tanzania. This trip helped provide an overview and status of PWS&D partners and projects in Malawi and Tanzania and an opportunity to follow up on outstanding program related issues. Clergy, staff and program participants helped explain and demonstrate the progress of four projects supported by PWS&D, CIDA and CFGB.

Later in the year, the Africa Program Co-ordinator and the Senior Program Co-ordinator responsible for Government Relations visited AICT to review financial records, verify details from the narrative reports and document progress of PWS&D funded programs. The visit helped to prepare the partner with regard to the upcoming CIDA audit/evaluation of PWS&D's CIDA funded programs.

Asia

India: Church of North India (CNI) – Jobat School

With the support of PWS&D, and in large part from donations made through the Women's Missionary Society, the Jobat Christian School helps rural tribal Bhil children to access quality education by covering their school fees. One third of the students are girls. The school had over 300 students in 2009.

India: Church of North India – Community Health Programs, Synodical Board of Health Services

The Community Health Programs in Madhya Pradesh are active in the following areas: Jobat, Ratlam, Badwani, Mendha, Mandleshwar and Hatpipliya. In 2009, 155 community health volunteers from 110 villages served a population of over 150,000, half of which are women. The community health volunteers carried out more than 100,000 home visits to help families improve their health and sanitation. Antenatal "camps" were held to help pregnant mothers to have healthy pregnancies and deliveries. In co-ordination with the Ministry of Health, over 100 immunization camps were held for thousands of children who received vaccination against pulse polio and diphtheria-tetanus. School health programs helped more than 15,000 children in over 100 schools to understand the benefits of good nutrition, basic sanitation and hygiene, and how to stay healthy. There are now more than 30 self-help groups with bank accounts encouraging women to save and offering new opportunities for affordable credit.

India: Institute for Development Education (IFDE)

For over 15 years, the Institute for Development Education has partnered with PWS&D to bring about integrated development in slums and villages around Chennai. They target women who are illiterate and the people at the bottom of the social ladder, such as tribal villages. The first step is to focus on life-oriented education which is functional adult literacy mainly for women. They help set up women's savings groups and provide vocational training for entrepreneurship and employability. In 2009, IFDE worked in 33 villages and 17 slums. There were 145 new self-help groups formed which brings the number of functioning groups to over 600. Now, 122 village women associations form a federation that helps communities face their development challenges and protect women's rights. In the city, 47 slum women's associations have also formed a network. More than 10,000 women are now members of these associations.

The health program has been expanded and strengthened in ten villages including four tribal areas with six doctors and one paramedical worker from a well known medical college and hospital. Each week over 150 men, women and children are given a medical check-up and the required medicines and tonics. At the end of 2009, IFDE expanded into three new villages in a remote area south of Chennai.

India: Madurai Non-Formal Education Centre (MNEC)

In 2009, PWS&D entered in a new three-year agreement with the Madurai Non-Formal Education Centre. MNEC focuses its work on 30 urban slums in Madurai which support the formation of women's self-help groups, vocational training, and protection from abuse through

education on women's rights. In 2009, 800 women joined 40 new self-help groups and more than 500 women benefited from pre-natal and post-partum support.

India: Roofs for the Roofless

PWS&D renewed its partnership with Roofs for the Roofless in 2009 in order to continue to support its rural development program which focuses on children's education, youth vocational training, health and women's empowerment. Through its four centres, Roofs provided support to 103 children so they can complete their primary schooling. Last year, 13 new self-help groups were added to the existing 125 groups in the target villages. Health workers made 700 home visits and held 23 clinics to provide treatment to 574 patients in places where medical facilities are not accessible. The community college continues to help school drop-outs access practical education for employment in trades, including health care, aesthetics, automotive care, and web and graphic design. All graduates from 2009 secured employment and some use their new jobs to pay for additional degree courses. Roofs also supports 150 women's groups by providing business skills training, helping women improve and expand their small businesses and supporting their families.

India: Rural Development Centre

In rural villages near Madurai, the Rural Development Centre is helping Dalits – one of the poorest social groups in India – to build a future for their families through education, health care and income-generating activities. Women are forming self-help groups to access vocational and business-management training and small bank loans to increase their family income. The centre provides education about nutrition, hygiene, sanitation, family planning and HIV and AIDS. Pregnant women are accessing pre- and post-natal care, and newborns receive polio vaccinations. Dalit children receive educational support through evening tuition centres.

Democratic Peoples Republic of Korea – Zero TB

North Korea has more than 1.2 million tuberculosis patients, with up to 400,000 being children. Due to malnutrition and a lack of proper medication, many children living with tuberculosis in North Korea do not survive. PWS&D provided support to The World for Zero TB Movement based in Seoul, to provide life-saving medications and multivitamins to children with TB.

Afghanistan: Afghanistan Girls Education Project (CWS P/A)

In 2009, the girls' education project in Afghanistan made significant progress. A baseline survey was conducted in the target areas involving all stakeholders in the process. As a result of encouraging efforts in raising awareness in local communities on the importance of education for girls, there were 863 new students enrolled between grades one to six in 11 target schools. There were 117 teachers trained in creative pedagogical methods, including 20 female teachers. In each of the schools, a parent-teacher committee was set up. As a component of the project, two adult literacy centres were set up, one for 25 women, the other for 25 men where they are taught the basics of reading, writing and math. The challenges faced by the project included the fact that there are few female teachers; some girls' schools have only male teachers. Some of the target schools are in need of major structural repairs and construction. The current funding level does not provide sufficient resources to address all the needs of such schools.

Nepal: International Nepal Fellowship (Jumla Clinic)

The Jumla Clinic, located in the Jumla District of Karnali Zone in the northwest of Nepal, offers specialized medical attention not available at the local hospital. The hospital serves a population of approximately 100,000 in one of the poorest districts of Nepal. It is a mountainous area with no road access, very limited telecommunication, chronic food shortages and limited health and education facilities. The Jumla Clinic is helping people combat extreme malnutrition, treat illness and provides basic education in preventative healthcare. Patients access vital medical attention for complicated leprosy and tuberculosis cases, skin disorders, ear problems, burns, dental care and medical attention for people with HIV and AIDS. Severe malnutrition is an acute problem especially among children and the clinic provides therapeutic nutritional flour to improve their health. Work is carried out in the surrounding villages to improve nutrition and raise awareness of basic health and hygiene practices. In 2009, the clinic treated over 6,500 patients. Field staff followed up with over 100 malnourished children on a monthly basis to monitor their health.

Central America

Nicaragua: Institute for Human Promotion

PWS&D continues to support the Institute for Human Promotion's (INPRHU) program to prevent and treat sexual and physical abuse of at-risk children and adolescents in the market areas of the capital city of Managua. INPRHU collaborates closely with state institutions to identify situations of sexual violence where girls or boys need to be removed from their environment and provided with special medical, psychological, and sometimes legal support at INPRHU's transitional shelter. In 2009, 183 girls and boys identified as being at high-risk were trained on the protection and risk factors of abuse to provide awareness. The police and the Family Ministry of the country refer many cases of abused children to INPRHU. The transitional shelter provides 54 girls with a safe environment to permit emotional recuperation and provides litigation and family support in order to reintegrate them eventually back into a home life and regular school.

Nicaragua: Soynica

PWS&D continues to support Soynica's program to build the knowledge and organizational capacity of the Ahora Network with the goal that it will eventually become an autonomous organization. The Ahora Network of health and nutrition promoters is strong and effective in assisting pregnant women and those with small children to ensure proper nutrition of both mother and child. There is a strong focus on exclusive breastfeeding of newborns and the importance of healthy early childhood development. In 2009, the second year of this three-year initiative, the Ahora Network and Soynica refocused the Ahora Network as an organization dedicated primarily to the promotion of breastfeeding. Soynica is a recognized authority on nutrition with government institutions in Nicaragua. Soynica trained and supported the core group of the network in raising its level of visibility and influence to begin to lay the foundation for the Ahora Network to work toward gaining prominence in the promotion of breastfeeding for the healthy development and health of children.

Guatemala: Fraternidad de Presbiteriales Mayas

The Fraternidad de Presbiteriales Mayas (FPM) fosters integrated community development by empowering indigenous women with technical and administrative skills needed for leadership and business management within their households and communities. Income generation is the focus of PWS&D's support and in 2009 the Fraternidad worked with 14 groups of women, totaling 205 members from three indigenous Maya groups (Mam, Quiche, Q'eqchi). Upon signing a contract with the Fraternidad, each group administers small loans and attends training sessions on vegetable production, raising and caring for livestock, kitchen composting, or handicraft development. There are 50 women who chose to invest their loans in raising cattle while each of the groups learned about and produced an average of 20 litres of natural repellent for pests on their vegetable crops. A basic nutrition program is training health promoters, improving the hygiene and diets of families.

Guatemala: Francisco Coll School

The Francisco Coll School is the only grade school option available to the children of families that live on a landfill site opposite the Guatemala City dump. Entire communities have sprung-up of workers who make their daily living by sorting, cleaning and re-selling items discarded by the rest of the city. In 2009, 290 of their children attended the school, built by the municipal government, but funded solely by two external agencies, including PWS&D. PWS&D supports the operational costs of the school including salaries for key staff and a nutritious morning snack for the students as many arrive without having eaten breakfast. As the school only goes to grade six, funding is provided to support 17 scholarships for outstanding students who continue their education in middle and secondary schools throughout the city.

Guatemala: New Dawn Association for Community Health and Development (ASDNA)

ASDNA collaborated with PWS&D on a one-year project to help improve the agricultural diversity and commercialization of vegetable production of six communities of Quiche Department of Western Guatemala. The project supported 133 families with minimal incomes and land availability. Six other communities were provided with 133 pigs and were trained in best practices for the proper care, breeding and feeding for raising healthy pigs for sale at local markets.

Guatemala: Asociación Maya-Mam de Investigación y Desarrollo (AMMID)

Based on a successful strategy implemented over five years with funding from a European church agency, PWS&D and AMMID initiated a two and a half year project in mid-2009 to fund the agricultural and gender components of this strategy in five new communities as well as provide support to artisanal groups in the continued refining and improvement of their production techniques. This project is being implemented in the region of Comitancillo, an area in the western highlands of the country that was heavily affected by Hurricane Stan in 2005. The project is also training and working with teachers and students from 15 schools in the Comitancillo area on food security and nutrition.

El Salvador: Institute for Women's Training, Research and Development

The Institute for Women's Training, Research and Development (IMU) was created out of the need for a grassroots and sustainable effort for women's empowerment in El Salvador. PWS&D supports IMU's work at both the grassroots and national levels to address the rights of women to education, employment, service in public office and reduction of levels of domestic violence and discrimination. Working through women's associations throughout the country, IMU works to engage local administrations and the national government on women's rights. In 2009, the newly formed National Advocacy Committee carried out its first nation-wide campaign that helped to raise the awareness of Salvadorans to physical, mental and economic violence against women. The campaign secured a weekly radio spot to discuss issues of violence against women. IMU collaborated with other organizations to create a blog, which can be visited at <http://www.mujiresprotagonistas.blogspot.com/>

Regional: Maquila Solidarity Network (MSN)

The Maquila Solidarity Network is a labour and women's rights organization that works to improve wages, working conditions and quality of life for workers in the developing world involved in the global garment supply chain. MSN believes that retailers, manufacturers and brand merchandisers must be held accountable for the conditions under which their products are made in poor countries. The major accomplishment of MSN in 2009 comes from its support of Jerzees de Honduras (JDH) workers. An unprecedented agreement was struck between Russell Athletic and the union representing unjustly laid off workers at its former JDH factory. Russell agreed to open a new facility in Honduras, re-hire and provide substantial economic assistance to the 1,200 former JDH workers, institute a joint union-management training program on freedom of association and commit to a position of neutrality with respect to unionization, which will open the door for union representation at all of Fruit of the Loom's Honduran facilities (Russell Athletic is owned by Fruit of the Loom).

Monitoring Trips

In 2009, PWS&D Program Co-ordinator for the Americas carried out a monitoring visit to El Salvador and Guatemala to meet with each of our partners and conduct field visits as well as work on administrative matters with the project teams. This trip helped to strengthen ties with partners in Guatemala and El Salvador and establish two new projects. This visit enabled PWS&D staff to witness the great progress made in El Salvador and Guatemala. Partners and community members were grateful both for the visit and for the support provided in transforming their communities.

Middle East

Palestine: Ecumenical Accompaniment

The mission of the World Council of Churches' Ecumenical Accompaniment Program in Palestine and Israel (EAPPI) is to accompany Palestinians and Israelis in their non-violent actions and to carry out concerted advocacy efforts to end the occupation. Participants in the program monitor and report violations of human rights and international humanitarian law, support acts of non-violent resistance alongside local Christian and Muslim Palestinians and Israeli peace activists, offer protection through non-violent presence, engage in public policy advocacy and, in general, stand in solidarity with the churches and all those struggling against the occupation. PWS&D collaborated with International Ministries (IM) to support three-month assignments for The Rev. Jeannie Lee, who completed her assignment in mid-April 2009 and The Rev. Noel Gordon who completed his assignment in January 2010.

Europe

Ukraine: Peterfalva Secondary School

PWS&D supported the Reformed Church of the Sub-Carpathian Ukraine's Secondary School in Peterfalva. The funds were provided for the modification of a current structure to accommodate a teachers' residence that will help the school meet its faculty needs by attracting teachers who otherwise might not accept a position because of the lack of adequate housing. This is a major problem, especially for young professionals because the school is located far from larger centres and public transportation is poor. The funds also supported the school's skills-training program and provided fencing to enclose the school property for security.

Ukraine: Terra Dei Foundation Agricultural Development

PWS&D established a one year agreement with the Reformed Church of the Sub-Carpathian Ukraine and the Terra Dei Foundation to further develop a model farm to help train local farmers on improved techniques for vegetable production. The project is establishing three greenhouses with irrigation and heating systems and provides the farm with the necessary equipment to begin production and provide some protection from potential theft. Through model farm field days, local producers are able to transfer the knowledge from the model farm to their plots of land.

TOWARDS A WORLD WITHOUT AIDS CAMPAIGN

Africa

The Presbyterian Church in Canada, primarily through PWS&D was supporting HIV and AIDS related projects prior to 2004. In June 2004, the Moderator of the 130th General Assembly, The Rev. Dr. Richard Fee (then PWS&D Director), officially launched the Towards a World Without AIDS church-wide campaign. The initial fundraising objective was \$500,000 and this long-term program was set up to support global partners in the pursuit of a world without AIDS and increase church awareness of, and engagement in, HIV and AIDS related issues. By the time the campaign officially ended in November 2007, \$1.58 million was raised for HIV and AIDS initiatives in Canada and abroad.

These funds have generously provided for programs including the prevention of mother-to-child transmission of HIV and AIDS in Malawi, home-based care, voluntary testing and counselling in Malawi and Tanzania, and supported orphans and families affected by HIV and AIDS with food, seeds and agriculture, horticulture, income-generating activities and education in three different programs in Malawi. Programs around the world have been training pastors to train community leaders, educating truck drivers, police officers, female and male sex workers, making condoms available and developing a training curriculum for African staff to train the trainers in human rights and gender-sensitive HIV and AIDS programming. This multipronged approach of providing training in prevention and treatment, anti-retro-viral drugs, home-based care, agriculture, food security and feeding programs have come together to result in a lower death rate from AIDS. Approximately 67% of those living with the disease are in Sub-Saharan Africa where the epidemic has orphaned nearly 12 million children under 18. In Asia, where infection rates are much lower than in Africa, HIV causes a greater loss of productivity than any other disease and is likely to push an additional six million households into poverty by 2015 unless national responses are strengthened.

The campaign has been a great success, thanks to the efforts of congregations across the country, who not only have provided generous resources but have also become aware of the global impact of the disease. Presbyterians will continue the work with global partners who continue facing major challenges in dealing with the impact of this disease.

Malawi: CCAP Ekwendeni Hospital's Prevention of Mother-to-Child Transmission Voluntary Counselling and Testing Project (PMTCT – VCT)

This Church of Central Africa Presbyterian project is helping those affected by HIV and AIDS cope with illness, stigma, despair and discrimination. The program also helps decrease the incidence of mother-to-child transmission of HIV and AIDS by providing anti-retro-viral drugs to mothers and newborns, formula for needy newborns, attention to follow-up visits, volunteer support groups for new mothers and babies, and basic health services at antenatal and community clinics. HIV-positive mothers and babies were suffering from opportunistic infections, but since the program started providing the medication cotrimoxazole in conjunction

with nutrition education, their health has significantly improved. Currently, over 8,000 mothers are seeking antenatal care at the hospital and over 200 fathers are participating in the program with follow-up visits, which has helped other men to come forward for testing and health services.

Malawi: Livingstonia Synod AIDS Program (LISAP)

The Livingstonia Synod AIDS Prevention Program helps the Church of Central Africa Presbyterian address the AIDS crisis in northern Malawi. With funding from the Towards a World Without AIDS campaign as well as from other major donors, LISAP supports orphans and vulnerable children, community-based child-care centres, behaviour change and training for volunteers. In concert with another faith-based organization, PWS&D supported LISAP's initiatives in four presbyteries of northern Malawi in 2009 – training trainers in HIV and AIDS based life skills, targeting youth, reducing HIV and AIDS stigma and discrimination through drama and sensitisation of church leaders and members, conducting HIV testing and counselling for over 300 people with 1.6% prevalence among those tested, down from 2.6% in 2008. Early childhood development programs with shelters were established. LISAP increased the number of its Children's Corners programs from eight in 2008 to over 100 in 2009 with over 10,000 children (6-18 years old) registered. Over 3,000 of these are orphans or vulnerable children. Most youth supported through LISAP's vocational programs are now earning incomes in their respective areas of training.

Tanzania: Africa Inland Church Tanzania (AICT) Shinyanga Voluntary Counselling and Testing/Home-Based Care Project

The AICT Shinyanga Voluntary Counselling and Testing / Home-Based Care project works to improve the living standard of vulnerable people in Shinyanga, including orphans, people living with HIV and AIDS, the elderly and widows. Clinic staff and volunteers help people living with HIV and AIDS access anti-retro-viral drugs, provide health services and treatment for opportunistic infections for over 1000 clients, 88 of whom are receiving anti-retro-viral treatments. Over 100 families and over 70 children living with HIV and AIDS are receiving home-based care and more people with HIV and AIDS are reporting that they feel more open about their HIV status. Trained pastors and evangelists are also now openly talking against stigma and discrimination regarding HIV and AIDS in counseling, churches and meetings. People living with AIDS have formed active support groups and some are organizing associations and cooperating in income generating activities such as horticulture and breeding pigs.

Ecumenical African AIDS Initiative

Canadian Churches in Action (CCA) is a coalition of churches and faith-based development and relief agencies, working ecumenically to respond to worldwide disasters as well as addressing "chronic emergencies" that can exacerbate poverty and impede the progress of community-based development.

CCA members are supporting local partners implementing HIV and AIDS programs, including prevention, palliative care, orphan support, education and the fight against stigma and discrimination. CCA convened a conference in Tanzania in 2008 among partners to share their work in HIV education and work towards developing a modular training package and toolkit for use in their particular contexts. CCA contracted Southern African AIDS Trust (SAT) to produce a curriculum and toolkit based on the conference discussions. In 2009 the respective church partners pre-tested the curriculum in Kenya. The connection between AIDS, human rights and gender (issues of male privilege and responsibility as well as vulnerability, social marginalization and abuse of women) will be sharpened for final implementation. Churches and partners will then be able to implement this critical aspect in their HIV and AIDS initiatives. CCA partners also plan to collaborate with the Regional AIDS Training Network in Nairobi.

Asia

India: Church of North India (CNI) – Nirmal Project

The Church of North India's Nirmal project is active in 54 communities, protecting 600 young girls from contracting HIV and AIDS from the commercial sex work activities they are coerced into. The project also targets 2,000 truck stops and 142 motels along the roads where the commercial sex trade takes place. Basic information is shared on how to prevent the spread of

the HIV virus. There were 1,600 new police recruits trained at awareness sessions. Access to testing and testing facilities is provided and those who are infected are provided with the necessary psychological and medical support. The Asthaa Hospice in Neemuch helps people suffering from AIDS receive proper nutrition and medical attention.

India: Madurai Non-formal Education Centre – Santosh Centre

The Santosh Centre in Madurai was one of the first facilities to offer assistance to those infected or affected by HIV and AIDS in the region. In 2009, the Santosh centre supported 100 women living with HIV and AIDS, along with 60 children affected or infected with the disease. The Santosh Centre offers counselling, testing, medical consultations, food, training and leisure activities for the women and their children. Children are supported with school fees, materials and uniforms to continue their education.

Pakistan: Diocese of Hyderabad

The Diocese of Hyderabad HIV and AIDS project educates people who are most at risk of contracting HIV and AIDS on the potential risks and how to protect themselves and others from the virus. The target population is 450 male sex workers (hijiras) and their thousands of patrons, including 4,500 truck drivers. There has been a great increase in the use of condoms in the target population and a significant increase in awareness regarding HIV and AIDS.

Central America

Nicaragua: HIV/AIDS Project

Despite advances in Nicaragua in recent years, people living with HIV and AIDS continue to suffer from stigma and discrimination. The affected individuals face discrimination when applying for jobs, the refusal of medical attention in health centres and hospitals, and the refusal of social security benefits. With the support of PWS&D in 2009, the Nimehuatzin Foundation continued to provide basic health services, emotional and psychological support, as well as counselling to people living with HIV. Seven conferences were held with people living with HIV to raise their levels of awareness on the importance of adherence to antiretroviral treatment, nutrition, and on pregnancy and self-esteem. PWS&D's funds also supported the foundation in its monitoring of human rights abuses in Nicaragua in the context of HIV and AIDS.

Canada

British Columbia: Positive Living North

Positive Living North (PLN) supports Aboriginal and other northern peoples in Prince George, British Columbia, infected and affected by HIV and AIDS to achieve mental, spiritual, physical and emotional wellness. PWS&D supports PLN's member services team in harm-reduction and prevention strategies. Individual and group counselling, community activities, retreats and outreach programs to correctional centres, drug and alcohol treatment centres and hospitals are all making a difference. In 2009, Positive Living North worked with over 120 infected people through individual counselling appointments as well as with 80 of their family members.

REFUGEE MINISTRY

The refugee work of PWS&D is rooted in our devotion to follow Christ by serving and defending some of the most vulnerable in our world. It is a ministry of discipleship. For those who have worked closely with the refugees they welcome, it is often a life-changing experience.

The Canadian government recently highlighted the sponsorship of refugees by Presbyterian congregations and the importance of this work. 2009 marked the 30th anniversary of the Private Sponsorship of Refugees Agreement, which was created in response to the crisis of the South Asian "boat people". The Presbyterian Church in Canada was recognized for personal sacrifices, volunteer hours and financial commitments "motivated by compassion, caring, and a desire to take an active role in protecting refugees". On October 15, 2009, The Rev. Dr. Arthur Van Seters, the convener of the PWS&D Committee, and Ms. Hildy Stollery accepted the award on behalf of the denomination at a citizenship ceremony in Toronto.

In 2009, 22 people (ten families) arrived to begin new lives in Canada under the sponsorship of Presbyterian congregations. These former refugees from the Democratic Republic of the Congo, Burma (Myanmar), Iraq, Eritrea and Ethiopia spent years suffering in countries of exile but are

now permanent residents of Canada. The sponsoring congregations are: First (Brandon); Calvin (Kitchener); First (Edmonton) with support from St. Andrew's and Erskine churches (Ottawa); Chapel Place (Markham); Knox (Woodstock); Morningside-High Park (Toronto); and the Church of St. Andrew and St. Paul (Montreal). Busy also during 2009 with the settlement of families that arrived in 2008 were: Armour Heights (Toronto); Knox (Toronto); Varsity Acres (Calgary); and St. Andrew's Humber Heights (Etobicoke).

During 2009, The Presbyterian Church in Canada also approved nine new refugee sponsorship cases (26 people) from five congregations across Canada. The sponsoring congregations include: Chapel Place (Markham); Knox (Alliston); First (Brandon); Knox (Cranbrook); and Calvin (Halifax). The refugees sponsored have fled Iraq, Eritrea, Ethiopia, and Rwanda and are awaiting word of final approval to come into Canada. First (Brandon); Grace (Calgary), Varsity Acres (Calgary) and St. Andrew's (Whitby) continue to wait for the overseas processing of cases submitted in 2008 or earlier. First Church Brandon's case has been in process at the Nairobi visa office since 2004.

Last year's report included the stories of two congregations which had sponsored refugees which were refused for resettlement by Canadian visa officers overseas. These congregations in Toronto and Montreal both decided to contest the decisions in court, which they won. In 2009, the two young men involved arrived in Canada amidst great joy on the part of their sponsors. Inspired by a "love that would not let me go", these two congregations persisted in their commitment to seeking justice and safety for these refugees.

In September 2009, The Rev. Glynis Williams of Action Réfugiés Montréal completed the contract as the part-time interim Refugee Co-ordinator for PWS&D. Ms. Barbara Treviranus was hired as the new Refugee Co-ordinator and she brings to PWS&D a wealth of knowledge including over twenty years of experience in refugee resettlement and sponsorship issues, and training design and delivery. Ms. Treviranus had just recently returned from a UNHCR deployment to Nepal where she was helping Bhutanese refugees. Prior to that she was the manager of the Refugee Sponsorship Training Program, a national information and training program for groups resettling refugees under the Private Sponsorship Program.

A significant piece of work was completed by the members of the PWS&D Committee who formed a refugee task force which had worked diligently since the fall of 2008 to prepare and table its report at the October 2009 committee meeting. Following extensive consultations with Presbyterians across Canada, the task force made the following recommendations:

- To affirm the need, importance and value of the refugee ministry and to make it a priority to expand PWS&D activities in this area as soon as adequate funds exist.
- To set a goal of having the equivalent of one full-time staff person working in the refugee ministry.
- To organize an event similar to the one held in 2000, possibly with the aid of funds from The Presbyterian Church in Canada's conference fund.
- To review PWS&D finances in the fall of 2010, to determine if sufficient funds are available to expand the refugee ministry at that time.

Sponsorship may be the cornerstone of PWS&D refugee work, but advocacy for refugees plays a small but important role. We anticipate there may be more interest in this work once people start using the mission study guides that focus on uprooted people. A small number of Presbyterians across Canada work with refugee claimants seeking asylum within Canada, visiting people held in immigration detention centres and writing letters to government officials on various issues. Participants at Canada Youth 2009 signed postcards urging the Canadian Government to abolish the travel loan program and to cover the cost of refugees accepted to travel to Canada. Instead of sponsored refugees and their church sponsors paying these debts, this gesture by the Canadian government would help enormously in hastening the integration and settlement of refugees within Canada. Presently, anyone over age 18 is held responsible for their travel debt and many newly arrived refugees including young people carry a huge burden before even learning the language and being able to seek work. CY'09 youth enthusiastically took up the challenge.

PWS&D thanks the individuals and congregations that participated in the transportation loan campaign and to the many people in congregations who demonstrate a continued commitment to

sponsoring refugees from overseas and welcoming newcomers into our communities. Hospitality is a foundational Christian gift.

DEVELOPMENT EDUCATION PROGRAM

As the development and relief agency of The Presbyterian Church in Canada, PWS&D continues to challenge and engage congregations and individuals to get involved in this important outreach ministry to our sisters and brothers around the world. In 2009, a number of new initiatives were undertaken to help promote the work of PWS&D and assist congregations in sharing the news. These new initiatives include launching an e-newsletter, kick-starting an advocates network and using photos and videos to better demonstrate the amazing accomplishments we are involved in with our partners to eradicate poverty and build new futures of hope. PWS&D's website, www.presbyterian.ca/pwsd, is an important tool for people looking to find resources or learn more information.

Advent and Lent Liturgies

A special liturgy is produced annually for each Sunday in Advent and in Lent with a story about the work of PWS&D on the back. The Rev. Derek Macleod from Glenview Church, Toronto, wrote this year's Advent liturgies and The Rev. Murdo Marple from Knox Church, Calgary, wrote the Lent liturgies. All congregations are encouraged to use the liturgies and they can be ordered, free of charge, through the Book Room at the national office. They can also be downloaded from the PWS&D website in large print, regular print or text only.

Annual Report

The 2009 annual report was designed to be used as a bulletin insert. The report folds out to show PWS&D's financial information for 2008, a country map of the regions where PWS&D works around the world, information on how PWS&D operates, and a story from Malawi. The annual report was widely distributed and provides a good snapshot of how PWS&D works.

Resources

In the fall of 2009, all congregations received a package from PWS&D that included samples of PWS&D's resources available for order. This year's theme was "Believe it! God's riches are here!" The package included a worship resource and sample sermon to be used for PWS&D focused Sunday services, the PWS&D annual report, Advent and Lent liturgies, coin box, poster, bulletin cover, offering envelope, children's board game and activity booklet, Lenten calendar, and a Canadian Foodgrains Bank "Fast for Change" resource.

This year's resources were produced ecumenically with the Anglican and United Church houses to help reduce costs and share materials. The Rev. Dr. Art Van Seters, the convener of the PWS&D Committee, wrote the worship resource. The Rev. Dr. Nancy Cocks from St. John's Church, Medicine Hat, created this year's imaginative children's resource – a board game highlighting the differences between life for children in Canada compared with a child growing up in Malawi.

PWS&D resources can be ordered through the Book Room and all congregations are encouraged to use the materials during worship and share the materials within their congregation.

Website

Updates and improvements to the PWS&D website continue to take place. The site underwent several changes in 2009 to help improve layout and navigation while focusing on providing timely information. Updates and news items are posted regularly and PWS&D materials can all be found under the "Resources" section of the site. PWS&D has a strong presence on The Presbyterian Church in Canada homepage through web banners and news stories. Improvements scheduled for 2010 include working on making the on-line donations more user friendly. To view the PWS&D homepage, visit www.presbyterian.ca/pwsd.

PWSDevelopments

The four-page PWSDevelopments educational newsletter goes out four times a year to a distribution list of 150 individuals and churches. An abridged, two-page version appears in The Presbyterian Record in March, June, September and December. Feature stories for 2009 included program updates from DR Congo, Nepal and Guatemala; reports from our CIDA

interns to Tanzania and Ghana; details on the PWS&D-CFGB partnership; updates from Neno Girls School in Malawi and Shauri Yako youth centre in Kenya. Online copies can be found at www.presbyterian.ca/pwsd/pwsdev.

Gifts of Change

Congregations and individuals are encouraged to support PWS&D through the Gifts of Change catalogue. Featuring projects of Canada Ministries and International Ministries, the catalogue also highlights PWS&D programs in livestock, clean water, ending hunger, caring for children, empowering women, eradicating HIV and AIDS, and healthcare. The catalogue encourages groups to take on the Sunday School Challenge and raise money to provide livestock for a village in Malawi.

Promotion

PWS&D advertises or has inserts in every issue of the *Presbyterian Record*. In 2009 back page ads appeared in the February, November and December issues, while 2/3 page ads appeared in the January, April, May, July/August, October and November issues.

Ads appeared in Glad Tidings for each issue during 2009, alternating between full-page back cover ads to inside half-page ads. Feature stories that highlight the work of PWS&D appeared in the March/April edition (written by The Rev. Glynis Williams on refugees) and the May/June edition (written by Ms. Barb Summers, on programs in Malawi).

Gift of Hope Cards

The PWS&D Gift of Hope cards allow people to make a donation in someone's honour and to a specific project such as purchasing a goat for a family in need overseas instead of opting for the usual Canadian Christmas presents. PWS&D will send them a card to recognize the gift. A special bulletin insert was created to help raise awareness of the Gift of Hope cards during the Advent season.

Christmas Cards

The PWS&D Christmas cards were once again popular. Cards were ordered through the Book Room in sets of 15 cards per pack, with three different styles, at a cost of \$20 per pack. All proceeds from the sale of the cards went to support PWS&D's development and relief programs around the world. Approximately 3,500 cards were sold and raised \$4,500.

PCPak

PCPak included PWS&D materials throughout 2009, including a copy of the bulletin insert for the PWS&D urgent appeal, a copy of our new e-newsletter to encourage people to sign up, and a bulletin insert for the emergency situation following violence in Gaza. In 2010, a PWS&D special Frequently Asked Questions brochure was inserted into PCPak that provides a helpful overview of how PWS&D works and information about our programs. The document is available for churches to order, free of charge.

E-newsletter

The PWS&D e-newsletter has become one of our most popular resources. As of January 2010, approximately 350 subscribers have signed up to receive the monthly newsletter sent out by the communications team by the 15th of every month (with only one issue in the summer). The newsletters contain timely information about PWS&D programs, appeals, resources and updates. To sign up, visit www.presbyterian.ca/pwsd.

Bulletin Bits

Congregations are encouraged to spice up their weekly Sunday bulletins by inserting small tidbits of information provided every week by PWS&D on the work that's happening around the world. With new content and a photo posted every week, congregations are able to copy and paste the information into their church bulletins. This new resource has been popular with many people and is an easy way to share current news and events. To learn more, visit www.presbyterian.ca/pwsd/bulletin_bits.

Advocates Network

Kick-starting the new “Community Connection” Advocates network has been an exciting way to get individuals involved in the work of PWS&D. The “Community Connection” is a new national network that is educating and equipping individuals across the country to share the good news of PWS&D’s work to fight poverty and oppression around the world.

In 2009 we began soliciting people to sign up to the network. We pulled names from our accumulated database of committed congregational representatives. PWS&D Advocates are now part of a front line team who receive the latest updates, resources, videos, announcements and more. The goal is to educate and inform without adding to already busy schedules. Advocates are equipped with all the information and support needed to promote PWS&D in their own area. Feedback is encouraged to help better guide our communications efforts.

As of January 2010, 130 individuals have signed up to be PWS&D Advocates. The advocates have proven to be valuable in sharing information and developing stronger connections to churches. We are very grateful for the people who have taken on the role of PWS&D Advocate and we would like to encourage others who are interested in the work of PWS&D to sign up. We look forward to continuing to improve and develop the network in 2010. To learn more, go to www.presbyterian.ca/pwsd/advocates.

Bulletin Inserts

PWS&D bulletin inserts were created throughout the year, including a special insert for the appeal following the typhoon in Taiwan, a bulletin insert about the Gift of Hope cards and how to contribute to specific projects, and a bulletin insert on the urgent appeal for PWS&D. Several bulletin inserts were created for the Haiti earthquake in January. Bulletin inserts are available to churches, free of charge. In addition to bulletin inserts, posters and other display items are regularly produced for special appeals.

Speaking Engagements

PWS&D staff and committee members continue to engage congregations by speaking at Sunday services, WMS and AMS meetings, fundraising dinners and other special events throughout the year and across the country.

In 2009, PWS&D was represented at 127 speaking engagements. This is an impressive increase over last year’s 81 speaking engagements, demonstrating that more and more congregations are spreading the word about the important work with which PWS&D is involved. Staff presented at 49 Sunday services and 35 other events. Committee members and Southern partners spoke at 36 Sunday services and seven other events. 2010 is already off to a busy start for speaking engagements.

PWS&D gladly receives speaking requests from groups and congregations across Canada and we do our best to make sure all requests are filled. Congregations are encouraged to make their request for a speaker as early as possible.

Mission Tour and Overseas Exposure Tour Grant Program

The purpose of the Mission Trips Grants policy is to assist Canadian Presbyterians to gain exposure to the development and relief work of PWS&D and to encourage them to share their experiences within their communities upon their return to Canada.

In 2009, the following individuals and groups received mission trip grants: Lindsay/Peterborough/Norwood, Eastern Europe, April 25-May 2, 2009; Inter-congregational Southwest Ontario to Blantyre Synod Malawi, May 1-19, 2009; Inter-congregation Southwest Ontario to Livingstonia Synod Malawi, August 2009; Migration Study Tour to Mexico/Arizona border with Justice Ministries, November 2009; Nicaragua Fair Trade Study Tour, January 2010; Inter-congregational Guatemala Mission Trip, February 2010; St. Andrew’s Ottawa to India, February 2010.

WOMEN’S MISSIONARY SOCIETY (WMS) AND THE ATLANTIC MISSION SOCIETY (AMS)

PWS&D appreciates the prayers and generous support provided by the groups and members of the WMS and the AMS. Their faithful prayers, financial support and keen interest in the work

of PWS&D is inspiring and appreciated by partners overseas as well as by the staff and committee of PWS&D. The AMS and WMS are instrumental in many congregations in highlighting the many mission projects of The Presbyterian Church in Canada.

ECUMENICAL COALITIONS

World Council of Churches: Ecumenical HIV and AIDS Initiative in Africa

The Ecumenical HIV/AIDS Initiative in Africa (EHAIA) is a joint undertaking of African churches and faith-based agencies around the world. EHAIA enables churches in Africa to gain access to the information, training, networks and funding they need to help deal with HIV/AIDS in their communities. EHAIA works to help churches in Africa fight stigma and discrimination faced by people living with HIV/AIDS (PLWHAs) and to reach out and respond to collaborative efforts in the field of HIV/AIDS taking into consideration pastoral, cultural and gender issues.

World Council of Churches: Migration and Social Justice

The World Council of Churches 'Migration and Social Justice Program' provides an ethics-based global perspective to empower churches to engage in solidarity, advocacy and ministry with uprooted people. It fosters critical partnerships with the United Nations High Commission for Refugees through participation in Executive and Standing Committee meetings and with the International Organization for Migration. The Global Ecumenical Network on Migration acts as an advisory group to the WCC with representatives from Africa, Asia, Australia, Canada, the Americas, Middle East, Europe and the US.

World Council of Churches: Ecumenical Accompaniment Program in Palestine and Israel

The EAPPI supports local and international efforts to end the Israeli occupation and bring a resolution to the Israeli-Palestinian conflict, based on international law and relevant United Nations resolutions. This is done through offering protective presence for vulnerable Palestinian communities, expressing solidarity with the churches and other Palestinian and Israeli partners who work non-violently to end the occupation, and developing concerted advocacy actions worldwide, calling for a just peace in the region. PWS&D and International Ministries collaborate sending Canadian Presbyterians to participate in this program.

KAIROS: Canadian Ecumenical Justice Initiatives – Global Partnerships and Education Program

The Global Partnerships Program (GPP) of KAIROS works with approximately 30 partners in Africa, Asia-Pacific, the Caribbean/Latin America, and the Middle East. Grounded by the work of local partners, KAIROS addresses global, national and local peace and justice issues.

The KAIROS GPP officially came to an end on November 30, 2009 when an official from the Canadian International Development Agency (CIDA) informed KAIROS executive director Mary Corkery that CIDA would no longer fund KAIROS because KAIROS no longer fits CIDA priorities. The Canadian government's decision to cut funding to KAIROS will have a devastating impact on KAIROS' overseas partners and the thousands of marginalized people in local communities whom they support.

The two program focus areas were: Human Rights in Areas of Conflict, and Human Rights, Trade and Resource Extraction. The following two examples highlight the essential work carried out by the GPP.

As a KAIROS human rights partner, Héritiers de la Justice is working hard to combat the impunity with which citizens' rights are violated in eastern Democratic Republic of Congo, where the UN and aid agencies say some 1,000 people die daily from war-related causes. Héritiers de la Justice supports education about human rights and the rule of law among national, provincial and local government employees – particularly as it relates to violence against women. KAIROS also supports a Héritiers de la Justice initiative to create spaces in which leaders are made accountable to citizens. In these spaces, citizens are given the opportunity to ask accountability questions of leaders and participate democratically in making decisions about the areas where they live. KAIROS also recently worked with Héritiers de la Justice to monitor the national elections, as well as develop a legal clinic for women victims of rape and other forms of gender-based violence.

In Colombia, Yolanda Becerra risks her life for her work. She is the National Director of KAIROS partner, the Popular Women's Organization (OPF), a grassroots women's organization. According to the UN, Colombia continues to suffer from the worst humanitarian crisis in the Americas. Women are particularly vulnerable to the conflict and human rights violations, and are also often those who are left behind to cope. Women and children make up most of the displaced population. The financial support and accompaniment that KAIROS provides to the OPF through the GPP program has been essential in the defense of human rights, especially for women.

Other KAIROS human rights partners in countries such as Indonesia, Sudan, and the Middle East play important roles in identifying the causes of human rights violations and pressing for lasting solutions that include bringing human rights violators to justice, and addressing inequities in resource use that often fuel conflict.

By addressing the root causes of human rights violations and economic injustice, KAIROS contributes to creating the conditions where development initiatives in areas such as health, education, and agriculture can thrive and be sustainable.

2009 KAIROS Disbursements

Region	\$CAD Amount
Africa	410,974
Asia	347,144
Latin America	463,000
Middle East	181,300
Total	1,565,065

(These figures include 75% funds from the Canadian International Development Agency.)

Action by Churches Together Alliance

Action by Churches Together (ACT) Alliance brings together what was formerly ACT International working primarily in emergency relief and ACT Development that focused on long-term development eradicating poverty, injustice and the abuse of human rights. ACT Alliance members are Protestant and Orthodox churches and their related agencies, drawn from the membership of the World Council of Churches and the Lutheran World Federation.

ACT members' strong local roots enable the Alliance to provide locally based knowledge, analysis and understanding of emergencies, disasters and development priorities. The ACT Alliance Coordinating Office is based at the Ecumenical Centre in Geneva, Switzerland. PWS&D can respond to almost any global disaster via our membership in the ACT Alliance. The Director of PWS&D, Kenneth Kim, serves on the present Governing Board of the ACT Alliance. The ACT Alliance will hold its first assembly in October 2010 when a new governing board will be elected.

Ecumenical Advocacy Alliance

The Ecumenical Advocacy Alliance (EAA) is an international network of churches and church-related organizations committed to campaigning together on common concerns. EAA advocacy includes raising awareness and building a movement for justice within the churches as well as mobilizing people of faith to lobby local and national governments, businesses, and multi-lateral organizations.

The Alliance has identified the HIV and AIDS pandemic as one of the gravest challenges to health and also to the prospects of social and economic development and global security. The campaign, "Keep the Promise" holds individuals, religious leaders, faith organizations, governments and intergovernmental organizations accountable for the commitments they have made, and advocates for further efforts and resources to fight HIV and AIDS. The campaign works to protect the rights of people living with HIV and AIDS, promotes an attitude of care and solidarity which rejects all forms of stigmatization and discrimination, and advocates for access to necessary forms of treatment as well as expand efforts for education and prevention.

PWS&D utilized resources provided by the EAA to produce materials for congregations for World AIDS Day on December 1, 2009.

The 'Food for Life' Campaign of the Ecumenical Advocacy Alliance aims to overcome hunger and to improve livelihoods in harmony with creation and social justice. Education and advocacy resources are available on the EAA website.

The General Secretary of the Life and Mission Agency, The Rev. Dr. Richard Fee, serves as convener of the International Board of the EAA.

Canadian Council for Refugees

The Canadian Council for Refugees (CCR) is a "non-profit umbrella organization committed to the rights and protection of refugees in Canada and around the world, and to the settlement of refugees and immigrants in Canada." Its membership is made up of organizations concerned with the settlement, sponsorship and protection of refugees and immigrants. The CCR makes a priority of defending the rights of refugees and immigrants through the media and public education campaigns.

In 2009, The Presbyterian Church in Canada joined other members of the Canadian Council for Refugees in endorsing the CCR's report: "Nairobi: Protection Delayed, Protection Denied". This report highlights the extraordinarily long processing times at the Nairobi Canadian visa office which has a devastating impact on the security and health of refugees awaiting Canadian approval. Cases of refugee family reunification are taking more than two years, and privately sponsored cases are waiting more than 42 months.

Canadian Council for International Cooperation

The Canadian Council for International Cooperation (CCIC) is a coalition of over 100 Canadian voluntary organizations working globally to achieve sustainable human development. It seeks to end global poverty, and to promote social justice and human dignity for all. CCIC works on aid policy, foreign policy, trade and poverty, training for political influence, public engagement, ethics and organizational development for its members. PWS&D is an active supporter and member of CCIC and of three working groups: Americas Policy Group, the Africa-Canada Forum, and the Asia Pacific Working Group.

The CCIC works with its members in the ongoing monitoring of Canadian aid policy and practice. This includes the provision of commentary and recommendations on major policy statements and program plans from CIDA, as well as analysis of Canadian commitments to international aid. The CCIC's policy team is also active in the global Reality of Aid network. The CCIC provides analysis and commentary on emerging issues in Canadian foreign policy, addressing areas such as international co-operation, defence and Canadian engagement with multilateral institutions.

Saskatchewan Council for International Cooperation

PWS&D is a member of the Saskatchewan Council for International Cooperation (SCIC), a coalition of organizations involved in international development and committed to the recognition of the dignity of all people and their right to self-determination, to the protection of the world's fragile environment, and to the promotion of global understanding, cooperation, peace and justice. In 2009, PWS&D received a grant in the amount of \$13,386 to support the women's empowerment and community development programs of The Women's Research and Training Institute in El Salvador and the Institute for Development Education in India.

Inter-Agency Coalition on AIDS and Development

The Inter-Agency Coalition on AIDS and Development's (ICAD) mission is to lessen the spread and impact of HIV and AIDS in resource-poor communities and countries by providing leadership and actively contributing to the Canadian and international response. The ICAD is a network of 171 Canadian international development non-governmental organizations, AIDS service organizations and individuals who are concerned about global HIV and AIDS issues. The ICAD helps Canadians contribute to international HIV and AIDS work and ensures that lessons learned from the global response to AIDS are used by Canadian organizations to improve prevention, care, treatment and support work in Canada.

PWS&D COMMITTEE

The PWS&D Committee is composed of active and dedicated clergy and lay people who, as volunteers, represent the national church. The committee has a governance and advisory function. Members attend two meetings each year, speak in churches sharing the news of the ministry of PWS&D, participate in overseas visits with partners and promote the work of PWS&D in their communities. The Executive Committee is composed of five members who meet for regular teleconference calls to make decisions as required on various matters, including financial commitments to partners, responding to global emergencies and to assist the director.

PWS&D thanks three committee members whose terms ended in 2009. The Rev. Dianne Ollerenshaw (Calgary, Alberta) and Ms. Anna Sheridan-Jonah (Sackville, New Brunswick) completed two three-year terms. Ms. Barbara Vennard (Whitewood, Saskatchewan) completed one three-year term. Their leadership, service and passion for the ministry of PWS&D is gratefully acknowledged by the staff and committee.

Canadian Members: The Rev. Joseph Choi (Toronto, Ontario); Dr. Mark Durieux (Calgary, Alberta); Ms. Sharyl Eaglesham (Winnipeg, Manitoba); Dr. Kathryn Hare (Waterloo, Ontario); Ms. Joyce Huang (Vancouver, British Columbia); Dr. Patricia Polowick (Saskatoon, Saskatchewan); The Rev. Lara Scholey (Scotsburn, Nova Scotia); Dr. Marilyn Scott (Montreal, Quebec); The Rev. Dr. Art Van Seters (convener) (Toronto, Ontario); The Rev. Jeff Veenstra (Cambridge, Ontario);

Southern Partners: Ms. Dámaris Albuquerque (CEPAD – Council of Protestant Churches of Nicaragua); Ms. Shama Mall (Church World Service Pakistan / Afghanistan)

Ex-officio Members: Mr. Stephen Allen; The Rev. Dr. Richard Fee; Ms. Karen Plater; The Rev. Dr. Ronald Wallace; WMS Representative, Ms. Joan Smith; AMS Representative (corresponding member), Ms. Ann Taylor; CFGB Board Members, Mr. Johnathon Lee and Mr. Kenneth Kim.

Recommendation No. 20 (adopted, p. 27)

That individuals, congregations and presbyteries be commended for giving more than \$1.4 million for the Haiti earthquake appeal, noting this extraordinary generosity came after responding to PWS&D's urgent appeal in the last quarter of economically difficult 2009 with gifts totalling more than \$1.5 million to ensure that the life-saving relief and development work of overseas partners could be sustained

Recommendation No. 21 (adopted, p. 27)

That individuals, congregations and presbyteries be encouraged to forward their contributions throughout the year so that PWS&D programs will not be jeopardized by the uncertainty of whether or not the required budget will be met.

Recommendation No. 22 (adopted, p. 27)

That congregations be encouraged to appoint PWS&D advocates who will be a part of a national network to receive updates and resources to educate and equip Canadian Presbyterians to be a part of our church's witness and response to poverty, injustice and humanitarian needs around the world.

Recommendation No. 23 (adopted, p. 27)

That congregations and mission groups be encouraged to use the resource, *Making Connections: Staying Rooted in an Uprooted World – A Refugee Mission Study*, given that the Bible is full of stories about people on the move, both by choice and without choice and in the context of a world where the enormous human suffering of more than eleven million refugees worldwide remains a concern.

OVERTURE No. 14, 2009 (A&P 2009, p. 525, 21)

Re: Sponsorship of Iraqi Refugees

Overview

The United Nations High Commission for Refugees (UNHCR) 2008 annual report shows the number of people forcibly uprooted by conflict and persecution worldwide stands at 42 million. The desperate plight of the people displaced as a result of persecution and conflict deeply

concerns Presbyterian World Service & Development. There is unequivocal recognition that refugees comprise some of the most vulnerable people on the planet and there is equal acknowledgement that the gospel imperative to the church is to love, serve and practice hospitality to the “least among these my sisters and brothers” (Matthew 25:40).

Endorsement of the intent of Overture No. 14, 2009

PWS&D supports and encourages organizations, congregations and individuals who work towards the alleviation of the hardship and suffering that plague so many of God’s people worldwide. Therefore, we strongly endorse the spirit and intent of Overture No. 14, 2009 from the Presbytery of Oak Ridges, “Encouraging Canadian Presbyterians congregations to allocate in their budgets funds needed to sponsor Iraqi Christian families to resettle in Canada.” PWS&D knows and is distressed about the desperate and volatile situation that confronts Iraqi refugees seeking protection in neighbouring countries and in particular our Christian brothers and sisters and other members of minority religious communities.

Challenges that Overture No. 14, 2009 Presents

However, the challenge is how to respond and endorse the overture under the existing practices and procedures of The Presbyterian Church in Canada. As written, it presents a number of issues.

Removal of the Ministry of Refugee Sponsorship from Individual Congregations

In the PWS&D handbook “Sponsoring Refugees: A handbook for Presbyterian Congregations”, it states that individual congregations act as sponsors of refugees under The Presbyterian Church in Canada as the Sponsorship Agreement Holder. Jesus once took a child into his arms – a person with no status and voice in the culture of the day – and shocked his followers by teaching them that whenever they received one such child in his name, they were welcoming him (Mark 9:36). It was a lesson on the radical nature of Christian hospitality, that Christ identifies himself with the least powerful and most vulnerable in the world. Refugee sponsorship also provides a powerful means by which the church can be in deeper relationship with God. When a congregation becomes involved with refugee sponsorship it offers that congregation a means to walk with and to be in relationship with the one who has suffered and experienced displacement. It is through this personal encounter that the presence of Christ can be experienced and the transformational power of the gospel may be lived out in the community of faith.

The overture, as written, would remove the ministry of refugee sponsorship from individual congregations and transfer responsibility to the national church and the sponsorship to Chapel Place Church. Ostensibly the only involvement congregations would have would be to act as fundraisers for this sponsorship initiative. Although our intention is not to diminish the importance of financial stewardship, limiting congregations to this role eliminates the opportunity for them to incarnate the love of God to the poor and oppressed. PWS&D is very reluctant to move to a model that would involve centralizing refugee sponsorship to one congregation or the national church.

The Focus on Iraqi Christian Refugees

The overture in question targets a very specific refugee people: Iraqi Christian families. However, new refugees are created everyday in countries like Afghanistan, the Democratic Republic of the Congo, Somalia, Palestine and Columbia. Refugees are resettled on the basis of risk to their well-being and only when no other durable solution is deemed viable. Thus, it would be difficult for The Presbyterian Church in Canada to justify targeting one particular group of refugees on the basis of their nationality and faith affiliation. In fact, the UN High Commissioner for Refugees, Antonio Gutierrez, at the 2009 Annual Tripartite Consultations on Resettlement, strongly advised against using religion and integration as potential screening tools and warned that resettlement based on discrimination threatens to jeopardize countries’ resettlement programs, particularly in Syria, where most Iraqi refugees are settled.

Furthermore, non-discrimination is a foundational principle of the refugee policy in Canada and an integral part of the PWS&D Mission Statement, which states, “We gladly serve women and men, young and old, according to their need and regardless of their faith.” This is born, of course, from the biblical injunction to the community of faith to “love the stranger” from a God

who “executes justice for the orphan and the widow and who loves the stranger...” (Deuteronomy 10:19).

Logistical Hurdles

There are the logistical problems posed by the overture. To begin, the normal channel for identifying eligible refugees is:

- through the Canadian Government (through the visa offices of Citizenship and Immigration Canada) which has identified specific refugees or refugee families in need of protection;
- through sponsor-referred sponsorships, in which a group sponsors specific refugees or refugee families in need of resettlement – people known through overseas contacts or through friends or relatives in Canada.

As the specific identification in the overture that the refugees be Iraqi Christians, which violates the non-discriminatory policy of both the UN and Canadian Government, the regular channel for refugee identification would need to be circumvented and PWS&D currently does not have the human or financial capacity to make this a reality.

Furthermore, PWS&D has never held funds for a particular congregation and currently does not have the financial structure to do as proposed within the overture. As stated earlier, the current sponsorship model is structured in such a way that individual congregations raise, hold and disperse the funds needed to resettle and integrate a refugee family into the community. This is an integral part of walking with and building a relationship with the one(s) who has suffered and experienced displacement with the hope that the stranger will become the one we see, love and come to know.

The Need for Financial and Human Resources

The minimum amount needed to resettle five small families would be in excess of \$100,000 per year. The overture proposes that twenty families be sponsored within the next four years. That would entail raising more than \$500,000 for this program. It is very difficult to imagine our denomination raising the necessary funds for this sponsorship proposal without several individual congregations becoming tangibly involved (not simply fundraising) with the refugee families.

Having worked with numerous congregations who have sponsored and cared for refugees, PWS&D is familiar with the effort and workload that is involved with resettling one family. There are numerous responsibilities a congregation assumes when it embarks upon this endeavour. Participating in these responsibilities is often rewarding and grace-filled, nevertheless it can be, and often is, a time-consuming and difficult process. The capability on one congregation, in this instance, Chapel Place Church, to have the human resources necessary to assist with the inevitable needs and expectations required to resettle twenty refugee families in four years notwithstanding recognizing the need known overseas, would have to be examined carefully.

Conclusion

The aforementioned problems and concerns with the overture are not intended to discourage the Chapel Place Church from becoming involved with refugee work. On the contrary, PWS&D shares in the sorrow and suffering of displaced people everywhere and wholeheartedly encourages congregations to participate in this potentially transformative ministry. However, as it is written, the overture from the Presbytery of Oak Ridges does not take into account the policy and procedures of PWS&D, the Canadian Government, and United Nations High Commission for Refugees on refugee sponsorship. For the above reasons the following recommendation is being made.

Recommendation No. 24 (adopted, p. 27)

That the prayer of Overture No. 14, 2009 be not granted.

The Rev. Dr. Art Van Seters
Convener

STEWARDSHIP: USING GOD'S RESOURCES TO DO GOD'S MISSION

Staff	Associate Secretary:	Karen Plater
	Program Assistant:	Heather Chappell
	Mission Interpretation Co-ordinator:	Lindsey Hepburn-Aley
	Youth in Mission Co-ordinator:	Reuben St. Louis (part-time until January 4, 2010)
	Interim Youth in Mission Co-ordinator:	Barbara Treviranus (part-time from January 11, 2010)

Introduction

Mission and stewardship go hand in hand. Stewardship is using the resources God has given us – time, talent and treasure – to do God's mission. It is also about understanding how and why we give to God, so that God's mission may be done. The Stewardship department works to equip congregations and individuals to use their resources to do mission, both locally and globally; to encourage giving and good stewardship practices; and to connect congregations and individuals to the mission we do together through our gifts to *Presbyterians Sharing...*

Our support of *Presbyterians Sharing...* is about both mission and stewardship. It is about congregations from across Canada joining together to do God's work, and it is about trusting God to take the gifts we give and do amazing work with them. We are striving in more ways than ever before to engage people in the church's national mission, whether it is learning something new through mission resources, participating in a mission trip or a conference in stewardship, or hosting a mission speaker.

Learning about Mission, Stewardship and *Presbyterians Sharing...*

Stewardship continued to produce a number of educational resources encouraging participation in mission and stewardship and telling the story of the mission and ministry of The Presbyterian Church in Canada. Most of these resources can be found online, as well as ordered through the Book Room.

We are in this Together: Stories of Mission

Stories of Mission contains stories – from across Canada and around the world – of people sharing God's love, peace and justice with those around them. It is compiled from edited reports to General Assembly by people participating in the missions and ministries supported by *Presbyterians Sharing...* and stories from the short-term volunteers who visit or work with our mission partners. This resource is available for downloading from www.presbyterian.ca. Congregations have permission to copy any part of the document for their mission education needs.

Experience Mission in Canada: DVD

Following up on the success of the *Experience Mission in Malawi* DVD produced in 2008, we produced an *Experience Mission in Canada* DVD that highlights ministries supported by *Presbyterians Sharing...* in Canada. It includes a 15 minute overview of mission and ministry in Canada and nine mission moments ranging from three to six minutes. The DVD reminds us that mission is also on our front doorstep and includes pieces on St. Matthew's Elmsdale and Hardwood Lands Churches, theological education, Mississauga Chinese Church, Action Réfugiés Montréal, St. David's Inner City Mission, Hamilton, Saskatoon Native Circle Ministry, Église St-Luc Montréal and chaplaincy. The DVD was mailed to all congregations and all pieces were posted on YouTube and The Presbyterian Church in Canada website at www.presbyterian.ca/sharing.

Mission Resources on Refugees

The Presbyterian Church in Canada's mission study for 2010-2012 examines what scripture has to say about people who are unjustly uprooted. Using real life stories from refugee ministries supported by The Presbyterian Church in Canada, participants explore God's call to welcome the stranger and study the underlying causes that force people to be unjustly uprooted. The mission study complements *Welcoming Refugee Friends to Canada*, the study for children and youth. Both studies were written by Glynis Williams, Huda Kandalraft and Shuling Chen. The refugee theme was also highlighted in the *2009 Advent Calendar* which tells the story of nine-year old Amira, a refugee from Mosul, Iraq, as she and her family experience their first Christmas in Canada.

These resources were designed to connect people to the work that The Presbyterian Church in Canada does with refugees, in Canada and around the world. It is hoped that all of these resources will lead people to discover that we are not so different from the people in the Bible or those seeking asylum today.

Gifts of Change: The Presbyterian Church in Canada's Gift Catalogue

This catalogue provides alternative gift-giving opportunities using gift suggestions which have been identified by mission partners in Canada and around the world. The catalogue is designed to be slipped into a Sunday church bulletin. Projects are also listed online at www.presbyterian.ca/donate. Donations to the projects benefit partners supported by International Ministries, Canada Ministries and Presbyterian World Service & Development.

Presbyterians Sharing... Resources

One of the best places to find resources on *Presbyterians Sharing...* is at www.presbyterian.ca/sharing. Working with the Communications department a QuickStart page which gathers resources and information on *Presbyterians Sharing...* all in one place was created. A thermometer was added to the page so people can follow the progress of congregational gifts to *Presbyterians Sharing...* throughout the year. The page includes links to new pages with detailed information on mission work supported through International Ministries and Canada Ministries and electronic versions of the following printed resources. Specific attention was given to providing detailed information – profiles, blogs, photos, updates – from mission staff to help congregations connect with the mission work The Presbyterian Church in Canada is doing around the world.

We continue to produce printed resources each year for congregations to use to promote *Presbyterians Sharing...*. These include: a poster; a thermometer chart to track the congregation's gifts to both their church and *Presbyterians Sharing...*; a 12-page brochure that can easily be slipped into a Sunday bulletin or mailed to members; a *Presbyterians Sharing...* offering envelope; and an annual report cover, with worship material for a congregation's annual general meeting.

Four bulletin inserts highlight ministries that are supported through *Presbyterians Sharing...*: new church development at Trinity Church in Winnipeg, specialized native ministry of Hummingbird Ministries, the Hoekstra family serving in Malawi and the Young family serving in Grenada. One page *Presbyterians Sharing...* updates are also produced. These have longer articles from the mission staff and programs that can be reproduced for church newsletters.

In addition, mission capsules, produced quarterly, highlight ministries supported by *Presbyterians Sharing...*. Each capsule includes a short paragraph and photo on one specific ministry. There is one capsule for every week of the year, focusing on both Canadian and international ministries. The text and photos are posted online at www.presbyterian.ca making it convenient for congregations to personalize the information for Sunday bulletins or audio-visual presentations.

Presbyterians Sharing... Sunday Worship Material

The last Sunday of September of each year was designated *Presbyterians Sharing... Sunday* by the 123rd General Assembly. Congregations are encouraged to set aside this Sunday or an alternate to celebrate the mission and ministries of The Presbyterian Church in Canada. Worship resources for use on this Sunday – complete with sermon, children's story, hymns and prayers – are sent to all congregations and are available at www.presbyterian.ca/presbyteriansharing/sunday.html.

Annual Stewardship Resources

Stewardship, particularly financial stewardship, continues to be a significant challenge for many congregations. Many studies suggest that there has been a generational shift in the way people give, and a general lack of understanding of the spiritual principles of giving. Stewardship is not just a financial matter, but is a spiritual matter, concerning how one lives one's life. An important aspect of stewardship is how people grow in their faith, and how they respond to that growth. People give when their hearts are touched by the overwhelming gift of God's love and grace, and when they appreciate how they can participate in God's mission.

Churches will be most successful when they focus on a holistic understanding of stewardship, all year round. Nevertheless, it is also important for churches to do an intentional yearly emphasis on financial stewardship, where they specifically talk about money. We strive to provide resources that help congregations feel comfortable talking about money and making the connection with mission.

Every year the Ecumenical Stewardship Centre produces theme material that churches can use for an annual focus on stewardship. In 2010-2011 the theme is *More than Enough*. This annual giving emphasis can be effective any time of year. It can span as little as six weeks or up to six months. Through this theme, congregational members are given an opportunity to share their stories about stewardship. The material includes a poster, bulletin cover, bulletin inserts and commitment card for use during an annual stewardship campaign. The *Giving* magazine provides a planning schedule for the theme and a sample letter inviting people to give.

In 2009 we produced an issue of *Equip* called *I can give, too! Introducing the concept of stewardship to children*. Other popular stewardship resources that we continue to recommend to congregations include the *Giving Guide: How much shall we give?* a bulletin insert that looks at how and why we give, to help people decide what to give regularly to God; and six *Discovering Stewardship* bulletin inserts which explore basic principles of stewardship.

The magazine *Whose Birthday is it, Anyway?*, produced by Alternatives for Simple Living and tailored for The Presbyterian Church in Canada, offered simple creative ideas to help families and churches find ways to make Advent and Christmas more meaningful.

Experiencing Mission

Mission Speakers

We continue to connect congregations with mission speakers and visitors. They provide first hand insight into what gifts to *Presbyterians Sharing...* and Presbyterian World Service & Development are accomplishing, and challenge people to look at mission in a new way. Primary mission speakers since January 2009 have included:

Long-term mission staff: Paul McLean (Taiwan), Murray Garvin (Taiwan), Mary Gorumbey (Hungary), Arlene Onuoha (Nigeria), Linda Shaw (Guyana), Sam and Linda Ling (Central Asia), Glynis Williams (Action Réfugiés Montréal).

Short-term mission volunteers and mission trip participants: David Phillips (Amity English Program, China); Margaret Evans, Laura Ashfield, Hannah Carter, Nicole Cliteur and Michael Watt (Sabeel Conference, Jerusalem), Kristen Hazlett (International AIDS Conference), Tom Childs (Eastern Europe), and other trip participants from trips to Guatemala, Malawi and Eastern Europe, as well as Youth in Mission participants.

International visitors: Sonja Parmar (Mendha, India) Roby Tomar (Jobat, India), Deepika Tomar (Jobat, India), Deepak Baghel (Amkhut, India); Rev. Elijah Obinna (Nigeria).

Study Tours and Mission Trips

The Presbyterian Church in Canada's study tours and mission trips are designed to raise awareness about mission work – what, when, where and how it is done effectively – and to help congregations and individuals build deeper connections with our mission partners. In addition they raise support, financial and spiritual, for the mission and ministries supported by *Presbyterians Sharing...* and PWS&D. Study tours are organized by The Presbyterian Church in Canada and advertised across the church. Mission trips are organized for specific congregations or groups that have expressed an interest in a mission experience. The 2009-2010 trips included:

- Eastern Europe: Peterborough/Lindsay area churches, April 2009
- Guatemala: Hamilton area congregations, April 2009
- Malawi: Group of individuals to Blantyre Synod, May 2009
- Eastern Europe: Atlantic Mission Society, June 2009
- Malawi: Group of individuals to Livingstonia Synod, August 2009
- Mexico/Arizona: The Presbyterian Church in Canada Migration and Belonging Study Tour, November 2009

- Nicaragua: The Presbyterian Church in Canada Faith and Fair Trade Study Tour, January 2010
- Guatemala: Hamilton area, Thunder Bay churches, January 2010
- India: St. Andrew's Ottawa, February 2010
- Cuba: New St. James London, March 2010
- Atlantic Synod Mission Trip: pre-General Assembly, June 2010
- Malawi: St. Andrew's Presbyterian Church, Coldwater, July 2010

Mission trips can build up people in our own communities, and increase awareness about the important work being undertaken by our long term staff both in Canada and internationally. They can help develop our partner relationships as we share both the burdens and responsibilities of following Christ in different parts of the country or the world. They are an excellent way for congregations to deepen their understanding of *Presbyterians Sharing...* and Presbyterian World Service & Development.

Hurricane Work Teams through Presbyterian Disaster Assistance, USA

The Presbyterian Church in Canada continues to send groups to help rebuild in Mississippi, Louisiana and Texas following the major hurricanes Katrina (2005) and Ike (2007). Groups work in solidarity with our partners at Presbyterian Disaster Assistance (PC(USA)) as they build houses and relationships. In 2009/2010 the work teams included:

- United Church, Paris, Ontario, January 2009
- Knox, Goderich, Ontario, February 2009
- Chalmers, London, Ontario, February 2009, May 2009, February 2010
- Saskatchewan Youth, May 2010

Youth in Mission

The Presbyterian Church in Canada also provides mission opportunities specifically designed to help youth experience mission work through the Youth in Mission Program. The 2009 programs and participants included:

- I Love Taiwan Mission: Teaching English day camps with the Presbyterian Church in Taiwan. Participants: Charles Cook (Riverview, New Brunswick), Hillary Cook (Riverview, New Brunswick), Linda McCutcheon (Thunder Bay, Ontario)
- Sabeel Young Adult Conference: Learning about the conflict between Israel and Palestine. Participants: Hannah Carter (Waterloo, Ontario), Nicole Cliteur (Toronto, Ontario), Michael Watt (Toronto, Ontario)
- Houma, Louisiana: Rebuilding homes with Presbyterian Disaster Assistance. Participants: Jacqui Foxall (Kitchener, Ontario), Matthew Foxall (Kitchener, Ontario), Katarina Sniderhan (Madoc, Ontario), Katrina Sorg (Madoc, Ontario), Rachel Turner (London, Ontario)
- Peace River Presbytery: Leading a travelling vacation Bible school throughout the Peace River Presbytery. Participants: Ewan Ross (Hamilton, Ontario), Janelle Yanishewski (Grande Prairie, Alberta)
- Ecumenical Youth Exchange Program (The Presbyterian Church in Canada and Presbyterian Church Taiwan): Visiting and participating in mission projects in Montreal, St. Catharines and Winnipeg. The Presbyterian Church in Canada Participants: Linda McCutcheon (Thunder Bay, Ontario), Kristine Neudoerffer (Waterloo, Ontario), Heather Paton (Toronto, Ontario), Stephanie Playdon (Edmonton, Ontario), Rachel Willichuk (Burlington, Ontario) Presbyterian Church in Taiwan Participants: Hsin-Te Chen, Hui Ju Chung, Yang-Hua Li, Yu Liang, Shao-Ping Tien, Yin-Hui Tseng
- CANACOM (Caribbean and North America Council for Mission): Working and sharing together with participants from other CANACOM churches at the Young Adult Mission work camp in Jamaica. Participants: Lauren Andrews (Sydney Mines, Nova Scotia), Maren McLean (Sackville, New Brunswick)

Plans are well underway for Youth in Mission summer programs in 2010 including:

- Peace River Presbytery, Alberta: Travelling Vacation Bible School, August 1-23, 2010
- Mistawasis First Nations Reserve, Saskatchewan: Day Camps for Children, July/August 2010
- Jerusalem: Sabeel Young Adult Conference, July 21-August 1, 2010

- Gulf Coast USA: Hurricane Katrina Rebuilding, May 21-30, 2010
- Blantyre Synod, Malawi: Mission in Action, May 5-22, 2010
- Taiwan: I Love Taiwan Mission, June 28-July 16, 2010
- Taiwan: Ecumenical Youth Exchange Program, August 15-31, 2010

Developing Stewardship Leaders

Stewards By Design

Twenty congregations from across Canada came together in May 2010 to explore stewardship for four days with Dr. Kennon Callahan at Stewards By Design. Each congregation sent four strategic leaders, including the minister, to examine ways to strengthen financial stewardship for their congregation. More than just focusing on financial stewardship, the conference helped congregations strengthen their ministries and see how financial stewardship flows from, and enables, effective ministry.

The Presbytery of Kingston has also picked up on the Stewards By Design model in planning an intensive stewardship conference in their presbytery with Dr. Callahan for May 2010. This was designed as a way for the presbytery to help support a number of struggling congregations within its bounds. A unique aspect of this conference is that teams will do intensive preparation for it beforehand, and then support one another afterwards.

Beyond Security: The North American Stewardship Conference

A Presbyterian delegation composed of ministers, theological students and lay people attended the Beyond Security: The North American Stewardship Conference in June 2009. The conference gave participants the opportunity to explore how risky discipleship can transform our world and effective stewardship programs can provide resources to use for God's mission.

Encouraging Giving

Pre-Authorized Remittance (PAR) Plan

Another way we encourage stewardship is by encouraging congregations to use the Pre-Authorized Remittance (PAR) plan. This allows people to give to their church through automatic debit from their bank account. The United Church of Canada provides the administration for us and many other denominations, allowing us to keep the cost of this program to a minimum. The PAR program continues to be an excellent way for congregational members to give consistently, proportionately and intentionally to God and to the church. Many congregations are finding this also helps stabilize and increase their income. An educational package including PAR brochures and offering cards is available through the stewardship office. More than 264 Presbyterian congregations, representing 5,305 households, are using PAR programs to help enhance the giving of their congregation.

Presbyterians Sharing...

Gifts to *Presbyterians Sharing...* enable the mission and ministry of The Presbyterian Church in Canada. The generous contributions of congregations and individuals across Canada help us share the gospel, in word and action, across Canada and around the world. Presbyterian congregations gave \$8,472,455.70 to *Presbyterians Sharing...* in 2009. This is 1.3% less than the \$8,585,553.67 contributed in 2008, however it represents a significant effort from congregations across Canada at a time of economic downturn and increasing demands on the resources of congregations. (35% of congregations increased their giving from 2008, 29% were able to give at the same level as 2008 and 36% decreased their giving from 2008.) Individuals gave another \$41,411.51 to support *Presbyterians Sharing...*

In addition, congregations and individuals gave over \$2.6 million to Presbyterian World Service & Development for relief and development work and over \$230,000 to special projects of International Ministries and Canada Ministries – all, over and above the work supported by *Presbyterians Sharing...* More than \$1.1 million was also given to support the ministry of The Presbyterian Church in Canada through bequests, annuities and gifts of stock.

The participation of presbyteries, sessions and clergy is essential for leading congregations in faithful stewardship and helping them understand the mission and ministry of the broader Presbyterian Church in Canada. From talking to congregations and the number of requests that we are getting for *Presbyterians Sharing...* material, it seems to us that many congregations are

being more intentional about how they raise funds for *Presbyterians Sharing...* . We are working with International Ministries, Canada Ministries and the Communications Department on improving the overall presence of *Presbyterians Sharing...* on the web while still maintaining individual sections for International Ministries' mission staff and Canada Ministries programs so people can easily find that information and know what they are supporting. We continue to liaise with presbytery stewardship conveners to encourage them to work with congregations on meeting their allocations and encourage congregations to make a positive step in growth for their *Presbyterians Sharing...* givings.

Recommendation No. 25 (adopted, p. 44)

That sincere appreciation be expressed to all the individuals and congregations who faithfully supported *Presbyterians Sharing...* in 2009.

Recommendation No. 26 (adopted, p. 44)

That congregations be encouraged to try at least one new thing to raise additional funds for *Presbyterians Sharing...* to help support mission and ministry through the 2010 *Presbyterians Sharing...* budget.

Recommendation No. 27 (adopted, p. 44)

That congregations be encouraged to try at least one new thing that shows mission and stewardship in action and that they share their experience with the Stewardship Office so that these accomplishments may be shared to inspire others.

Recommendation No. 28 (adopted, p. 44)

That congregations, presbyteries and synods find ways to connect with the mission and stewardship programs of The Presbyterian Church in Canada including doing a mission study, learning more about *Presbyterians Sharing...*, hosting a mission speaker, going on a mission trip or sending youth on a Youth in Mission experience.

Stewardship Advisory Committee

The Rev. Gordon Timbers (convener), Ms. Carolyn Boyer, The Rev. Margaret Robertson, Ms. Anne Saunders, Ms. Heather Paton, Ms. Danielle Giliauskas, The Rev. Sarah Kim (WMS staff), Ms. Nancy Miller (WMS representative), Ms. Sheena B. Findlay (AMS representative, by correspondence).

Stewards By Design Committee

The Rev. Kathryn Strachan (convener), Ms. Doris Eaglesham, The Rev. Sean Foster, The Rev. Mark Gaskin, The Rev. Will Ingram, Ms. Margo MacKay, The Rev. Douglas Schonberg.

THE VINE: CONNECTING PEOPLE, PLACES AND PROGRAMS

Staff	Team Leader:	Dorothy Henderson (until October 31, 2009) Tori Smit (from October 1, 2009)
	Resource Support:	Grace-ann McIntyre
	Resource Support and Co-ordinator of Leading with Care:	David Phillips (3/5 time contract)
	Research, Writer and Resource Development:	Jeremy Bellsmith
	Canada Youth 2009:	Reuben St. Louis (half-time contract to Sept 30, 2009)

Preamble

In his book, *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches*, Christian Schwartz states that for empowering church leadership, "the factor with the strongest correlation to the overall quality and growth of a church, is the readiness to accept help from the outside."

The Vine: Connecting People, Places and Programs was created in 2008 to be just such a place, where people can find answers to their questions and find quality resources to enhance their ministries. With a large resource lending library of books, DVDs, articles and shared ideas, The Vine serves congregations, presbyteries, synods and individuals by acting as a concierge for information and resources in the areas of evangelism, worship, congregational development,

change and transition, eldership resources, Christian education, ministry with children and youth and Leading with Care.

The Vine responds promptly to requests in all these areas by answering questions, providing resources and/or referring inquiries to others who might be able to help. In addition, The Vine develops specific resources for The Presbyterian Church in Canada's context and equips congregations, presbyteries and synods through the provision of leadership support. The work of The Vine includes resource research and development (50% of the work time of the office), responding to requests for assistance (35%) and providing leadership support (15%).

Response to Requests

Requests coming into The Vine have been steadily increasing since its inception in 2008. During the past year (March 1, 2009-February 28, 2010), The Vine responded to 812 requests. These requests were answered in the following areas of congregational ministries:

- Worship	123
- Evangelism	22
- Congregational development, change and transitions	46
- Eldership	21
- Christian Education	120
- Ministry with children and youth	39
- Leadership development	76
- Leading with Care	122
- Information support	128
- Referrals	115

Resource Research and Development

In addition to responding to incoming requests, The Vine works proactively in preparing a variety of resources designed to meet the needs of Presbyterian congregations. Many of these resources are developed in response to needs expressed by congregations and individuals.

The following resources were developed or are in development this year:

Worship

- *Braille Book of Praise* (available through the Book Room)
- Communion and Baptism DVD (available summer 2010)
- *Worship in Long Term Care Settings* (available online or through The Vine)
- *Worship planners* (available online)
- Chart of important dates in the church year
- Colour and black and white versions of the lectionary (available online or through The Vine)
- *Prayer Partnership* (available quarterly through PCPak, and by subscription through The Vine)

Evangelism

- *Opening Doors to Discipleship: Course 4: Discipleship* (will be available online, summer 2010 at openingdoorstodiscipleship.com)

Congregational Development and Support

- *Church Matters: A Board of Managers Handbook* (available February 2010 from the Book Room)
- Welcome information packet and USB keys containing resources for new clergy
- *Healing after Divorce* booklet (available in May PCPak)

Change and Transition

- *Resources for Congregations in Transition* (available online or through The Vine) This will be updated in 2010 to reflect the additional resources and worksheets prompted by the November 2009 *Congregations in Transition* event.

Eldership Resources

- *Equipping Elders* (available through the Book Room, February 2010)
- *Clergy Resources for Session Meetings and Retreats* (available online, spring 2010)

Christian Education

- Men's Bible study placemats: *Things I Wish Jesus Hadn't Said* (available online or through the Book Room)
- *All Ages Curriculum Chart* for 2009-2011 (available online or through the Book Room)

Ministry with Children and Youth

- *Partners: Meeting Refugee Friends in Canada* (available online or through the Book Room)
- *Partners: 2010* (available June 2010)

Leading with Care

- Insurance pamphlet (available online or through The Vine)

In addition to these specific resources, articles covering all of these ministry areas appear regularly in the quarterly PCPak.

Leadership Support

The Vine supports leadership development throughout The Presbyterian Church in Canada through a variety of means and media. The following are the leadership development opportunities provided by The Vine during the past year:

- Conference Fund: conferences were supported, covering a wide variety of topics for hundreds of participants in 16 communities.
- Teacher/Leader Courses: Christian education and congregational development events were held in six communities.
- Young Children and Worship: basic training, enrichment training and specialized events were held in eleven communities.
- Opening Doors to Discipleship: these online training courses in teacher training, basic Bible and Reformed/Presbyterian belief have 378 The Presbyterian Church in Canada users.
- Lay Bursary Fund: 41 people were given financial support to attend six conferences and training events (APCE annual event, Canada Youth, Formative Prayer, Stewards by Design, Young Children and Worship and Urbana).
- Leading with Care: workshops and presentations were given in 22 communities.

Congregations in Transition

Many of our congregations are responding to a wide variety of major changes in their churches and communities or planning for a significant shift in direction for their ministry. They are seeking support from their presbyteries, synods and the national office for the transitions, amalgamations and renewing ministries they are undergoing. In 2009, a preliminary booklet entitled *Resources for Congregations in Transition* was produced to support congregations during this time.

Additionally, Canada Ministries, Ministry and Church Vocations, The Vine and the General Assembly Office invited Alice Mann, a senior consultant on congregational development and transitions with the Alban Institute, to lead a three day workshop for key leaders in our denomination. The participants included all of the synod regional staff, at least one identified leader from each synod, as well as the general secretary of the Life and Mission Agency and the associate secretaries of the previously mentioned departments. These leaders were trained to assist congregations as they clarify the issues, seek solutions and embark on new visions for their future. Each of these synod support teams is available to assist congregations. They can be contacted through the regional staff of each synod.

Creative Children and Youth Fund

In 2008, the Creative Children and Youth Fund was established by The Presbyterian Church in Canada to help congregations, specialized ministries and camps to develop new programs and innovative projects which reach out to educate and disciple children, youth and their families. This fund may grant up to two thirds of the monies needed to initiate a new project, not exceeding a grant of \$8,000 per year and capping individual grants at \$15,000 overall. Sponsoring bodies are asked to provide the remaining one third of the monies needed to start the

project. Follow-up stories from each project are available and regularly published for the benefit of others. As available, these stories are included in *Equipping For* in the PCPak.

This year, nine projects were supported by this fund. An early childhood music class, a tween and teen guitar class, a revitalized church school and youth ministry, an internet cafe, an inner-city after school music and homework program for middle school children, a sports camp and a camp on the road project have all come into being through the innovation of churches and the collective financial support of the fund and the sponsoring bodies.

Worship and Liturgy Trust Fund

The Worship and Liturgy Trust Fund is designed to encourage and assist those who are committed to improving their knowledge and skills as worship leaders in The Presbyterian Church in Canada. Grants from the accrued interest of the fund are available for people engaged in continuing education programs focusing on worship and liturgical concerns, or in a postgraduate program in liturgical studies. Applicants may also access the fund for personal study and research that results in the development and publication of a paper or a presentation of an outstanding essay on a specific subject. There were no applications to the fund this year.

Canada Youth 2009 (CY'09)

Canada Youth is The Presbyterian Church in Canada's national youth conference, held once every three years. Canada Youth 2009 took place at Brock University in St. Catharines, Ontario, July 20-25, 2009, and gathered together 592 Presbyterian youth, young adults and adult leaders from across our country. The theme of "Rooted", taken from Ephesians 3:17, was the focus of a week of study, worship, prayer and play, inviting all attendees to grow and branch out into the world as faithful and flourishing witnesses of the kingdom of God.

Canada Youth is a unique event with three individual event branches running simultaneously. The entire body gathers daily for morning energizing and devotions, splits off for individual activities and then joins together as a whole community of faith at the end of the day for innovative and moving services of worship, followed by evening recreation activities and regional gatherings.

Conference Branch

The conference branch is the main program element and the largest branch of the Canada Youth event. CY'09 had 301 participants in this branch. The anchor of the conference branch is small group gatherings which are guided by a small group leader's manual and a body of trained and effective adult small group leaders. Meeting once or twice a day, these small groups become families within the larger body of participants. In addition to meeting in small groups, those in the conference branch participated in workshops and recreation throughout the day.

Mission Branch

Seventy-four participants went out each day and became involved in local mission projects including service in a food bank, maintenance projects in churches, housing developments, recreation facilities and a large greening project in a lower-income housing development. The group met daily to reflect on their experience and discuss the daily themes in relation to their service.

Youth Ministry Branch

Seventy-six adult leaders of youth met daily to experience plenary presentations by Andy Root, author of *Relationships Unfiltered* and *Revisiting Relational Youth Ministry* and by Mark Yaconelli, author of many youth ministry books including *Contemplative Youth Ministry*. They also met daily in small groups to reflect on the presentations and to exchange ideas and support one another's ministries.

This year, CY'09 linked with Knox College for a joint leadership training course. Andy Root began by teaching a course on youth culture at the Knox site before the CY event and continued through his presentations at CY with the registered students attending as a practical extension of their studies.

In addition to the participants in each of the branches, Canada Youth had 43 adult advisors and 98 conference leaders.

Canada Youth 2009 was prayerfully and financially supported by the Life and Mission Agency, The Women's Missionary Society, the Ewart Endowment Fund for Theological Education, Youth in Mission and *Presbyterians Sharing*.... Many of the participants were also supported by their congregations, presbyteries and synods. A large group of volunteer leaders gave generously of their time to ensure the safety, spiritual growth and well-being of all participants. CY'09 welcomed the Moderator, The Rev. Harvey Self, who offered greetings, spoke of the church's commitment to youth ministry and spent time with many individuals throughout the week. For the generosity of finances, time and talent, we give thanks.

CY'09 Planning Team

This powerful event is the result of a great deal of planning by an imaginative and faithful team of volunteers. Under the dedicated leadership of Mr. Reuben St. Louis (Waterloo), the CY'09 planning team included:

Ms. Heather Bannerman (London), Ms. Jen Bell (Saskatoon), The Rev. Blair Bertrand (Princeton), The Rev. Matthew Brough (Winnipeg), Mr. Adam Brown (Collingwood), Mr. Jeffrey Crawford (Toronto), The Rev. Mavis Currie (London), The Rev. Hugh Donnelly (Toronto), The Rev. Jan Hazlett (Calgary), Ms. Katie Munnick (Ottawa), Ms. Katherine St. Louis (Waterloo), The Rev. Cheryl MacFadyen (St. Stephen), The Rev. Shaun Seaman (Ottawa), Ms. Joanna Taylor (Calgary), Ms. Michelle Verwey (Victoria), and Mr. Marcelo Wu (Montreal).

Support for Camping Ministry

The Vine provides each of our synod camps with curricula designed specifically for Christian camping. This year we sent *New Earth Outdoor Christian Ministry Resources: Be a Hero* materials to eleven of our thirteen synod camps.

Each of our camps has also benefited from the gracious gift of a two year membership in the *Presbyterian Church Camping and Conference Association (PCCCA)*. This membership provides networking, consulting, site management standards, camp specific resources and promotion for all our camping ministries. Five individuals representing four of our camps attended the annual conference of the PCCCA in Little Rock, Arkansas in November 2009. This membership runs until 2011.

Denominational Representatives

Some important work for our denomination has been made possible by the appointment of denominational representatives for national, international and ecumenical work which falls under the care of The Vine. These include:

- Emily Rogers Bisset and Alex Bisset (Toronto), produce *Worship Planners*, on-line.
- Judee Archer Green (Hamilton) represents The Presbyterian Church in Canada at the Consultation on Common Texts and the Canadian Council of Churches (Week of Prayer for Christian Unity Writing Committee).
- Grace-ann McIntyre (Toronto), represents The Presbyterian Church in Canada to *These Days* magazine.
- Tim Archibald (New Minas), represents The Presbyterian Church in Canada at *Evangelism Connections*.
- Allen Ye (Vancouver), represented The Presbyterian Church in Canada at the Christian Churches Together 2010 annual meeting.
- John-Peter Smit (Toronto), represents The Presbyterian Church in Canada to Natural Church Development (NCD).
- Maria Lallouet (Welland), represented the region of Canada and The Presbyterian Church in Canada at the Association of Presbyterian Church Educators (APCE) until January, 2010.
- Susan Sheridan (Oakville), represents the region of Canada and The Presbyterian Church in Canada at the Association of Presbyterian Church Educators.
- Heather Jones (Richmond Hill), co-ordinates Teacher/Leader Courses.
- Nina Zwart (London), who represents The Presbyterian Church in Canada in the Young Children and Worship program.

Vine Advisory Committee

Ms. Druse Bryan (Montreal), The Rev. Dr. Neal Mathers (Collingwood), Ms. Shelagh O’Neill (Guelph), Mr. Matthew Vyse (Calgary). By correspondence: The Rev. Daniel Cho (Toronto) and The Rev. Dr. Richard Fee (Toronto).

CONCLUSION

The Life and Mission Agency remains challenged by and committed to the mandate vested in it by the General Assembly. The staff and committee recognize the sweep of this mandate and commits its primary focus to serving the congregations of the church. The agency must produce resources and encourage events that touch the lives of congregational members so that they in turn may speak for and ask as Christ in their home, their workplace or in their school.

SUPPLEMENTARY REPORT

JUSTICE MINISTRIES

KAIROS UPDATE

This supplementary report is an update to Justice Ministries’ report on pages 436-37 that addresses the November 30, 2009 decision by the Hon. Bev Oda, Minister of International Co-operation, not to fund KAIROS’ overseas program proposal for the period 2009-2013. Minister Oda has not reversed her decision.

Church leaders wrote to Prime Minister Harper on January 21, 2010, requesting a meeting to clarify the government’s position following the confusion created by two senior Cabinet ministers who had stated two different reasons why KAIROS’ proposal was not approved.¹ As this supplementary was being prepared, the Prime Minister’s Office had not responded to the letter from the church leaders.

KAIROS submitted a program proposal to CIDA for 2009-2013 in March 2009. This was a \$9.2 million program (over four years). CIDA’s contribution was \$7 million (over four years). The CIDA grant would be in addition to the funding provided by KAIROS’ members. KAIROS, and the ecumenical coalitions that preceded KAIROS, have been in partnership with CIDA for 35 years. Information on how KAIROS has spent CIDA funds is on KAIROS’ website (kairoscanada.org). KAIROS has spent these funds in compliance with the contractual agreement it had with CIDA.

In February 2009, KAIROS received an excellent evaluation by CIDA.

After KAIROS’ proposal was submitted to CIDA in March 2009, there was consultation with CIDA officials regarding the proposal. During this period, there was no indication from CIDA officials that the proposal did not meet CIDA priorities. In July 2009, KAIROS was informed that the proposal had been submitted to the Minister, the Hon. Bev Oda.

Minister Oda Announced New Priorities in May 2009

In a speech delivered at the Munk Centre for International Relations, University of Toronto in May 2009, Minister Oda announced new priorities for CIDA. These new priorities were: food security, children and youth, and economic development. In her speech, Minister Oda also stated that the bilateral (government to government) and thematic priorities could not be effectively implemented “while ignoring governance, the environment and equality between men and women. And of course, we will also continue our work to promote freedom, human rights and the rule of law.”² The new priorities are laudable priorities. It is regrettable that it was not made clear that these new priorities would affect both government-based bilateral funding programs and proposals from the voluntary sector (such as KAIROS’ proposal). CIDA personnel did not communicate to KAIROS that the new priorities would affect KAIROS’ proposal even when the proposal was approved by CIDA personnel and then submitted to Minister Oda in July 2009.

KAIROS’ former program ended in September 2009. KAIROS received \$99,000 in bridge funding from CIDA in September 2009, as the Minister had not made a decision on the 2009-2013 proposal. The additional funding expired on November 30th. On November 30th, Mary Corkery, KAIROS’ executive director, received a phone call from a senior official at CIDA

stating that CIDA would not fund the KAIROS 2009-2013 program proposal. The official stated that KAIROS' proposal did not fit CIDA's program priorities.

Minister Kenney's Speech on Anti-Semitism

The Hon. Jason Kenney, Minister of Citizenship and Immigration, delivered a speech at the Global Forum to Combat Anti-Semitism in Jerusalem on December 16th.³ He stated that KAIROS had been "de-funded" because of the leadership KAIROS was providing in Canada on the boycott against the State of Israel. This is not KAIROS' position. KAIROS wrote to Minister Kenney demanding a retraction and an apology. KAIROS' policy is very clear on this matter and the policy is on the public record.

In response to an editorial in the Toronto Star, Minister Kenney wrote a letter to the editor of the Toronto Star,⁴ in which he stated that the decision not to fund KAIROS' proposal was made by Bev Oda, Minister for CIDA "because it did not meet CIDA's current priorities, such as increased food aid". He continued to assert that KAIROS "has taken a leadership role in the boycott, divestment and sanctions campaign against Israel". Once again, this is erroneous. KAIROS has not done anything like this.

In 2008 KAIROS' board of directors approved a policy document called *Economic Advocacy Measures – Options for KAIROS Members for the Promotion of Peace in Palestine and Israel*.⁵ This document includes the following recommendation: "That KAIROS not support any general boycott of Israeli products." The document is a public document and it is on KAIROS' web site and was brought to the attention of the 133rd General Assembly (2008).

In his speech on combating anti-Semitism, Minister Kenney does not accuse KAIROS (or its members) of being anti-Semitic. But in a speech on anti-Semitism delivered at an international conference to tackle anti-Semitism, a reader might conclude otherwise.

Denominations, including The Presbyterian Church in Canada, have acknowledged their own past history of anti-Semitism. Furthermore, churches have worked very hard for many years at building a strong relationship with the Jewish community in Canada.

In communities across Canada there are examples of practical co-operation between the Christian and Jewish faith communities. An example of co-operation on an international issue was the collaboration between KAIROS, the Canadian Jewish Congress and other organizations on issues related to Darfur (Sudan). Not only have the Christian and Jewish faith communities worked together but friendships have flowered.

Mr. Kenney's comments regrettably fail to acknowledge and take into account the collaboration on international and local issues and the positive relationships between the Christian and Jewish communities in Canada.

Impact on KAIROS' Partners

The decision by Minister Oda to not fund KAIROS' proposal for 2009 to 2013 is having an impact on KAIROS' overseas partners. If the program is not funded by CIDA, then the grants from members, including PWS&D (which maintained its full grant to KAIROS), to the Global Partnership Program will not benefit from the CIDA match and there will be fewer funds to support KAIROS' partners.

KAIROS managers and staff had decided to take a 10% cut in time (and therefore salary) so that there would be some funding support to partners. In February 2010, KAIROS received an additional \$100,000 grant from the United Church of Canada. This gift from the United Church of Canada meant that KAIROS staff and managers would not have to take a 10% salary cut. KAIROS' overseas partners are receiving program grants which represent about 16% of what they would receive if the program is funded by CIDA.

Support to KAIROS

The Presidents of the Canadian Council of Churches and the Evangelical Fellowship of Canada co-signed a letter to the Hon. Bev Oda in support of KAIROS.⁶ Project Ploughshares wrote two letters to Minister Oda in support of KAIROS.⁷

KAIROS is receiving support from the Canadian Council for International Co-operation (CCIC). Over 90 development and relief organizations belong to CCCIC.

The opposition parties have publicly supported KAIROS.

The response by the constituency amongst KAIROS' members is heartening. In The Presbyterian Church in Canada, there have been initiatives in 25 presbyteries involving individuals, sessions, congregations and presbyteries. The initiatives include writing to a Member of Parliament, signing petitions, writing to the Hon. Bev Oda, Minister of International Co-operation (CIDA), to Prime Minister Harper and to the leaders of the opposition parties. Presbyterians have met with MPs on their own or as part of a Presbyterian or an ecumenical delegation. These conversations, including the difficult ones, have been valuable learning experiences. The letters and the meetings have heightened KAIROS' profile with Members of Parliament. Since December 2009, Justice Ministries has sent out regular updates to Presbyterians across the country.

KAIROS Submitted a New Proposal to CIDA

In April 2010, KAIROS submitted a new proposal to CIDA in line with two of the three new priorities announced by Minister Bev Oda: 1) Promoting food security; 2) Securing the future for children and youth. As this supplementary was being written, a decision had not been made by Minister Oda on the proposal.

Conclusion

What is troubling is that the decision not to fund the original KAIROS proposal was not based on the merits of the proposal. It was reviewed and approved by CIDA personnel before it was submitted to Minister Oda. KAIROS was never informed that the proposal did not fit CIDA's priorities. The proposal is consistent with the Overseas Development Assistance (ODA) Accountability Act, federal legislation that applies to all aid programs. It is consistent with KAIROS and its members' missiology and understanding of partnership.

The conclusion that must be drawn is that the decision to not fund the proposal was a political decision.

Public Witness

KAIROS brings policy issues to the attention of the public it serves and to Canadian policy makers and decision-makers. The issues that KAIROS brings forward come out of the lived experiences of vulnerable human beings. The issues may be controversial and challenge conventional discourse. But carefully researched issues inspired by the gospel's call to care for the widow, the orphan, the outsider and informed by the experiences of church partners, reflect KAIROS and its members' commitment to justice and are intended to contribute to public life in Canada. To do otherwise is to become indifferent to the world around us and to commit "acedia".

"Acedia" is from an ancient Greek word describing a state of listlessness or torpor, of not caring, of spiritual or mental indifference. It is this state during which there is an absolute indifference to prayer and fasting. It is not difficult in our society to slip into indifference of the world around us. This is not what the church's ministry is about. The church is called to witness, to name the suffering in the world, to be in places that are uncomfortable (not just physical places), to challenge systems and structures that oppress human beings and harm our fragile ecosystem. We are called to imagine a different world, a new heaven and a new earth. We are called to practice this ministry with integrity, humility and always with love.

The churches have a rich history of engaging governments and powerful institutions in Canada. This reflects over thirty years of ecumenical co-operation on social justice issues in Canada. Recall that the churches were among the first bodies in Canada to draw the Canadian public's attention to the apartheid system in South Africa. The pain and suffering felt by the majority of South Africans was communicated to the churches in Canada by church partners in South Africa. When Canadian churches spoke out against apartheid and the Canadian connections to the apartheid system, the churches were criticized.

Are we now at a moment in our country's history when critical commentary on public policy puts an ecumenical agency or a non-profit organization at risk of losing public funding, not

because the program is weak and poorly developed, but because this commentary runs contrary to the policies of the government of the day?

Offering critical commentary or proposing alternative policies on public issues are intended to contribute to public life and to the common good. This is part and parcel of the democratic fabric in our country.

It is within Minister Oda's purview to reject a proposal from KAIROS (or any other agency) because she and the federal government disagree with the policy options KAIROS might be proposing. However the church would urge the Government of Canada to be transparent and publically state the rationale for this decision.

Recommendation No. 29 (adopted, p. 39)

That the 136th General Assembly communicates its disappointment to the Prime Minister of Canada for the manner in which KAIROS and its member denominations and religious communities have been treated regarding KAIROS' 2009 to 2013 submission to the Canadian International Development Agency.

End Notes:

1. Letter to Prime Minister Harper, January 21, 2010.
2. "A New Effective Approach To Canadian Aid", speech by the Hon. Beverley J. Oda, Minister of International Co-operation at the Munk Centre for International Studies, University of Toronto, May 20, 2009.
3. Speech by the Hon. Jason Kenney, Minister of Citizenship, Immigration and Multiculturalism at the Global Forum for Combating Anti-Semitism, Jerusalem, December 16, 2009.
4. Letter to the Editor, *Toronto Star*, the Hon. Jason Kenney, December 24, 2009.
5. *Economic Advocacy Measures – Options for KAIROS Members for the Promotion of Peace in Palestine and Israel*, Toronto, January 7, 2008.
6. Letter to the Hon. Bev Oda, from the Canadian Council of Churches and the Evangelical Fellowship of Canada, March 30, 2010.
7. Letters to the Hon. Bev Oda from Project Ploughshares, December 8 and 22, 2009.

MINISTRY AND CHURCH VOCATIONS

COMMITTEE ON EDUCATION AND RECEPTION

The Committee on Education and Reception recommends programs of study for mature students entering the ministries of The Presbyterian Church in Canada, for diaconal ministers of this denomination seeking ordination to the Ministry of Word and Sacraments, and for students who attend theological colleges other than those of The Presbyterian Church in Canada. It is also the committee's responsibility to review the applications of ministers from other denominations who wish to work within this branch of the church.

The guidelines the committee uses in reviewing applications are found at p. G-11-G-13 in the Book of Reports. They were last revised and approved by the General Assembly in 2002 (A&P 2002, p. 341-344). A brief overview is provided here.

The normal educational preparation for the Ministry of Word and Sacraments or for Diaconal Ministry is a general Arts or equivalent university undergraduate degree followed by the Master of Divinity degree and the diploma of a college of The Presbyterian Church in Canada. This standard is used as a benchmark in recommending the educational assignments for applicants to the Committee on Education and Reception. While the educational requirements outlined below are given in terms of full-time study, the equivalent amount of part-time study is also possible.

Certified candidates for ministry between the ages of 35 and 59 years who lack a university undergraduate degree may be assigned a General Assembly Special Course. Their life experience is counted towards their Arts studies, reducing their undergraduate studies from a full three-year degree to either one or two years of Arts, depending on their age. The Arts studies must be completed with a minimum of a B average. These are followed by three years of theology in the M.Div. program (fulfilling most of the requirements of the M.Div., but not

always qualifying to receive the degree.) Certified candidates younger than 35 years of age are ineligible for a General Assembly Special Course; they are required to complete a university undergraduate degree before entering M.Div. studies.

Certified candidates for ministry with M.Div. degrees (with a minimum B average) from theological colleges outside The Presbyterian Church in Canada (following the prerequisite university undergraduate degree) are typically assigned two or three semesters of theological study in a Presbyterian Church in Canada college. Graduates of theological colleges affiliated with Reformed churches are typically assigned two semesters. This pastoral formation year is intended to prepare and contextualize the person for ministry within The Presbyterian Church in Canada. The period of study gives the denomination and the candidate for ministry a chance to assess his/her readiness to minister within our denomination. This study would include supervised field education in a congregation of this denomination throughout the assigned academic year, with both the field education supervisor and the faculty advisor being from The Presbyterian Church in Canada. Graduates of other theological colleges are normally assigned a minimum of three semesters at one of the colleges of The Presbyterian Church in Canada. The additional semester (added to the two pastoral formation semesters assigned to Reformed church college graduates) is intended to address foundational theological courses that may not have been studied from a Reformed perspective.

Ordained ministers and candidates certified for ordination in other Reformed churches are typically assigned examinations in Presbyterian Church in Canada history and government. Receiving presbyteries may tutor and examine such ministers using local resources or may require them to study at one of our denominational colleges. *Ordained ministers and candidates certified for ordination in all other churches* are typically assigned two semesters of study at one of the colleges of this church, with courses to include a supervised field education placement in a Presbyterian Church in Canada congregation.

CASES IN WHICH ACTION HAS BEEN COMPLETED

Special Course Candidates, Certified for Ordination by Presbyteries as Shown

1. Barbara E. Duguid, Presbytery of Montreal
2. Barbara Pilozow, Presbytery of Peace River

Graduates of Other Theological Colleges, Certified for Ordination by Presbyteries as Shown

1. Brad Shoemaker, Presbytery of Brampton

Ministers of Other Churches, Received by Presbyteries as Shown

1. Heung-Ryeol Han, Presbytery of Western Han-Ca
2. Sean (Seong-Ik) Kim, Presbytery of Winnipeg

Ministers of Reformed Churches, Received by Presbyteries as Shown

1. Nader Awad, Presbytery of Brampton
2. Nancy Calvert-Koyzis, Presbytery of Hamilton
3. Hyeok-Su Chae, Presbytery of Eastern Han-Ca
4. Bushra Cheema, Presbytery of Westminster
5. Emmanuel Cheema, Presbytery of Westminster
6. Seung-Doek Jeon, Presbytery of Eastern Han-Ca
7. Tae Hong Kim, Presbytery of Western Han-Ca
8. Soo Hyun Choi Kim Presbytery of Western Han-Ca
9. Ki-Tae Lee, Presbytery of Western Han-Ca
10. Sung-Hwan Lee, Presbytery of Western Han-Ca
11. Heetae Park, Presbytery of Western Han-Ca
12. Jeffrey Smith, Presbytery of Paris

CASES IN PROGRESS

Special Course Candidates

1. Samuel Afoakwa-Badu, Presbytery of West Toronto
Continuing studies in Theology

2. Barry P. Carr, Presbytery of Pickering
Continuing studies in Arts
3. Gabriel (Harvey) J. Delport, Presbytery of Temiskaming
Studies on hold
4. Cheri Inksetter, Presbytery of Hamilton
Continuing studies in Theology
5. Seon Ok Lee, Presbytery of Eastern Han-Ca
Continuing studies in Theology
6. Susan M. Lewis, Presbytery of Hamilton
Studies on hold
7. Brian D. MacLeod, Presbytery of Prince Edward Island
Continuing studies
8. Bruce G.W. McAnsh, Presbytery of Oak Ridges
Continuing studies in Theology
9. Marlene W. Peck, Presbytery of Peace River
Continuing studies in Theology
10. Jon (Arie) Van Den Berg, Presbytery of Paris
Continuing studies in Theology
11. Richard B. Warne, Presbytery of Waterloo-Wellington
Continuing studies in Theology

Graduates of Other Theological Colleges Applying for Certification for Ordination

1. Bradley R. Childs, Presbytery of Edmonton-Lakeland
Completed studies
2. Nam Sun Choi, Presbytery of Eastern Han-Ca
No information
3. Albertha A. Henry-Carmichael, Presbytery of Oak Ridges
Completed studies
4. Oceanna Hall-Heston, Presbytery of Edmonton-Lakeland
No information
5. Suyeon Jin, Presbytery of Eastern Han-Ca
No information
6. Robert A. Kennedy, Presbytery of Barrie
Continuing studies in Theology
7. Philip Kim, Presbytery of Ottawa
Completed studies
8. Edward Lee, Presbytery of Eastern Han-Ca
Completed assigned studies; working in Korea
9. Samuel (Sung Hoon) Lee, Presbytery of Western Han-Ca
Completed studies
10. Lydia E. MacKinnon, Presbytery of Cape Breton
Continuing studies in Theology
11. Richard W. Manafo, Presbytery of Oak Ridges
Continuing studies in Theology
12. David I. Pándy-Szekeres, Presbytery of West Toronto
Studies on hold; serving as missionary in Ukraine
13. Robert D. Tees, Presbytery of Hamilton
Studies on hold
14. Christopher Yue, Presbytery of Vancouver Island
No information

Members of the Order of Diaconal Ministries Applying for Certification for Ordination

1. Terrie-Lee Hamilton, Presbytery of East Toronto
Studies on hold

Ministers of Other Churches Applying for Reception

1. Steven N. Baldry, Presbytery of Hamilton
Continuing studies in Theology
2. Eun Ho Kim, Presbytery of Eastern Han-Ca
No information
3. Andrew R. Irvine, Presbytery of Hamilton
Continuing studies in Theology
4. Donald C. Mews, Presbytery of Halifax & Lunenburg
Continuing studies in Theology
5. Stylianos Papadopoulos, Presbytery of East Toronto
Studies on hold
6. Kyung-Seo Park, Presbytery of Pickering
No information
7. Robert Quick, Presbytery of Lindsay-Peterborough
Continuing studies in Theology
8. Andras Rameshwar, Presbytery of London
Studies on hold
9. Munhyun Ryu, Presbytery of Western Han-Ca
Continuing studies
10. Kelly J. Siphthorpe, Presbytery of Huron-Perth
Withdrew from studies

CASES TO BE DROPPED

Recommendation No. 30 (adopted, p. 37)
That the case of Stephen M. Zimmerman be dropped.

NEW APPLICATIONS

Special Course Candidates

1. Toyin C. Agbaje, Presbytery of West Toronto
Recommendation No. 31 (amended and adopted, p. 38)
That Ms. Toyin C. Agbaje complete 2 semesters in Arts, and 6 semesters of theological study at one of the colleges of this church, completing the Arts courses with a minimum "B" average prior to enrolling in theology.
2. Lisa I.J. Brimblecombe, Presbytery of Waterloo-Wellington
Recommendation No. 32 (adopted, p. 37)
That Ms. Lisa I.J. Brimblecombe complete 2 semesters in Arts, and 6 semesters of theological study at one of the colleges of this church, completing the Arts courses with a minimum "B" average prior to enrolling in theology.
3. Tobey N. Boyer, Presbytery of Barrie
Recommendation No. 33 (adopted, p. 37)
That, in light of her previous studies, Ms. Tobey N. Boyer complete 6 semesters of theological study at one of the colleges of this church.
4. Shelly M. Chandler, Presbytery of Westminster
Recommendation No. 34 (adopted, p. 37)
That Ms. Shelly M. Chandler complete 4 semesters in Arts, and 6 semesters of theological study at one of the colleges of this church, completing the Arts courses with a minimum "B" average prior to enrolling in theology.

5. Glynis Faith, Presbytery of Prince Edward Island
Recommendation No. 35 (adopted, p. 37)
That Ms. Glynis Faith be encouraged to continue the discernment process in dialogue with her presbytery and that she not be assigned a General Assembly Course at this time.
6. Dennis G. Howard, Presbytery of Westminster
Recommendation No. 36 (adopted, p. 37)
In light of his previous studies, that Mr. Dennis G. Howard complete 6 semesters of theological study at one of the colleges of this church.
7. Jennifer N. May-Anderson, Presbytery of Kingston
Recommendation No. 37 (adopted, p. 37)
That Ms. Jennifer N. May-Anderson not be assigned a General Assembly Special Course.
8. Ernest A. Naylor, Presbytery of Huron-Perth
Recommendation No. 38 (adopted, p. 37)
That, in light of previous studies, Mr. Ernest A. Naylor complete 4 additional semester courses in Arts, with courses to include history, philosophy and English, and 6 semesters of theological study at one of the colleges of this church, completing the Arts courses with a minimum "B" average prior to enrolling in theology.
9. William Ross Tomkins, Presbytery of Superior
Recommendation No. 39 (adopted, p. 37)
That Mr. Wm. Ross Tomkins complete 2 semesters in Arts, and 6 semesters of theological study at one of the colleges of this church, completing the Arts courses with a minimum "B" average prior to enrolling in theology.
10. Joyce A. Yanishewski, Presbytery of Peace River
Recommendation No. 40 (adopted, p. 38)
That, in light of her previous studies, Mrs. Joyce A. Yanishewski complete 6 semesters of theological study at one of the colleges of this church.

Graduates of Other Theological Colleges Applying for Certification for Ordination

1. Dana H. Benson, Presbytery of Brampton
Recommendation No. 41 (adopted, p. 38)
That, upon completion of her M.Div. from another college, and in light of her previous studies, permission be granted to the Presbytery of Brampton to examine Ms. Dana H. Benson for certification for ordination subject to no competent objections being made by August 20, 2010, and subject to satisfactory completion of 5 courses of theological study at one of the colleges of this church, in addition to field education under the supervision of one of our colleges, and to obtaining the college testamur indicating readiness for ministry in The Presbyterian Church in Canada.
2. Nashaat William Khalil, Presbytery of London
Recommendation No. 42 (adopted, p. 38)
That permission be granted to the Presbytery of London to examine Nashaat William Khalil for certification for ordination, subject to no competent objections being raised by August 20, 2010, and subject to satisfactory completion of 2 semesters of theological study at one of the colleges of this church, with courses to include supervised field education.

Members of the Order of Diaconal Ministries Applying for Certification for Ordination

1. Barbara L. Molengraaf, Presbytery of Waterloo-Wellington
Recommendation No. 43 (adopted, p. 38)
That permission be granted to the Presbytery of Waterloo-Wellington to examine Mrs. Barbara L. Molengraaf for certification for ordination, subject to no competent objections being raised by August 20, 2010, and under option 2(a) of the special program for members of the Order of Diaconal Ministers seeking ordination to the ministry of Word and Sacraments, subject to satisfactory completion of 2 semesters of theological study at one of the colleges of this church.

Ministers of Other Churches Applying for Reception

1. Tai-Hun David Oh, Presbytery of Western Han-Ca

Recommendation No. 44 (adopted, p. 38)

That The Rev. Tai-Hun David Oh be declared eligible for reception as a minister of The Presbyterian Church in Canada, subject to no competent objections being raised by a presbytery of this church by July 20, 2010, and subject to the successful completion of one semester of theological study at one of the colleges of this church, with courses to include Canadian Presbyterian Church History and Government, plus 2 semesters of field education under the supervision of the college.

2. Jung-Woo (John) Paeng, Presbytery of Western Han-Ca

Recommendation No. 45 (adopted, p. 38)

That The Rev. Jung-Woo (John) Paeng be declared eligible for reception as a minister of The Presbyterian Church in Canada, subject to the successful completion of 2 semesters of theological studies at one of the colleges of this church, with courses to include Canadian Presbyterian Church History and Government, field education and an integrative position paper.

Ministers and Certified Candidates of Reformed Churches Declared Eligible for Reception

All are required to complete successfully examinations in Canadian Presbyterian Church History and Government prior to induction. In cases when only this study is assigned, Book of Forms sections 248.12 to 248.12.6 apply. However in some other cases, applicants must complete additional studies before their declaration of eligibility comes into effect. Before receiving, presbyteries are advised to confirm details with the Committee on Education and Reception.

1. Jin Woo Choi, Presbytery of Westminster
2. Attila-Laszlo Gyorgy, Presbytery of Montreal
3. Ee Sun Kwon, Presbytery of Eastern Han-Ca
4. Judith Lang, Presbytery of Westminster
5. Lordwin Lim, Presbytery of Eastern Han-Ca

Committee on Education and Reception

Ms. Brenda Adamson, The Rev. Dr. Emily Bisset, The Rev. Daniel Cho, The Rev. Dr. Glen Davis, The Rev. Gordon Haynes, Ms. Mary Jesse, The Rev. Beth McCutcheon, The Rev. Susan Shaffer (Secretary), Mr. Robert Shaw, The Rev. Tom Vais, (convener) and The Rev. Dr. Dale Woods.

MISSION REPORTS: CANADA MINISTRIES

SYNOD OF ATLANTIC PROVINCES

Eastern Charlotte Pastoral Charge, St. George, New Brunswick, The Rev. Lorne MacLeod: The Eastern Charlotte Pastoral Charge has continued to minister to the communities of St. George and Pennfield throughout the past year. The Sunday school program at St. George has faltered this year due to a lack of young people. There is now no Sunday school in either church. We have a small fund which continues to support any young people who might be interested in taking part in summer camps.

The churches support the food bank and the program to adopt a family for Christmas gift giving. We continue to take part in ministry to the Fundy Nursing Home, performing services and visitation. Our men's Morning-Out group meets weekly in St. George and continues to be a support to men in the community that do not have formal church connections. The Ladies Guild is active in mission study and in organizing programs such as the Adopt-a-Family for the Christmas program.

St. George continues to fundraise on a regular basis. They host a turkey supper in November as well as the Florida citrus program through the winter months. They also started a community breakfast once a month that has been very well received. Pennfield has been struggling with fundraising because of small numbers. There are six to eight on a Sunday morning. We have tried re-alignment with St. Columba Church in Saint John but that fell through. It was suggested

we might close the Pennfield Church for the winter but that ended up not being acceptable. There does not seem to be any groups interested in renting the building to help defray costs.

The churches wish to express their gratitude for help received from the Annie Thompson Bingham Fund for repairs to the St. George Kirk. The charge would also like to thank Canada Ministries and the Synod Mission Committee for their support of our continued ministry in the Eastern Charlotte Pastoral Charge.

St. Matthew's Church, Elmsdale and Hardwood Lands Church, Hardwood Lands, Nova Scotia, The Rev. Gwen Roberts: Last year was a year of continued excitement and spiritual growth for both of our churches. One of the highlights of the year for the charge was being chosen by *Presbyterians Sharing...* to be filmed as part of "Moments for Mission".

Heather Chappell and Shane Chadder spent a day and a half touring the community, filming a joint breakfast, followed by worship, and a traditional Hardwood Lands fall supper. They took the time to interview and mingle with the congregations and to tour the neighbouring community. The end result of their efforts captured the spirit of our churches and why *Presbyterians Sharing...* is such an important part of our ministry. On behalf of St. Matthew's and Hardwood Lands congregations, I would like to thank Canada Ministries for choosing us as part of this project and their continued support of our ministry.

Another highlight of the year was our first Christmas Cantata, "Infant Holy, Infant Lowly" directed by Shannon Stevens. The choir consisted of church members and members from the community. It was a great success enjoyed by all who attended including The Rev. Harvey Self, Moderator of the 135th General Assembly.

On a personal note; as I reflect on our year together, I remember some of the little things that touched me during the past year; sharing the Lord's Table at our afternoon Lenten Worship, an unexpected hug on Christmas Eve from someone who never hugs, and children's artwork which I will save and cherish as it was given to me for no reason. Christmas cards with family pictures in them will be tucked away to be part of memories of this year. Pussy willows harvested in season and tied together with a yellow bow adorn my home. And there are the cards for every occasion sent by my secret pal. I reflect on the mystery behind the music selections that fit perfectly with my sermons. There is the cherished fellowship of the men's breakfast and church suppers that join us all together as the Body of Christ, not only in our church community but the community at large. Every occasion holds a spark of the Divine and that alone is true happiness.

Some highlights from both churches are:

- Study/Education Activities: Ladies Bible Study, Adult Bible Study "The Ten Commandments", "Forward in Faith Committee Course – Exploring Faith in the Church 102", attended "Creating Disciple Making Communities" at Mount St. Vincent University, participation in the "Every Home Plan" of the Presbyterian Record.
- Missions/Outreach: Gospel Night, Caring and Sharing, Atlantic Lions Club, Phoenix House, hosting Missionary Mary Gorombey's Mission Tour of Canada, Samaritans Purse, Christmas Cantata which involved community singers, Adopt-a-Family (income from all missions-supported projects went directly to support of those missions).
- Physical improvements are being made which will accommodate better the music ministry.
- Continued support of the Sunday school, "Tiny Tots Program" and Rock Worship and "Forward in Faith Committee" are ongoing important programs.
- Mission: Atlantic Mission Society (HWL), Shumilac Food Bank, PWS&D, Grace Presbyterian Vacation Bible School, knitted baby vests and caps for India.
- We participated and sponsored a team in the "Relay for Life".

Again, our charge extends our heart-felt thanks to Canada Ministries for supporting us to carry out God's work.

Grace Church, Upper Tantallon, Nova Scotia, The Rev. Sara Macavei-Katocz: "Together many small gifts making a marvelous difference" (Ephesians 4:1-13). "As living organisms, congregations are by definition in a constant state of change. Whether the changes are in membership, pastoral leadership, lay leadership, the needs of the community, or the broader culture, a crucial mark of healthy congregations is their ability to deal creatively and positively

with change.” (John D. Witvliet, *Vital Worship & Healthy Congregations*). There have been many changes in the life of Grace Church, Upper Tantallon.

Several years ago, a handful of dedicated people gathered with the dynamic leadership of The Rev. Kenn Stright in the gymnasium of Crossroads Academy School, and so Grace Church began. Later on, the group moved to Walker’s Funeral Chapel. Then there was a two-year period when, in a very young and fragile stage, the congregation did not have a minister. During that time, a wonderful seminary student led the worship on Sundays, and there were several attempts made at reaching out. Grace’s VBS continued on successfully throughout this time.

In November 2008, Sara Macavei-Katocz was appointed as minister of the congregation. That December an Advent sermon series was offered and advertised in the wider community through newspaper announcements. A Christmas Eve Service was organized and proved to be a touching experience as, after worship time in the chapel, the congregation re-gathered on the Grace Church property and, with candles and singing, worship continued in the open, under the starry sky, just as shepherds had done so long ago.

Looking back to 2009, Grace is thankful to God for so many accomplishments and for God’s sustaining power through the challenges.

Listed below are some of the highlights:

- An Ecumenical service, organized by Grace with eight other churches from the community.
- The formation of the session, by the election and training of three elders; they also attended a workshop led by Dorothy Henderson. The ordination and induction took place on Palm Sunday.
- The continued dedicated activity of assessor elders.
- The recognition service of The Rev. Sara Macavei-Katocz, with The Rev. Gordon Haynes present.
- A visioning and goal-setting workshop and the formation of doable steps.
- The formation of Outreach and Worship Committees.
- Ongoing support for the Community Food Bank.
- Grace Church’s participation at the World Day of Prayer and at the local Easter Sunrise service – along with other churches from the community.
- The continuation of a successful summertime activity – hosting of a meaningful Vacation Bible School, with 29 children in attendance.
- The completion of two mission projects: 1) support for Malawi orphans by provision of livestock, and 2) a supporting donation to the Cariboo Ministry in British Columbia.
- Publication of several articles in the local newspaper about upcoming events and about the various ministries of the church.
- A move in December to a new and more suitable location – the Seventh Day Adventist Church – which provides access to the sanctuary, a large meeting room, three adjoining children’s rooms for Sunday school, and the monthly use of a community hall for pot-luck lunches and outreach work.
- Participation at an Expo, organized by business and churches from St. Margaret’s Bay.
- The distribution of an Advent and Christmas flyer to 7,800 households.
- A welcoming evening in the community, consisting of fellowship and brainstorming time followed by a potluck dinner, to mark a visit by the Moderator of the 135th General Assembly, The Rev. Harvey Self.
- An ongoing series of Bible studies (Lent, Gospel of John, and Advent Bible Study), held at different available locations, which attracted new folk from the community.
- The introduction of morning and evening Grief Support Groups at the Community Room of Tantallon Superstore.
- The celebration of a wonderful Christmas Eve Communion service for the congregation and visitors from the wider community, with 50 persons present.

As a summary, a story from our Vacation Bible School:

In the summer of 2009 a wonderful group of 29 children gathered together in a school gymnasium. They learned biblical principles along with their energetic leaders, but they also learned that it is not enough just to know these principles, but to begin practising them at a very early age. With this intention, the children engaged in two mission projects to help children not only in Canada but all around the world.

It was amazingly touching to see children bringing in coins and bigger paper bills. Eventually, grandparents and parents knew about the goats and rabbits the children wanted to buy as livestock for families in Malawi.

One small five year old boy, who is also in our Sunday school, asked his parents if he could take a bill from his monthly allowance, one saved to buy model cars. He chose a \$20 bill from his savings and, when he was told that this was quite a large sum, one that would buy him many cars, he was simply very pleased that he was in a position to offer such a lot of support to needy children. What a blessing to lead little children in the service and worship of the Lord!

The guidance and helpful assistance of the staff at Canada Ministries has been a continued source of encouragement. The Presbytery of Halifax-Lunenburg's continuous support and active presence nurtured us from close, teaching us what it means to be Presbyterian!

“Not to us, O Lord, not to us, but to your name give glory, for the sake of your steadfast love and your faithfulness.” (Psalm 115:1, NRSV).

University of New Brunswick Campus Ministry, Fredericton, New Brunswick, Kevin Bourque, Protestant ecumenical chaplain: Greetings from the University of New Brunswick's Campus Ministry! Another year has come and gone, complete with a myriad of new activities, new ventures, and new relationships. In last year's update, I was excited to announce that UNB Campus Ministry hosted its first ecumenical worship service in February of 2009. This year we have committed to two services each semester and, in February 2010, we will be hosting our third event this year!

Perhaps the most exciting aspect of this year has been the formation of new relationships through shared ventures with the First Nations and Jewish communities. With respect to our First Nations' brothers and sisters, we had long since asked the question, “How can Campus Ministry support First Nations' students in their time here at UNB?” Campus Ministry is delighted to confirm that Chaplain Bourque has been asked by an elder in the First Nations community to serve as one of the members of the committee to create an outreach for UNB's First Nations' students. We are absolutely thrilled to be able to help encourage the spiritual journey of our First Nations' students!

For our Jewish brothers and sisters, we are thrilled to have been asked to be a part of a weekly interfaith dialogue, hosted by a young rabbi in our Fredericton Jewish community. This gathering has been, and will continue to be, an excellent opportunity to join with our brothers and sisters from other faith traditions to explore what we have in common, and to rejoice in our shared passion for God and our lives on this earth. What a blessing it is to come together in earnest conversation with people from different faith traditions and to encourage one another in our journeys!

Once again, our most sincere thanks go out to The Presbyterian Church in Canada for their continued support and encouragement. Their faithfulness and generosity enables us to make a difference in our community.

University of New Brunswick, Saint John Campus, New Brunswick, Ms. Rachel Kwan, Campus Ministry President: Greetings from Saint John, New Brunswick! The 2009 Campus Ministry Team of UNB Saint John was comprised of leaders and representatives of the faith communities in Greater Saint John. In 2009 we continued to provide not only a multi-faith presence on campus, but also by example, to show the university community that people of different religious views and beliefs can live and work together in peace and harmony.

During 2009, we hosted two Meet-and-Greet events in a high-traffic area on campus to inform and remind students of our presence and our motto: “WE are Here for YOU!” Our campus ministers also held social justice events like the “Make Poverty History” in October. Campus Ministry Team members also attended, and lent moral and spiritual support to, faith-based and social justice-based student groups and their events on campus. On a weekly basis throughout each semester, campus ministers held regular office hours available for students, staff and faculty members – to drop by for friendly conversations as well as spiritual and religious discussion sessions.

We thank Canada Ministries of The Presbyterian Church for their ongoing support. Let's continue to accompany the individuals on campus of UNB Saint John in their spiritual walk.

SYNOD OF QUEBEC AND EASTERN ONTARIO

Concordia Multi-faith Chaplaincy, Montreal, Quebec, The Rev. Ellie Hummel: “To whom are we ministering in a university environment?” That is the question I have been asking myself over the last year. Am I, as a university chaplain, here to encourage Presbyterian and other Protestant students in their faith, or am I here to reach out to those who find themselves in a time of personal crisis and in need of spiritual, physical and emotional support?

The answer, of course, is, “Both!” Here at Concordia University, I offer Christian students the opportunity to reflect and grow in their faith, I accompany them in spiritual direction and prayer, and I connect them with student groups and churches in Montreal. Much of this work takes place in one-on-one encounters and informal gatherings, as group work seems to be a challenge to get off the ground, given students' schedules affected by work, school, social commitments, and life styles.

The other part of my ministry is to be present to all other students, regardless of faith and spiritual path, and offer a space to be, a listening ear and unconditional love, as shown to us by Jesus. This seems to be the bulk of my work, particularly as there are many students at Concordia University who name themselves spiritual, but not religious. For us as a church, this is a great opportunity to model what Christianity is all about. Here we have a chance to dispel some myths and stereotypes about Christians that are prevalent in the media, and to offer a real live example of the Christian faith lived in our complex and diverse world.

And that is another part of my ministry: to challenge people to reflect on how we all live in this multi-faith world and to consider the value of faith and spirituality. This year, we have launched the Interfaith Ambassador Program at Concordia. It is a student-led initiative where students from all faiths and paths are invited to learn about, and experience with, each other through sacred dialogues, visits to sacred sites and faith-in-action programs.

The University Campus is a vibrant community, where people from different perspectives, backgrounds and faiths gather. It is truly a privilege for the church to be present and offer a vision of community as it could be through our particular lens of faith, and it is even a greater privilege for me to serve as chaplain. Thank you and thank God!

Mission St-Paul, Sherbrooke, Quebec, The Rev. Giancarlo Fantechi: Mission St-Paul is a Francophone project of The Presbyterian Church in Sherbrooke (130 km east of Montreal). 2009 has been a difficult year.

There are about 20 people regularly attending the worship services, all from different age groups and cultural backgrounds (French-Canadian, Swiss, African, Haitian, Scottish and Italian). For this reason, the worship service has a blended nature with a mix of contemporary and traditional music.

In 2009 we continued building our Christian identity, focusing on the comprehension of the Christian faith within the Reformed tradition and its distinctiveness. This has been done through preaching, Bible studies, and capsules on the meanings of the different parts of the worship service.

Three new persons have been added to our community, thanks to the personal witness of people already attending. The minister is also studying part-time at the nearby Bishop's University, (attended by a high percentage of Francophone students) as a way to be involved within the local community and to create network for the church.

On the down-side, the recruitment activities and the theologically questionable teachings of a missionary group operating at Université de Sherbrooke (where most of our youth study) have created division within the youth and tension with the minister, with the result of four young adults out of six leaving the community and the collapse of the music-team. The remaining young adults have expressed their full satisfaction with the teaching, the liturgical approach and the leadership in place.

The Steering Committee and the Presbytery of Quebec have unanimously supported the minister and the Reformed theological and liturgical approach in place at Mission St-Paul under his leadership.

The desire of the Steering Committee is to look ahead for 2010 without wasting time and energies in complaints and introspection.

Refugee Action Montreal, Montreal, Quebec, The Rev. Glynis Williams, Executive Director: To my fellow Presbyterians, thank you for your continued support of this ministry with refugees. There are over 10 million people around the globe who are identified as refugees, which begs the question: "What can one small organization do?" With two full-time staff, we can assist very few, but we know that the impact on those who participate in our programs is significant. Here is one highlight from 2009.

We met Bridget when she was pregnant and was being held in Immigration detention, which looks and feels like prison. Like most refugees, she had fled her home in west Africa without her documents, which was the reason for her detention. She was anxious and confused. She felt she was treated like a criminal, although she knew she had done nothing wrong. All she wanted was Canada's safety. Jenny from Action Réfugiés explained the refugee claim process, helped her find a lawyer, and provided much needed emotional support.

Once released from detention, we offered to match Bridget with a volunteer – for friendship and support. Bridget was excited by the program. Maro has since become a good friend to Bridget and her delightful daughter Jesse. Maro is a science teacher at a community college. She recently told us what it meant to hear that Bridget had been found to be a refugee by Canada's Immigration and Refugee Board! Bridget kept saying to Maro "I'm accepted! I'm accepted!" each time they spoke on the phone. Maro's friendship gave Bridget stability during the almost two years of limbo, and allowed her to find a place in her new city. Action Réfugiés helped Bridget to complete the complicated forms for permanent residence which will eventually allow her husband to join her here. Bridget has big plans to work and to complete her schooling. Bridget believes God led Action Réfugiés to her!

The matching program is an opportunity for Canadians, and newly arrived refugees, to learn from one another and to become friends. In 2009, we matched nine refugees with nine volunteers, and there are another six active matches ongoing.

Another highlight is the recently published report that highlights the situation of children in detention. It is published by the Canadian Council for Refugees and is called 'Detention and the Best Interests of the Child'. Action Réfugiés Montréal contributed numerous stories of children from our detention work. You can read it at: <http://ccrweb.ca/documents/detentionchildren.pdf>.

In 2009, 403 detainees were assisted by Action Réfugiés Montréal staff which included 43 children. Of the 403 people, more than half were refugees seeking protection in Canada from the persecution they faced at home.

We know our actions are modest compared to the need. But to the people involved, this work is life-giving. Thank you for being such faithful partners in this work of Christ which provides hope and life.

Rockland Extension Charge, Rockland, Ontario, The Rev. Daniel MacKinnon: Rockland, Ontario is a small but growing community, lying 15 minutes east of the City of Ottawa on the Ottawa River. It is increasingly becoming a bedroom community for Ottawa, signified by 2,000 new homes being built and major changes happening to the commercial content of the town. The community seems historically to have been in the middle of nowhere as it lay between the Presbytery of Ottawa and the Presbytery of Seaway-Glengarry. Grace Presbyterian Church is the nearest Presbyterian congregation to it at the eastern end of the city limits of Ottawa. Grace church began to sense a call to reach out to her neighbouring community of over 20,000 people who, according to census material, already have 70 Presbyterians living there, a number that is the size of the average Presbyterian congregation. Grace began to explore ministry there by prayer, walking every street in Rockland, praying blessings on the homes, families, and businesses of the community, while also asking the Lord to provide direction for the next steps.

Late in 2008, the opportunity to lease space in Rockland was presented and, over the first six months of 2009, we entered into conversation with the landlord of the Royal Plaza, culminating with the signing of a five-year lease in July. It also marked the approval of grants for planting a church from both the Presbytery of Ottawa and Canada Ministries. This has been a clear answer to prayer as God has gone before us, leading us to take this step of faith to reach the people of Rockland with the good news of Jesus Christ.

Beginning in July, a small group of people began to meet on Wednesday evenings on site to pray for Rockland and, in September, many hands were on deck to do renovations that have totally transformed the site (a former Legion and bar/dance hall, into a welcoming ministry/worship space). On October 17, 2009, an open-house was held in conjunction with the 10th anniversary of the plaza. Sixty to seventy hotdogs were given away, children had their faces painted, about a dozen New Testaments were given away, and countless sweets and cups of coffee were served.

On November 22nd, after both advertising in the local papers and a postcard drop in the newer developments, the first small group began with ten people in attendance. Those ten, all from Grace and living in the community, provide the core around whom the ministry will be based.

We are grateful to God for going before us and opening the door – through God's provision from the Presbytery of Ottawa and Canada Ministries. Please pray for us as we seek to reach a community of over 20,000 people, served historically by three churches, the large French Roman Catholic, a small English Roman Catholic, and a small United Church.

Tyndale St-Georges Community Centre, Montreal, Quebec, Ms. Patricia Murphy, Executive Director: Tyndale St-Georges' community centre in the heart of Little Burgundy, a low-income inner city Montreal neighbourhood, has undergone many changes this year, including Executive Director, Development Director, Children, Youth and Families Program Director, and several other key staff positions. An unusually high rate of staff turn-over always rocks the boat a bit. But we are well on our way to recovery as many of us settle into our new positions and learn about the 'wealth' of this low-income neighbourhood – its spirit, its resilience, and the promise of its wonderful youth.

Children of all ages are involved at Tyndale. The moms and tots come to the Mother Goose nursery time reading in the child stimulation program. The family outings help parents develop their child-rearing skills while overcoming isolation and feelings of alienation in their new homeland. The Children, Youth and Families program focuses on helping children with academic success while providing supplemental nutrition and a great recreation program in which children and youth have the opportunity to interact with inspiring role models – male and female – who reflect the cultural diversity of the children we serve. We also offer a summer day camp program and look forward to a new component, 'The Breakfast Club', to encourage healthy brain-food breakfasts and socialization.

Down the road at our other site is the Tyndale Little Burgundy Employment Centre, offering a wide range of programs for people at different levels of readiness for the work-place. Tyndale Treasures, a new and nearly-new store with a 'Dress to Impress' model, serves as a work internship site where people can practice their newly-acquired retail skills. A new partnership with Concordia University's John Molson School of Business has created an entrepreneurship development program for those ready to start their own businesses but in need of some direction and a hands-up.

Most importantly, our volunteer program, which recruits over 400 people annually, finds dedicated, skilled and diverse members of the community in search of meaningful community involvement and experience. Over 17,000 hours are given annually by our volunteers, an estimated gift of .25 million dollars as calculated by Canada Revenue Agency. They are truly the backbone of everything we do. We see people-raising as equally important as fund-raising. We reach out to many church members seeking another way to live out their faith; by doing service for a great cause like Tyndale St-Georges Community Centre. Kudos to them all!

SYNOD OF CENTRAL, NORTHEASTERN ONTARIO AND BERMUDA

Boarding Homes Ministry, Toronto, Ontario, The Rev. Rodger Hunter, chaplain:

“Let’s talk about forgiveness.

That’s love. That’s real love. That’s true love.” [Resident]

Time and again our friends in the boarding homes draw us back to the core matters of Christian community.

Boarding Homes Ministry (BHM) nurtures Christian community by linking residents of boarding homes with visitors from area congregations. Regular visits are established, and friendships blossom as this new community becomes united in Jesus. People gather to worship, pray, sing, rejoice and celebrate life together. The residents of these homes are a gift. They can be witty, charming, deeply caring and will greet us with a wonderful hospitality. Residents are brave in the face of often serious illness and tragic isolation. They frequently have great insight into spiritual matters and become our teachers in life and in our understanding of God-among-us.

Our hope is to generate more teams to link with homes across the country. The need for mutually supportive, small group Christian community is urgent. Please bring these matters before your congregation. BHM is able to supply written material on how to learn where these homes exist in your community and how to generate teams of church visitors. Our spiritual life is bereft without humble, generous, small group communions.

In addition, a new project: Boarding Homes Ministry is developing church school curriculum to promote the church’s role in embracing those with mental health problems. This material, in an age-appropriate way, will consider how those with mental health issues are at great risk of being misinterpreted or abandoned. Historically, they have not always been treated well. These sets of studies, for 10 year-olds, teenagers and adults, will present a new and better vision of how the church of Jesus can build strong, fruitful unions.

Ecumenical Chaplaincy at the University of Toronto (ECUT), Toronto, Ontario, Rev.

Ralph Wushke, chaplain: “It became family for me.” That’s how a student, who came to the chaplains’ office recently, described her experience of campus ministry in her previous college setting. Her comment reminded us of how important the theme of “community” is for university ministries. Real-time, face-to-face community is a deeply-felt need for many students.

An example of this is a chaplaincy-supported program – a Thursday “Morning Paper” program, along with the Student Christian Movement – a student club on campus that brings together Christian spirituality with social justice issues. The idea is to have the Bible in one hand and the newspaper in the other, and to figure out how we, as Christians and activists, engage through study, discussion, letters to the editor, or other forms of solidarity. This concept is flexible, and each week the students have used different types of newspapers (campus newspapers, Toronto papers, national papers, local newspapers, alternative papers) as a window into the world that is around us and in us. The discussion takes many directions, varying with the issues covered in the news, and the thoughts and insights of those who gather each week (including undergraduates, chaplains, divinity students, Ph.D. candidates and others).

Other chaplaincy programs such as Qu(e)rying Religion student group, bereaved students connecting after a workshop, and monthly community dinners offer supportive communities for students who might otherwise feel alone. One international student said, “I feel like here I have a place where I belong.” Finding this common community has given him emotional, mental and spiritual support, as well as new friendships that might last for a lifetime! This is indeed a ministry of community and friendship, offered in Jesus’ name.

Flemingdon Gateway Mission After School Program, Toronto, Ontario, The Rev. Paulette

Brown: In the hallway downstairs of the after-school program is a mother with two little boys – very small. A high-school girl translates for her. No one speaks English at home and she wants the boys to attend the program. But, can we really cope with grade ones? Six months later two little boys enter from the back door. They go straight to the homework room, unzip the plastic bags, and take out their homework – with a sense of urgency. Too short for the tables, they kneel on the chairs. The same two little boys whom mom had brought!

Upstairs in the office, the high school students walk in one by one. The first stop – place for hugs, sighs, stories, laughter, sometimes tears. One grade 10 girl opens her book and points to

the word 'plagiarize'. "What is this Miss? Is it a bad word? My teacher says my sister did my homework and gives me a zero."

The Wednesday chefs arrive – three grade 11 students. "Miss, do you have everything we need? Ground chicken? Rice? Tomatoes? Cucumbers? Did you remember the gloves?"

A grade 10 girl climbs the stairs. "Whats up M? You should be downstairs!" "I know Miss, but I need time out. My school counselor says that, when this happens, I should take time out or else I'll explode!" For a quick moment our eyes connect. Is this the only way out?

Over 70 Muslim and Christian children, from Afghanistan, India, Pakistan, Iran, Turkey, Nigeria, Zimbabwe, Iraq, El Salvador, Puerto Rico, Venezuela, Sudan and Canada come together in our after-school program, creating unique opportunities for exploring what it means to be in partnership with each other for life. We offer six main projects: Homework, Leadership Training, Health and Nutrition, Arts and Crafts, Dance and Structured Play.

Without prayers and the generous financial support from Canada Ministries, congregations and individuals, we would not be able to do this critical work in urban Toronto. We give thanks to the Lord and make known what God has done to the nations (1 Chronicles 16:8).

Keswick Church, Keswick, Ontario, The Rev. Kirk and The Rev. Allyson MacLeod: 2009 was an exciting year in the life of Keswick Church. We had hoped, at the beginning of the year, that we would be in our new building but, because of construction delays, we weren't able to open our doors until May 24, 2009. All the hard work of 2009, all the frustrations of 2009, seemed to dissipate in the excitement of our Grand Opening. It was truly a joyful day.

From May 24th on, life at KesPres has not been the same. If you have never been in a rented building, with another renter anxiously waiting for you to pack up and get out or if you have never had to try to speak over the sounds of hockey, then you have not worshipped in the Georgina Ice Palace as we had for 12 years. Ironically, I would not trade those days for anything. It was there that we were "birthed" so to speak. It was there that life-long friendships were shaped. It was there, in the cold Ice Palace hall that our daughter was baptized. It was a great temporary home. However, now things are very different. We have a lawn to mow, a driveway to plow, and bathrooms to clean. But they are all ours!

Keswick Church is now in a facility. We now can hold youth events in our own church. We can now have fundraising events in our building. We can now have meetings, have choir and worship team practice in our home. But even more, we can welcome new faces to our very own church. It has been exciting to see new people come through our doors, but even more to see others born outside of Canada come through our doors. We are pleased to say that our church is slowly becoming more diverse, like the community we serve.

We continue to reach out into our community with a free Summer Morning Camp and a Junior and Senior Youth Group. We help a social agency with our "re-gifting" program, and a number of our own people serve in a community soup kitchen. We also helped Heart for Africa by collecting blankets and beanies, and most recently our children are raising money for Haiti. We also strive to care and nurture our own community through small groups, men's morning out, a women's getaway, and a vibrant music program. We have been truly blessed.

We are so thankful for the support of Canada Ministries and the prayers of so many over our long and arduous journey. God has wonderful plans for us; we know that full well.

North Park Church (Spanish Ministry), Toronto, Ontario, The Rev. Elias Morales: We began the year with a two-fold purpose: to faithfully and meaningfully share the Gospel within our community, and to increase the number of leaders of our Christian Education Program.

Those two goals were achieved. Nonetheless, we had many other challenges. We continue to have a congregation, mainly multicultural in nature, and not stable due to the fact that most of our outreach is done serving the immigrant community, mainly refugee claimants who, at the end of their process, most of them are sent back to their home countries.

We continue outreaching in the same manner because we have a call to serve that population, and because all those with whom we have served and shared the Gospel, go back to their home countries with a different approach to their lives.

Last November, a father of three who was being sent back home, told me, “Now, I am prepared to live anywhere in the world because I have Jesus.” When they came to North Park they were a family in big trouble, not because they were in a foreign country with a different language and culture, but because they did not understand each other even back home. Their Christian experience at North Park made the difference.

Our Christian Education Program includes: Sunday Bible School, Youth Ministry, Adult Bible Study, Family Retreats, Prayer Group, and Training Seminar for leaders.

Our Community Outreach includes: A new immigrants and refugee program (two days a week), after-school program to help students who are falling behind, particularly in Math and English; there is also time for sports activities. We regularly plan for settlement workshops to help immigrants and refugees to understand the Canadian school system and Canadian society, and to learn how to use the services offered by the Canadian government, and the NGO community.

North Park has also been involved ecumenically: For more than three years, North Park has been hosting “UNIDOS PARA ORAR” (UNITED TO PRAY) Spanish speaking ministerial, who meets once a week on Tuesday morning, to pray and reflect. From this large group, a small group of seven was born. We meet once a month for a half day, and rotate leadership on teaching and reflecting on issues of common interest.

During the summer: We have all kind of activities which include retreats, camping, and a Summer Bible School.

Our community is a Leading with Care Community.

The Portuguese-Speaking Church, Toronto, Ontario, The Rev. Lincoln Resende: Jeremiah 29:11-4: “For I know the plans I have for you,” declares the LORD, “plans to prosper you and not to harm you, plans to give you hope and a future. Then you will call upon me and come and pray to me, and I will listen to you. You will seek me and find me when you seek me with all your heart. I will be found by you,” declares the LORD, “and will bring you back from captivity. I will gather you from all the nations and places where I have banished you,” declares the LORD, “and will bring you back to the place from which I carried you into exile.”

The Portuguese-Speaking Church is a growing congregation, thank God. This year we received new members by transfer from Angola and Brazil. We also baptized new babies. Our youth group is very good; God has blessed us with many youth and adolescents in our congregation. The Christian education department for children is very blessed; our Christian educator is very dedicated to this important ministry in the congregation.

The music in our church is also blessed; we have a choir and a very strong singing group that are very involved in our dominical services. The women’s group is also very involved in the congregation; we thank God for their strong involvement in our congregation.

Since we took over the building of St Paul’s Presbyterian Church, we have a very capable Property Committee that is taking very good care of our building.

We still have immigration difficulties because we lose members and adherents every year, but at the same time new immigrants are coming and also we are reaching the Portuguese-speaking community in Toronto.

Our congregation is helping Evangel Hall in providing sandwiches and sometimes lunch for this important ministry of our Presbyterian Church in Canada. We now have our youth involved in the activities that our presbytery promotes during the year. Also, every year our congregation sends our youth to camp. Every year we have a spiritual retreat for the whole congregation.

We want to express our gratitude to our Presbyterian Church in Canada, through Canada Ministries, for the financial help being sent to us. Also, we thank our West Toronto Presbytery that also helps us.

We are working very hard to see our congregation be a self-supported congregation. We thank God because every year we are managing to pay the *Presbyterians Sharing...* portion, all our financial obligations with our presbytery, and our Presbyterian Church in Canada.

We hope 2010 will be also a blessing for our congregation and for our denomination.

St. John's Church, Bradford, Ontario, The Rev. Dr. Daniel D. Scott: St. John's Church has been a Christian faith community since 1819 when displaced Scottish settlers from the Red River area of Manitoba arrived in this area north of Toronto. Today, we are a growing congregation, worshipping in a building that was dedicated five years ago. St. John's exists to share the love of Christ through worship, education, and service in our corner of Ontario. While we have been serving Bradford and area for 190 years, our story has just begun.

One of the most interesting ventures for St. John's in 2009 was our emphasis in learning more about Canada's First Nations and how we might interact with them. We applied for and received a grant from the 'Healing and Reconciliation with Aboriginal People Project' to facilitate the twinning of two schools: Sir William Osler Public School in Bradford and the Beausoleil Elementary School on Christian Island.

Preliminary work on the project saw the Grades 4, 5 and 6 students at each school write booklets of introduction. The Osler School children made the two-hour trip first. During the visit to Christian Island, one of the elders sang and another elder gave the students some Ojibwa history and an explanation about the clan system. They enjoyed the dancing of an older student dressed in his powwow costume and learned how to play koo koosh ball.

Much work had to be done before the Christian Island School trip to Bradford was to take place. An Aboriginal story teller visited the Osler classes and outlined in story form, the meaning of the many geographic names in our area that came from the Ojibwa language. Another visitor brought many Aboriginal artefacts and directed the construction of Medicine Wheels – one in the library and one on the school grounds.

Heavy rainfall welcomed the Beausoleil Elementary School children to Bradford. Following an assembly in the gymnasium, the students were led on a tour through the school and then gathered in the library to mingle, enjoy a snack and watch a video of the Osler visit to their community. The rain determined a nearby bowling alley as the alternate destination rather than to the planned visits. Perhaps the unexpected change in venue was good in that it was a place where there were no experts and everyone was on equal footing and provided new experiences for everyone.

One of the Osler teachers wrote: "I feel that this was a wonderful learning opportunity for both sets of students! I was somewhat surprised to learn, from the reflections of my children, that for the majority of them, this was the first time meeting a native person. They were fascinated with the difference in the lifestyle and culture of the Christian Island students from their own. On the other hand, they realized how much they had in common."

The worship service on Aboriginal Sunday at St. John's was planned to build on the children's experiences. We wanted this service to open the door and give us a better understanding of Canada's first people. We know that they are concerned, as we are concerned, with the ordinary but basic things of life: food, shelter, clothing and love. They worry, too, about inflation, the effects of alcohol, health and the well-being of their children.

A powerpoint program featuring a litany of thanks and prayer was presented. We sang two hymns in Ojibwa, 'How Great Thou Art' and 'Amazing Grace'; a friend of St. John's had written those hymns for us in phonetic style. One of the teachers involved in the twinning project gave a report to the congregation.

After the worship service, the congregation was invited to the gymnasium to sample several varieties of bannock and jams and to examine three tables of native artefacts. A polished rock was given to each person as a reminder of an important Sunday in the life of our church.

2009 was a good year for St. John's Church. We continue to reach out and our numbers are increasing. St. John's is a growing congregation and welcomes the insights that newcomers bring with them. Especially, we try to transform the lives of people in our community who are hurting. We do our best to reach out, to build relationships to meet the physical and emotional needs of our neighbours, and to support them in time of need.

Certainly, we would be remiss if we did not extend our thanks to Canada Ministries; its support has enabled St. John's to accomplish much during the past twelve months and indeed during the past five years.

University Church, Toronto, Ontario, The Rev. Thomas Kim: University Church (UPC) is located in the Jane-Finch community of north-western Toronto. It is a very diverse neighbourhood, with one of the highest proportions of youth, sole-supported families, refugees, immigrants, and public-housing tenants of any community in Toronto. UPC's Mission Group has developed a "Reaching Up" ministry that provides free academic and art programs for school-aged children each day of the week.

Celebration! University Church would like to take the opportunity to celebrate another year of successful Good News ministry in the Jane-Finch community. As we glance back at the great strides we have made through this year, we can see God's fingerprints all over our achievements. Thank you for embracing us and praying for us as we are re-shaping the image of the Jane-Finch community: breaking the cycle of poverty, teenage pregnancy, high school drop-outs, crimes, violence and illiteracy. Today, "Reaching Up" at University is now operating two programs:

Reaching Up Homework Club has become a wonderful place of learning and of experiencing love and care. It opens everyday from 3:30 pm to 7 pm. Since September 2009, York University has turned the club into a placement centre for the Teacher's College. 10 teachers who came to us are recruiting more friends from different programs.

Seneca College also joined in using "Reaching Up" as a placement centre for social studies students. Seventeen social studies students added to the program, making it 42 volunteers in all. There are 36 children enrolled. We pursue a triangular linkage to improve the relationship between the family and the school, school and the homework club, and the homework club and the home.

Reaching Up Music School was born in September 2009 and is growing strong. It is a music program where children and youth can take music lessons free of charge. There are 11 volunteers offering a variety of music lessons with different instruments: violin, piano and trumpet, with 22 students taking violin lessons and 23 students taking piano lessons. Four students registered for trumpet lessons.

The music program is very uplifting to the community and, during the Christmas season, we show-cased the talents of the children participating in the music school, in an afternoon at the church. It was the first music concert for many children and their parents. It had an everlasting impact on the parents to see the success of the children in such a short time-frame of four months. Can you imagine what these children would be doing as time progresses? It will be beyond our wildest dreams or expectations.

We have continued to build relationships in the Jane-Finch community, the community God has entrusted to us. Our desire is to build a church of connections; failure to hope, emptiness to fullness, defeat to victory, hunger to feast. We know for sure that God has blessed us with a vibrant church with an incredible potential. Now, as we move to a new part of our journey, we will do our part in fulfilling the Great Commission, sharing through our words and actions. May God continue to bless us all!

University of Guelph, Guelph, Ontario, Margot Feyerer, ecumenical campus minister: Reggie McNeal writes of the missional church, "The missional church is made of missionaries, who are playing the big game every day. They live out their lives with the idea that they are on a mission trip . . . focusing on the work of God around them, alert to the Spirit's prompting, usually serving people in very tangible ways." That is campus ministry at its best – a daily mission trip, engaging with students, faculty and staff; offering our skills in pastoral care, faith education, bereavement counseling, providing leadership to campus justice initiatives, fulfilling priestly roles in memorial services; all tangible ways through which campus ministers serve Christ and God's people.

It looks like . . . a welcome for International Students on Thanksgiving weekend. It looks like a busy Saturday afternoon and evening at our host church, Trinity United, where church members from across Guelph set up, prepare, serve and share a traditional Thanksgiving meal to those who are not able to be with their families on the long weekend. Together we share a meal and

stories. I am questioned closely about what turnip might be and why the pumpkin pie is that odd brownish orange colour! I hear them tell me about their traditions; their understanding of Christianity; how their home countries deal with issues of faith, what they find novel about their experience in Canada. I ask questions, and share stories too. Around the table friendship grows.

It looks like . . . partnerships within the University community. Being invited to share skills and gifts for the greater good to assist with an educational campaign to reduce sexual assaults, to support groups who serve the marginalized on campus; it looks like facilitating a bereavement counseling course with Student Counseling. It looks like meeting with people one on one, and in small groups. It looks like partnership with our religious neighbours, at Guelph within our MultiFaith Resource Team, seeking ways to model interreligious respect and understanding in a world too often caught up in radicalizing our differences.

It doesn't look like church, exactly. Its success may never be counted in numbers, it's not a feeder system for congregations, although some touched by campus ministry may find their spiritual home in our churches. But it is mission, it is the body of Christ on campus, it is our response to God's call to demonstrate Christian life in the world, and to invite others to come and see what wonders God has done – and is doing – in our world.

SYNOD OF SOUTHWESTERN ONTARIO

Almanarah Church, London, Ontario, William Khalil, pastor: In 2004, a small group of Arabic-speaking Christians began to meet informally to pray and to study the Bible together. Our mission was to spread the Good News of the Gospel of Jesus Christ to the thousands who are living in London, and who had not yet received Christ's message (in Arabic or English languages). In November 2008, we moved to our new home, St. George's Church in London. On May 24th, we constituted Almanarah Presbyterian Church, London, by the Presbytery of London. In Arabic "Almanarah" translates as lighthouse. We are a shining beacon of Christ's light in the city of London.

In November 2009 we celebrated our one-year anniversary at St. George's Church in London. We are grateful for the welcome we received from the people at St. George's. Our time with them will end in 2009 as we seek a new home in which to worship and do our mid-week programs. The celebration is to praise God for the growth that has happened during this year. Our numbers have doubled in 2008 to reach more than 90 people.

The sizable youth presence at Almanarah is a clear result of hard work and faith. Even though the youth have limited space (they meet in the Khalil's house temporarily), there have been many accomplishments. We pray that there will be many more to come. From vibrant worship, to moving prayers, to fruitful relationships, to even leading Sunday school, the youth of Almanarah are clearly busy with a main goal. Our worship contains the most recent moving contemporary songs, with a full band. Practices are very important, and since we have no church of our own, we pick our practices on the day of the meetings. As well, the youth have made a new ministry in the church for Sunday school, and that is weekly puppets. Recently, we bought very professional puppets, and have been recording scenes, and posting them on our website (www.almanarah.ca) for the kids to enjoy and view anytime they want! Lately, our youth have been very dedicated to work with the Sunday school, as they are starting to grow in a Christ-like environment!

Unfortunately, with limited space and no time, the youth meet only once a week for fun and activities. The youth band plays songs for them every week, while the kids present the songs they have learned. Different youth each week teach them valuable lessons with memory verses, in an exciting way to reach the kids' minds. Also, a few youth volunteer to play games with the kids, and release all their energy before the next week! No doubt, we are busy, but also busy praying for our dreams. In our prayer requests, we really dream of a place where the youth can meet every day, enjoy worship, and enjoy a spiritual friendship. The youth also dream of a major increase in their meetings. Since they meet in a house, there cannot be any major increase. Join with us in prayers, so that we may find a church, and grow abundantly.

If there is an example of pure energy, the Almanarah kids are there! Our goal for these kids is to come to know Christ and to be good Christians in their future. However, that should all start now. With meeting just once a week, we can only fit so much in on that day. With interactive

lessons, exciting games, new songs to learn, and spiritual friendships, the kids have begun to enjoy this place.

No question, these constraints put upon the church school will come to an end once they move to a church of their own. As well, we are planning a Vacation Bible School for this summer. Our kids are excited; it will be a great opportunity to attract new kids to our church, and it might even bring their parents to our meetings! Our dream is to make our first vacation Bible school in a church in the summer. This is a fabulous chance to increase our kids' numbers. Join us in prayer to find a church for the Sunday school, where they will take out all their energy without fear, and that they may increase and build strong relationships with one another.

Please keep us in prayers that God may give us, this year, a home church according to God's time and will, and to succeed in our mission to continue reaching out the message of salvation and hope to the thousands who live in London.

Brock University Ecumenical Chaplaincy, St. Catharines, Ontario, The Rev. Dr. David Galston: Many people understand ecumenical to mean "inter-faith" and even "universal". The root Greek word is "oikos," which means household and is retained in the English word, "economy" (oikos – nomos). A bit later, "oikoumene" was used in Greek to refer to the whole Roman Empire (the "inhabited world"). The latter use is why we can use ecumenical in relation to the whole church. The point is that in the university context, the ecumenical chaplain is sometimes understood not only to represent different Christian denominations, but also different religions of the world. Sometimes, the ecumenical chaplain is understood in a rather vague and general sense to be the main representative of religion on campus.

This short introduction explains why, in my experience, ecumenical chaplaincy can be filled with opportunities on campus not always afforded others. The supporting churches and church communities consequently can also be highlighted in work that reflects positively the Christian faith in the life of the university.

A small example this year at Brock was the university's invitation to the ecumenical chaplain to help extend a welcome to an international delegation from China and to offer a talk on the subject of the university and religion. It was a privilege to be included in this way.

Other highlights this year arise from the on-going activities of student groups and other university communities. One event to celebrate is the annual Brock Inter-Faith Fair. Several student groups representing different religions cooperate annually to host a faith fair. The ecumenical chaplain co-ordinates this effort by chairing meetings and providing the space. The event consists of a roundtable discussion followed by a coffeehouse. There is also a small SCM group on campus (Student Christian Movement) and an equally small worshipping community. Both are associated with the ecumenical chaplaincy. The annual World Religion Conference in April is very involving for the ecumenical chaplaincy service in terms of planning, coordinating, and hosting the event. And there is a Religious Studies group on campus consisting of faculty, students, and a few interested clergy. This year our group engaged in the study of John Calvin.

All in all, it has been a terrific year at Brock, largely enabled by the generosity and continued support of the participating denominations as well as individual donors.

McMaster University, Hamilton, Ontario, The Rev. Carol Wood, ecumenical chaplain: Amid all the diversity of programs and students, graduation is a common goal that everyone is working toward. For students with difficulties, the goal takes a little longer to achieve. At McMaster, a committee called "Support Students in Difficulty" brings together physicians, counsellors, as well as representatives from security, human rights, Ombuds, campus housing and student affairs. It is a place where issues are identified and processes are discussed that draw on the collective knowledge of the group. More importantly, this committee brings people into relationship, and helps to combat the silo mentality. John Donne's wise words are equally relevant in the 21st century: "No man is an island entire of itself; every man is a piece of the continent, a part of the main." Being part of this diverse committee helps me to better understand our university culture, and it makes me more aware of collective concerns and trends.

Most universities are constantly working to accommodate students – whether it is related to illness, a disability, or for religious reasons. The Chaplaincy Centre is one of the places on campus where students can be referred if they are in difficulty. Often, referrals are for

bereavement or some form of loss. This past year, we saw an increased number of students who were struggling financially as well as personally. I am in awe of the number of students who parent children, work part-time, and attend McMaster either full or part-time. Our Benevolent Fund assisted many students with food, rent, winter clothes, and travel. With the depletion of the Benevolent Fund in early December, I spoke to an ecumenical breakfast group and shared the needs of two students, both of whom were single mothers. Within two days, additional financial resources were offered, and a contact for a scholarship was shared. This intervention and support made a huge impact in the lives of these students and their families.

There is also great benefit in drawing together representatives from the numerous Christian groups to plan events for the Week of Prayer for Christian Unity. Through this collaboration, we learn about our different worship styles and the variety of spirit-given gifts that are present. We wrestle with the balance between evangelism and social justice. We struggle with different club mandates, and the reality of too little time for very busy students. We don't achieve unity in every sense of the word, but we try to be faithful to our calling as Christians to love one another.

This past year brought about a greater collaboration through the Anti-Violence network, as we organized events to mark the 20th anniversary of the Montreal Massacre. Many of our current students were not even born in 1989, so education was essential. A group of social work students enrolled in a social action and advocacy class, worked with us to create a dynamic display on current statistics on violence against women. They spent a day in the student centre talking with students about violence against women. The board was part of the back drop for the commemorative service where we included a very moving tribute to the more than 500 missing and murdered aboriginal women.

It is also a cross-campus collaboration that has contributed to the success of the McMaster Community Poverty Initiative. With members from Social Work, Labour Studies, and many departments, we are not only working to educate about poverty in Hamilton, but also to use the research resources at McMaster to benefit the community. Through grant funding, we plan to hire a half-time development coordinator whose responsibility will be to coordinate research efforts and to liaise with the community around their needs.

By networking and collaboration, we are able to do so much more than we could do on our own. These relationships and programming work in tandem with the specific programs for the Christian Community including: a weekly prayer group, a monthly discussion called "Faith Matters" and worship for Advent and Lent.

St. David's Inner City Outreach Ministry, Hamilton, Ontario, The Rev. George Beals:

Walking by the scrap yard, waving to the children in the park and seeing the children running up to us at the church and saying 'Hi Carole and Donnie' are some of the nicest words of welcome - from the laughter of the children to the smiles on their faces - anyone could ever imagine.

Being a part of a neighbourhood for the past 23 years, we have seen a lot of smiling faces, joined in graduation ceremonies, weddings, baby arrivals, birthday parties, and sadly a number of funerals. The community has welcomed the Inner City Outreach Ministry into their homes. We visit the many families during the summer months to sign them up for camp, or in the winter to deliver a Christmas Hamper. They come from all areas of the globe; many have shared their deepest hurts, and we work with some of the most impoverished families in Ontario, if not Canada. Every crime that you can imagine has happened in this neighbourhood – assault, assault with a weapon, arson, break-and-enter, grand theft of cars and even murder.

Through the support of Canada Ministries and other churches, we are now taking knives away from the children and putting a basketball in their hands . . . and their community is changing. There is a new hope, the rebirth of a community.

Recently a family with six children, with their mom and dad, had their gas shut off as October turned cold; they had rodents and mould issues in their house. In addition to that, they were hungry, with dad only getting three shifts a week driving a truck in the economic down-turn. Food was delivered, organized help for the gas, rodents were cleaned out along with the mould, and Jesus was praised for the blessing that came upon the family.

December 5th came, and a house that had five boarders was on the verge of being condemned; cockroaches and bed bugs were infesting everything they had. They missed the Christmas dinner as not to infest the other guests (their decision). Five turkey dinners were delivered to their home with five nearly-new winter coats. The folks have finally moved and they needed a 24-inch electric stove . . . answer to prayer, a stove arrived to their new apartment, no questions.

Having the teens come to church on Monday night, or to the KFC Club (Kids for Christ), or the Wednesday night Discovery Club, has been the turning point in the community. Many of the children who were filled with aggression and anger are now singing Christian songs and standing up and giving their testimonies and crying out their hurts to God. There is a Healing going on in the community like no other time, and we praise Jesus for His outpouring of love on a lost community. Thank you, Canada Ministries, for bringing hope to those most in need.

We are grateful for Canada Ministries' support. It has been a blessing to have administrative help for:

- Program registration
- Permission forms for weekly programs
- Summer camp support
- Organization of Christmas dinner (food, volunteers, invitations, gifts)
- Newsletter for supporters, churches
- Winter Retreat reminder to parents
- Winter Retreat permission forms, list of names for camp
- Contact with camp

With this support, we have been blessed to see our programs grow this past year. More volunteer involvement, more children/youth coming out to programs, more needs being met.

We were able to send approximately 110 children to summer camp where they have a week away from the harsh environment in which they live. Swimming, canoeing, good food, lots of love, and coming to know Jesus in a wonderful experience for the young people.

This has been one of the busiest Christmas seasons in our 23 years. The need is very great. 300 people came to our community Christmas dinner. Every child received a gift, and everyone there was treated to a lovely turkey supper with all the trimmings. Lovely decorated tables with tablecloths and cloth napkins made it very special for our friends in the neighbourhood.

This year we put together 133 hampers for hungry families but there were still many more that could have used the help. Every family received gifts for the children and a hamper that had canned goods (vegetables, soup, beans, etc), gift certificate to purchase a turkey, bags of potatoes, carrots, onions, fruit, bread, pie, cookies, juice, coffee/tea and a few other items such as spaghetti or Kraft dinner, that will help carry them through the season. The response from all of our supporters has been phenomenal this year. God is amazing!

As soon as Christmas is over, we start putting our retreat plans into action. Every January we take a group of teens (between 50 or 60) and college and career young people away on a Winter Retreat. We go to a horse ranch in Orangeville, Ontario. The kids are treated to warm bunk houses, good food, horseback riding, tubing, ice skating, and a chance to see God in the midst of His beautiful creation. They have opportunities to let go of their anger, aggression, burdens, and discover that God loves them.

There are many other outreach opportunities throughout the year that help meet the needs of the children and their families. God has richly blessed the Inner City Outreach Ministry, and we give God praise for what God is doing in this community.

SYNOD OF MANITOBA AND NORTHWESTERN ONTARIO

Anamiewigummig (Kenora Fellowship Centre), Kenora, Ontario, The Rev. Henry L. Hildebrandt, Executive Director: In the past year, the Fellowship Centre has been going through growing pains. We continue to be a place where those on the margins congregate for refuge, sanctuary, and fellowship from the tough life on the streets. For some, the Fellowship Centre is the first stage to a more stable lifestyle. In 2009, for the first time, we were able to provide overnight shelter for a full 12 months instead of the five-month winter hostel program.

One of the fascinating – and sometimes draining – aspects of my work as executive director is working with our eight shelter workers, our two front-line supervisors, Bernice and John, and in the winter a full-time cook. Every two weeks on Friday morning at 8 am we have a staff meeting to debrief on difficult situations of interventions, to review how we relate to patrons, and to learn together to follow proper procedures for running the drop-in/hostel program. We have a good mix of workers, male and female, aboriginal and non-aboriginal. Oftentimes my role involves doing conflict resolution with staff and patrons. Quite often two board members attend our meetings as presiding elders, Colin Wasacase, our new chair, and Dr. Bill Cameron, a retired doctor. They are quite impressed with the growth of sharing and dedication of our workers.

We were sad to see the departure of Bob and Audrey Wyber who moved to Vancouver. As former chair of the board, Bob helped steer the Fellowship Centre through many difficult times. He gave it many years of dedicated service.

In the month of August, our board, together with grassroots community representatives, put together a proposal for an eight-unit transitional housing complex to be added to our building. This application came out of infrastructure stimulus funding for registered charities. We proposed a project at an approximate cost of 1.8 million dollars, with the federal and provincial governments, along with the Kenora Fellowship Centre, each providing one third of the cost. Such a project will enable some of our patrons to move on from first-stage emergency housing in the shelter to a modest home of their own. Experiments have shown that the “housing first” principle is key to making the journey out of addictions and homelessness. In December, we were informed that our project was not approved. Yet this exercise was a valuable learning experience as we seek to find ways to realize this vision.

Another crisis that erupted a week before Christmas was that our usual request for funding of our 22-week winter shelter had not been approved by the provincial Ministry of Training, Colleges and Universities (MTCU). It is this job training for people who have been on Employment Insurance (EI) that enabled us to carry on the winter shelter program for ten years. Board members and other concerned people made this a concern of prayer. Television, radio, and newspaper publicity helped to highlight the crisis. Then, a few days before Christmas, we received word that the Ministry had reversed its decision and agreed to grant us funding for 15 weeks which will help to keep the overnight hostel going till the end of April. ‘Making Kenora Home’, our grassroots organization, made a concerted effort to raise extra funds for the shelter program. They also established a Facebook site, “Save the Kenora Fellowship Centre Hostel Program”.

What the Fellowship Centre needs is core funding to continue to provide ongoing first-stage shelter housing. There are some hopeful signs that we will be approved for partial three-year funding from the Trillium Foundation. We expect to get help to hire someone who will enable us to realize our sustainability plan that was produced last year through our summer program.

One significant event is that St. Alban’s Cathedral (just a stone’s throw away from us), an Anglican congregation, and the Fellowship Centre have discovered that we are neighbours. In early December, the children of St. Alban’s hosted a Saturday meal for our patrons. I was then invited to preach and tell the story of the Fellowship Centre at their December 27th Sunday Service of Christmas carols and lessons. This, in turn, prompted us to invite the Dean, Rector, and some members of St. Alban’s to join us in January for our annual Christmas-New Year’s feast. These were small but significant beginnings in the interaction of people very different in social, economic, educational and cultural backgrounds. As the Dean put it in his meditation, we walk on the same ground while pointing to the John 3:16 banner that hangs over the Fellowship Centre fireplace.

Although our work appears to be focused on the social and physical needs of clothing, food and shelter, many times my work is interrupted by a person who requests: “Could I have two minutes of your time?” which usually means 10-15 minutes or more. What many people really desire is someone who will listen with compassion. There are those who need to open up with issues of grief and pain that they have bottled up for too long. Others need to share how abuse has impacted their lives. There are others with severe mental health issues who may never be able to move on from emergency shelter but still crave a sense of belonging, acceptance and hospitality. As our board chair, Colin Wasacase, reminds me from time to time, the pastoral

availability of listening, prayer, and counselling – a priestly presence – is an essential aspect of the work of Anamiewigummig (House of Prayer). Jesus Christ has called the Beloved Community to be ambassadors of reconciliation.

St. Andrew's Church, Thompson, Manitoba, The Rev. Sean S. Kim: Praise God our Father who has nourished us with his words for the year 2009 – as a faithful father feeds his own dear children! With the series of the Beatitudes, God drew us, the new covenant people, to the new Kingdom with values and blessedness. With the series of the God of Abraham, we have experienced the God who creates a new ministry of hope in the midst of the land of despair through a person of impossibility. And, with the series of the Holy Trinity, God let us know that the distinctive Three Persons of God are in themselves the happy Family of loving communion from eternity to eternity, and are bringing us into the circle of the happy fellowship throughout the redemptive history. May the Lord God continue in feeding and nourishing us that we may be strengthened and courageous to work for the advance of the Trinitarian community amongst this land!

Praise God who has brought beloved new and returning families into God's house to worship with us together! All these are the sovereign work of God as promised in Ezekiel 36:37-38, "This is what the Sovereign LORD says: 'Once again I will yield to the plea of the house of Israel and do this for them: I will make their people as numerous as sheep, as numerous as the flocks for offerings at Jerusalem during her appointed feasts. So will the ruined cities be filled with flocks of people? Then they will know that I am the LORD.'" The Lord has increased our numbers to 101 (members and adherents) for his own name. Praise be to God alone, the only true and living God in heaven and earth!

Praise God who has blessed us through all the precious labours, prayers and sacrifices of the congregation: the Ladies Guild, the Board of Managers, the teachers who worked hard for the children and youth, the givers of gifts for the ministry of Word and grace, the treasurer, the people who continued to keep the building clean, the lawn-mowers during the summer, the people who worked on repairs, the greeters and Scripture readers, the painters of the entrance, the shampooer who shampooed the fellowship hall, the many hands who worked at re-shingling the manse, the family who created the beautiful stained-glass windows, the people who made new crosses, the chorus leaders, and the hands who have brought all the tasty dishes every first Lord's Day of each month. May God bless us double in the year 2010 that we may double our good works for God and God's people!

Toward the year 2010, the session got a chance to chat over, "What would it be if we add one thing for the growth of the church on top of what we have done?" While talking, we recognized two groups of neighbours to whom we want to extend our hands this year. One are our neighbours living on the same street as us. For them, we hope to have "A Friendship Day" to invite them and feed them with both spiritual and physical foods at a great feast. The other is teenage students at R. D. Parker Collegiate across the street from us. We hope that we may invite and feed them at a few luncheons and barbecues, so that they may know God is here for them and waiting for them through the hands of the St. Andrew's congregation. Sovereign Lord! Let us, and the people in this city, see once again the glory of the power of your gospel, know that you are the living God, and give all adoration to Your name!

Trinity Church, Winnipeg, Manitoba, The Rev. Matthew Brough: 2009 began and ended with a sense of vision and direction for the ministry taking place at Trinity Church. Early in 2009, the session presented the congregation with two challenges. The first was to dramatically increase the money we raise for missions beyond our local congregation. We already give 10% of our general offerings away to one local initiative, and one PWS&D initiative. Our challenge was to raise and give away \$84,000 by the end of 2011. The second challenge, we called the "six + one project". The goal of this project was to have each person attending the congregation help six other people follow Jesus by helping them connect with a local church. The "+ 1" part of the project was our commitment to our own discipleship. We kicked off this project with a workshop on evangelism. Throughout the year, we struggled to keep these challenges before the congregation. As the year came to a close, we began sensing that we needed to renew this vision. While these particular challenges were difficult to begin living out, we had a fantastic year, marked by some great events.

Some of the events included: Bible studies, Care Groups, a church picnic, our third community fun day where music, games and food are given for the whole neighbourhood and over 150 people showed up, and our first ever church breakfast. We also hosted and promoted a vacation Bible school put on by a team from Westwood Church. Along with the VBS, we offered a sports camp for three afternoons for local kids.

We continue to meet in a local movie theatre, just down the road from the property. This is a highly visible location and comfortable, but also presents some challenges to our participatory style of worship. Worship is indeed the highlight of life at Trinity, and we continue to wrestle with how best to worship God in creative ways in an environment designed for one-way entertainment.

At the end of 2009, we hired a part-time director of Family Ministries to begin working on a family ministries project in 2010. This is a huge step of faith for us as most congregations our size would not make such a move. We believe that this work can enable more growth within the congregation, and that children, youth and their families are a high priority that need dedicated time from staff.

By far the greatest step we took in 2009 was the formation of a building committee. This committee has worked for most of the year assessing community and congregational needs, bringing us to a point of contracting an architect to begin the pre-design phase for a new church building. Our hope is that, by the end of 2010, we will be well underway in our capital campaign toward building on the site.

There is a great sense of excitement at Trinity, and a strong belief that God can use a small group of people to accomplish great things for the Kingdom. We are looking forward to what the Spirit will do in the next months and years.

SYNOD OF SASKATCHEWAN

Saskatoon Native Circle Ministry, Saskatoon, Saskatchewan, The Rev. Stewart Folster: If you are homeless and the weather dips below 30 below Celsius, the only way to stay alive is to keep moving. The homeless walk all night and stop in the ATM booths occasionally to warm up until someone reports them and the police arrive to tell them to move on. Some of the homeless have built shelters from cardboard boxes and others have found abandoned houses and open garages where they cover up with clothing and blankets and shiver themselves through the night. They pray that daylight will soon arrive so that they can make their way to the Friendship Inn for a warm breakfast. After breakfast, they doze off sitting in a chair and catch up on some much-needed rest until the Saskatoon Native Circle Ministry opens up at 11:30 am and other missions and organizations open up their doors to the public.

The support we receive from church groups and individuals and from *Presbyterians Sharing...* is very much appreciated, and we thank you for all of that. We receive clothing, blankets, jackets and socks, donations of food and money, and we give out the clothing as fast as we receive it, especially in cold and snowy weather.

There were 150 people at our Christmas service and turkey dinner on December 20, 2009. The youth from St. Andrew's Church and our board members really did a great job in providing food, serving food, and setting up tables for what we considered to be a very successful day. They even brought some gifts to add to the knitted and wrapped gifts from our twinning partners of St. Andrew and St. Paul Church in Montreal. Everyone from the street who dropped in received a gift that day.

Throughout the year, the national church offered grants to us so that we could do a number of repairs on our new building. We installed two new furnaces and two new air conditioners (one of each on each side of the building), and a new floor in our drop-in area. We also repaired the eavestroughs and patched the roof. The building looks pretty good now.

We had a successful grand opening in April and we received a couple of substantial donations from bequests and from one church that recently closed its doors. These donations allowed us to set up a 'Feed My Sheep' endowment fund so that we will have funds to continue feeding people and not have to worry about where the funds will come from.

Our board has lots of good ideas, and they are working hard to improve the work that we do. And so I thank everyone who supported us in 2009. Your kindness has blessed us, and our people will be blessed by your love and care.

Our mission outreach is growing and it brings us all kinds of challenges. We continue to feed people four times per week and after church every Sunday. We serve mostly sandwiches and soup and bannock on Fridays.

It can be quite interesting to work with people who have all kinds of addictions. I remember one day recently where I had to unlock the washroom door and wake up the man who was passed out on the floor. After I lifted him up off the floor, pulled up his pants, buckled up his pants, I kindly walked him out the front door and told him to go home and try to sober up. I found a bottle of Listerine mixed with water inside the washroom. I told that fellow that he was not allowed to come back into our centre if he had been drinking. The word “cooking” has a new meaning for us. It is when people will use our washroom to cook crack cocaine or crystal meth on a metal spoon, melt it down and inject it into a needle and then into a vein, if they can find a vein. Needless to say, I get nervous when people take too long in the washroom. Last year, someone did die from a drug overdose in the washroom at the Friendship Inn.

The good news is that our Sunday worship is growing. We get anywhere from 5 to 40 people on Sunday and some people are starting to attend every Sunday. We are also hiring a second staff person in January 2010. We have funding for at least one year and it will give us something to work on in terms of the future. Our board is getting stronger and they have lots of good ideas about where this ministry should be heading. And I know that the Lord will approve of the work we are doing for Him and for His people.

I pray that you will keep us in your prayers and pray that we can do more for the homeless and for the First Nations, the Métis, the Inuit, and inner-city people of Saskatoon. God's blessings and peace on all your journeys. All my relations.

University of Saskatchewan Ecumenical Chaplaincy, Saskatoon, Saskatchewan, Ursula Wiig, university chaplain: “Working with others, both within and outside of the Chaplaincy, was the most enriching part of my work. The weekly meetings, and the opportunities to learn and especially to simply pray with others, was a truly excellent experience.”

“Got to work with a great team... a great job that pays well and is fun and flexible with my school schedule.”

“The visit to GAIN (a downtown community agency) was an eye-opening experience and a chance I would not have had with a different part-time job. The personality testing was also a great opportunity to learn about myself and the rest of the team, and the ways in which we relate.”

These are some of the observations made by three of our students in the first Peer Ministry Program in 2008-2009. Among the activities they spearheaded were movie nights, a clothing drive for a community agency, organizing a Tap Water Challenge display, as well as networking with other campus groups, helping to plan an interfaith service on the International Day of Remembrance and Action on Violence Against Women, writing grant applications and assisting with an Aboriginal-Christian panel presentation. The latter, “Spiritual Journeys: Traditional & Christian Elders share their stories”, required the peer ministers to invite the presenters using the traditional protocol.

Clearly our ministry was enriched just as much as the peer ministers were. Moreover, the Peer Ministry Program provides leadership training which has the potential to benefit the larger church and the community for years to come.

Another highlight of the year was our first Quiet Day Retreat at a local retreat house last February. It was a new experience for the six participants, and all left requesting more such opportunities, so we had a pre-Advent retreat in November. In March, the chaplaincy also participated in the University's Aboriginal Achievement Week by honouring a good friend of the chaplaincy, The Rev. Stan Cuthand, recipient of the 2009 National Lifetime Aboriginal Achievement Award. In his memorable presentation, he spoke about his life in two cultures and his work as a Plains Cree translator.

It is a privilege to have the opportunity to walk with students at such an important time in their lives, and this would be much more difficult without the support of Canada Ministries, the Presbytery of Northern Saskatchewan and the dedication of the Presbyterian representatives on our board. Thank you all so much for your generosity of time, energy and resources.

SYNOD OF ALBERTA AND THE NORTHWEST

Edmonton Urban Native Ministry, Edmonton, Alberta, Yvonne Bearbull, acting director: Edmonton Urban Native Ministry continues to strengthen its relationship with First Nation people in the inner city of Edmonton, and has been a positive resource since 2005. The ministry strives to create an environment of mutual respect and belonging by utilizing community strengths and providing mentorship to volunteers and patrons.

St. Andrew's Church is where we conduct church services and operate the drop-in centre which is our main point of outreach. Our time of morning devotion with patrons allows us to share God's love through worship, prayer, and sharing. The ministry food program has become an integral program, increasing from one meal to five times a week. We have seen a significant increase in utilization of our services.

The ministry values building strengths within individuals, families, and the community, and does so by providing a number of programs such as children's ministry and children's guitar lessons. We co-ordinate the Rising Eagle Tae Kwon Do program for various age groups. We also coordinate a monthly women's gathering which provides information on various topics, a time of sharing, and a nourishing meal. Partnerships are being forged with various organizations for program implementation, focussed specifically on healing and reconciliation. We strive to create awareness about our history and language with the sharing of our stories. Language, creativity, and arts are a few ways in which we hope to gently address these sensitive issues and promote healing and understanding. There are many individuals who are walking paths of recovery and inspiring others with their lifestyle changes, and we are there to walk with them, providing various supports.

We provide support, referrals, and encouragement to our patrons who are dealing with inner city challenges which include child and family issues, addiction, sexual exploitation, gangs, housing, homelessness, and poverty. We provide basic administrative support, computer/internet access and training, phone, washrooms, occasional laundry service, and clothing. It is an honour for the ministry to serve our brothers and sisters in the inner city of Edmonton.

Knox Church, Wanham, Alberta, The Rev. Shirley Cochrane: By the grace of our Lord, Knox, Wanham continues steadily in ministry. The year 2009 has been a fairly stable year for the congregation. Changes are definitely in the wind though. One long-time and very active member family has moved from the area. Several other families are preparing to move in the next year or two.

The most exciting news is that our clerk of session, Joyce Yanishewski, has begun the process to full-time studies towards ordination to the Ministry of Word and Sacrament. Our prayers and support are with Joyce and Ken as she embarks on this new venture in the name of Christ.

We continue to celebrate Holy Communion the first Sunday of each month except July. An ecumenical Good Friday Service was held at Knox. People from the Bethel Chapel in Wanham, the Catholic Church and the Community Church in Eaglesham all took part, making it the most well-attended service of the year. The ecumenical Worship Service at the annual June Ploughing Match was also led by the Knox, Wanham congregation.

The winter Bible study was based on "The Bible that Jesus Read"; a study developed by Phillip Yancy. This September began a Women's daytime Bible Study on the weekly lectionary readings which is well attended. An Advent Bible study did not do so well. We tried to hold it during Advent for three weeks for one hour following church, but obviously this was not the right timing.

In August the Presbytery of Peace River appointed me interim moderator for the Fort St. John Church upon the resignation of their minister, The Rev. Yeon Wha Kim. In November I was also appointed interim moderator for the North Peace Territorial Ministry upon the retirement of their minister, The Rev. Joanne Kim. I try to be in the other congregations alternatively about

once a month. On the other Sundays, I send, via email, sermons and liturgy as required. Elders and other members of all three congregations have stepped up to lead worship services in my absence. I also continue to email sermons to others who have not been able to attend regular worship services. Technology does have its advantages for which I am grateful.

This summer was one of drought for the farmers of our region. While there were crops, they were less this year in both quantity and quality. This, coupled with the countrywide recession, has brought some substantial economic repercussions to the agricultural industry, not just in the Peace River area, but all over the province and beyond.

It is becoming increasingly clearer that ministry within our entire presbytery is undergoing land mark change. We, as a congregation, need to take a serious look at where we are going in ministry over the next two years. As we enter this new decade, I give thanks and glory to God for that which God accomplishes in our lives. May the grace and peace of Christ be with you!

Parkland First Church, Stony Plain, Alberta, The Rev. Mark Chiang: Parkland First Church is having a lot of fun. For the first half of the year, we implemented a unique Family Ministry program that was held in addition to our regular worship service on Sunday mornings. Our children had a wonderful time and were always eager to attend church. We later took the best elements of our Family Ministry program and merged it with our main worship service. The result is a highly interactive, multi-media worship service in which children can play and express themselves.

We hosted some terrific intergenerational events throughout the year, including four liturgical-based parties and five social events. We designed a new logo, set up a website, rode a float through the local parade, and developed a five-year strategic plan. We started up a youth group, hosted an Interfaith Symposium, established a Board of Managers, and conducted weekly Bible studies.

Our Sunday attendance has grown, though not by the amount we had hoped; we continue to search for land to purchase; and, despite all of our activity, not every goal for 2009 was met. Still, the congregation at Parkland First remains highly enthusiastic and committed to the work of Christ here. In 2009, we deeply connected with God and with each other - and the best part of all, we had a lot of fun doing it!

University of Calgary, Calgary, Alberta, The Rev. Tim Nethercott, chaplain: The campus ministry has continued to grow in its effectiveness and in its organization over the past year. To the Christian community on campus, we offered a weekly worship service, a weekly gathering to explore contemplative prayer, and two book studies in conjunction with the Chair of Christian Thought and one lecture on Biblical interpretation. We also offered a number of worship services off campus, a retreat for Christian students, and visited many congregations to do drumming and to speak about the campus ministry.

The greater part of our ministry, however, is to those outside of the church. For those in the university community who have no particular religious tradition, we offered drum circles, labyrinth walks and a spirituality retreat. These programs are extremely popular with hundreds of participants each year. A grant of \$3,000 from the Experimental Fund has enabled us to double the size of our drum kit and to accommodate yet more people.

It is not easy to maintain a congregational ministry. One feels yet more precarious in a non-congregational ministry. Fundraising has become a fact of life for us. This has an obvious downside in that it requires time and energy. But it also has an upside. It raises the profile of campus ministry, keeps us connected to the life of the larger church, puts the pressure on to have something to show for one's work, and requires skilled and well-organized volunteers. In the end, fundraising is a challenge I am happy to have.

I am very grateful that the churches continue to entrust this ministry to me.

University of Lethbridge and Lethbridge Community College, Lethbridge, Alberta, Erin Phillips, ecumenical chaplain: 2009 was an exciting year for Ecumenical Campus Ministry as we saw our programs expand and new people become involved in the ministry. Ecumenical Campus Ministry serves both post-secondary campuses in Lethbridge, the University of Lethbridge and Lethbridge College.

At the university, chaplain Erin Phillips works with a student chaplain, Michele Skakum, to provide pastoral care, a cappuccino ministry, social events, a theology reading group and weekly worship. At our annual lecture series, co-sponsored by the presidents of both schools, we announced that the lecture series would now be known as the Cade Community Lectures in honour of Bill Cade, who is stepping down as the president of the university. Dr. Cade has been very supportive of our ministry and has been an active supporter of the lecture series which began ten years ago as he began his tenure as president.

For a couple of years we have been providing little treat bags to the students living in the basement residence at the university. In the fall someone asked at the college why we weren't doing it there too. So a group of people raised the money to do treat bags for all the residence students at the college as well as the athletes. Then, a neighbouring church joined in and did bags for all the ESL students. The program was a huge success! We include with each bag a brochure outlining the services offered by the chaplaincy, the health unit and counselling services for students experiencing difficulties during exams.

It remains a great blessing to be allowed to continue to serve these two campuses.

SYNOD OF BRITISH COLUMBIA

Burnaby Taiwanese Church, Burnaby, British Columbia, The Rev. Morgan Wong, interim moderator: "I Have A Dream." Burnaby Taiwanese Presbyterian Church (BTPC) was constituted by the Presbytery of Westminster on January 6, 2008, with 55 chartered members. This was the dream of The Rev. Dr. Peter Chin Chai Wang of Vancouver Taiwanese Church, who wished to plant a new congregation in the Lower Mainland before he returned to Taiwan in the summer of the same year.

Though they are without their own minister; the congregation continues to grow from the original 55 members to currently over 110 worshippers. Though they are without their own building, the people of God are worshipping at Brentwood Church; learning to share and to co-operate with their sister church.

On September 13 of 2009, The Rev. Gordon Haynes, Associate Secretary of Canada Ministries and The Rev. Wayne Stretch, Regional Minister of the Synod of British Columbia visited BTPC and worshipped with them to experience firsthand the striving growth of this vibrant congregation. Thanks goes to *Presbyterians Sharing...* which makes it possible for this congregation to kick-start this vital and strategic ministry.

Cariboo Church, Cariboo Region, British Columbia, The Rev. David Webber, The Rev. John Wyminga, The Rev. Shannon Bell-Wyminga, The Rev. Charles McNeil:

From David and Linda Webber (for house churches in the south and central portion of the Cariboo-Chilcotin): What does one write to summarize a whole year of what Christ has been doing in our midst? Somehow, this task each year seems like a requirement to self-justify, like being compelled to "boast" as the apostle Paul complained to the Corinthians. I will write one thing.

Last summer, within a matter of weeks, Jesus moved the hearts of several adults to request to be baptized. It was an amazing time: a culmination of discipleship and a new beginning too, an outward showing of a deep inner faith, a time of tears and joy. Really, these baptisms were all of that, not just for the individuals who got dunked in the triune name of God, but for all of us who were part of the Body of Christ who embraced them. Somehow, it was like we were all being baptized. If there is anything sacramental about baptism it is just this; it is baptism by Jesus for the whole community of faith. And so there we were, on three separate occasions, at three separate locations, standing in a lake with baptismal candidates, saying those ancient words given to us in Scripture by Jesus, dying with Christ, rising with Christ, weeping and rejoicing together. Jesus was there, and active!

As Linda and I drove home from one of these occasions, the last one I think, I could not help but wonder why we in the church are so stingy in offering baptism, so miserly in its administration. It's almost like we think it is something we do, when it really is something Jesus does. I was reminded about the scenes of baptism in the Acts of the Apostles. One is virtually a drive-by dunking, others are every bit as informal and spontaneous. Someone believed, and the believers

– however many there were at the time – baptized. These early apostles, sent ones, missionaries, were not all hung up on institutional requirements for baptism. They seemed to realize that it was something Jesus did and the believers were just blessed to handle the symbols, and to handle the symbols with some dispatch.

As a missionary carrying on with the apostolic work in the Cariboo, I learned something very important this summer: when faced with faith, be quick and liberal with the water.

From Charles McNeil (for the Lac La Hache Community Church and KidsSpace, Bridge Lake): On the Wing in the Cariboo - I am finding that the mission field is the classroom for the missionary: to be taught by God and God's people what it means to serve God's purposes and how. A case in point is the work at Bridge Lake. There is a group, mostly women, from that community who have been creating a space for God and the children of Bridge Lake to meet. It is an eclectic group whose love for children and their community developed a ministry to the children, including teens, and by implication the children's families, neighbours, and community. KidsSpace and TeenSpace offer Christ to the community south and east of 100 Mile House.

For me, it is a huge learning curve because, instead of doing the work, I am encouraging and over-seeing others in doing their extraordinary work for God. It is tempting to try to get in there and do. But I am learning to stay out of the way and be whatever resource God and the workers need me to be. The work is blossoming, so please pray for the blossoming!

I continue to find that whatever the work in the Cariboo is, it teaches me. The teaching might be from within the circle of worship. It sometimes comes from those in Bible study groups. It is often with the elders and can be in a range of informal settings where a well-timed word or insight offers a teachable moment. But I find much in these moments for myself as well as for the others.

In 2009, there were efforts among our mission team to make connection beyond ourselves with those in rural mission and ministry. I attended a rural ministry conference in Lloydminster in October, and we are blessed by connections made with rural ministry organizations, both Canadian and international. We are prayerfully seeking God's direction as to ways of strengthening and extending such relationships, to equip ourselves and to share what we have learned with others, in rural mission.

I am continually looking for ways to make stronger inter-church and extra-church connections. Dave Webber and I have begun hosting "the Galilean's Coffeehouse" as a musical and a story telling outreach to the south Cariboo. I am also part of a faithful inter-church prayer group, praying for the mission and ministry work in Lac La Hache. I attend a pastor's prayer group, and community-based ad hoc groups interested in literacy, housing issues, and other societal issues. All these opportunities are meant to be used by God.

I am thankful to God for the laughter, sharing, work, and blessings bestowed upon us in 2009! I look forward to see what God will do through us in 2010. Blessings to you all!

From John Wyminga and Shannon Bell-Wyminga (Nazko and Area Dakelh Outreach): "I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him." (Acts 10:34-35) These words of the apostle Peter mark an earthshaking shift for him as well as for the early church. This is the first record that anyone shared the message of Jesus with someone who was not Jewish. This revolutionary shift meant they needed to sort out how to share the message of Jesus without imposing their culture and ways (Acts 10:11; 15; 1 Corinthians 9:19-23; Gal. 2:11-21; 3:28). In the Nazko and Area Dakelh Outreach of the Cariboo Presbyterian Church our desire is to represent Jesus like that among the Southern Carrier people. Here is a summary of what happened in 2009, along with some of our plans for the future.

Last year, we continued many regular activities including house churches in Nazko and Quesnel, children's and teen girls' programs in Nazko, and visitation ministry in the remote village of Kluskus. Several seasonal events also carried on like the Korean "Love Corps" ministry, Vacation Bible School in the summer, a children's gift distribution, and an elders' luncheon at Christmas time. This year we were pleased to host a summer baseball camp for the first time. It was a truly multi-racial event with an African-American coach (the husband of a First Nations

woman from a nearby reserve), some Korean helpers from our “Love Corps” team, and several native and non-native children attending. We were also privileged to participate in some other activities hosted by local First Nations organizations. Members of our church sang First Nations worship songs on our big drum at Aboriginal Day celebrations in Quesnel. Some of us were also involved in a powerful healing circle ceremony and a few workshops, including one on suicide prevention.

The highlight of the year was hosting First Nations recording artist Cheryl Bear and her family for more than two weeks of exciting ministry. The activities were generously supported by the Healing and Reconciliation Fund and included workshops on First Nations issues, ministry concerts in various First Nations communities, and healing and reconciliation events in several Presbyterian churches throughout the Cariboo and Okanagan. It was intensive, exhausting and very inspiring – not to mention an absolute blast! It reminded us that serving Jesus among the First Nations can be most effective when serving as partners with other First Nations people as brothers and sisters in Christ.

That experience helped confirm a sense of vision we have for the future. The vision is of a missionary team made up of Native and non-Native people, serving side by side in the name of Jesus. The team would be a model of the body of Christ and would demonstrate the complementary use of spiritual gifts; racial equality in Christ; and First Nations role models in Christian leadership. The team would lead an expanded ministry of healing and training for the people of Nazko and the surrounding area. We still have to discern the full details of whether or not this vision will include building a facility as a base of operations. It will be exciting to see how the Holy Spirit leads this vision in the future.

When the apostle Peter took that first step of cross-cultural mission some 2,000 years ago, it must have been exhilarating and terrifying all at the same time. We find mission in our area is like that today. Yet Jesus’ love for all people and the leading of the Holy Spirit compel us forward. As Peter himself realized that day so many years ago - “he is Lord of all” (Acts 10:36).

Here ends the sermon! Again, all of us in the mission team wish our friends at the Life and Mission Agency a 2010 filled with a busy and faithful witness.

Lakeside Church, Summerland, British Columbia, The Rev. James Statham: 2009 has been a year like no other for the people of Lakeside, beginning with the congregation marking the fifth anniversary of my appointment in February with a bit of fanfare.

Clouds moved in upon the winds of the recession when we found ourselves 15% short in offerings through the spring. The session sent out a letter to all envelope users with the result that, by summer’s end, we were commendably back on track. The small congregation gives well and each year has met the \$7,000 decline in the Canada Ministries’ grant. Clouds kept coming with the moving away of several key leaders and the unusual occurrence of the passing away of several regulars.

A volunteer committee of six was set up in the spring to evaluate our present poor location and antiquated building as a continuing site for worship and ministry. They called themselves the ‘Disturbers’ as they knew that, no matter what they reported, someone would be upset with the findings but knew the research had to be done. Even considering the investigation of selling the building and relocating upset a few, while others were upset with the committee’s conclusion that we have no option at present but to remain where we are – and risk dwindling numbers.

Throughout this however, the sun has been shining, as new faces graced the pews, and the year has been a significant time of deep spiritual growth on the part of more than several. This has encouraged many of us. The three Bible studies and choir are well attended and there is a spiritual hunger in the congregation.

West Shore Church, Victoria, British Columbia, The Rev. Harold McNabb: The past year we experienced some disappointment as our building and community development plans had to be put on the back burner due to the economic crisis. In the coming year we will have to re-evaluate whether owning a building is really the best option for us – at least in the short term.

In the meantime, we continue as a strong fellowship and continue to attract newcomers of all ages. Our youngest is under one year and our eldest is ninety-seven, and we have folk of all

ages in between. One particularly fun event was our participation in the local Rotary Club's chili cook-off in June. We called our entry, "West Shore Presbyterian Fire and Brimstone Chili". It did not win the most popular, but we got noticed!

In February we celebrated the one hundredth birthday of our piano, and the event – and an inspiring story associated with that event – was published by the Presbyterian Record under the title, "The Piano". Our ministry group called 'The West Shore Gospel Singers' leads worship in seniors' lodges three Sundays a month; we could be busy every Sunday – the group is so popular.

We look to the coming year with enthusiasm and covet the prayers of others as we face some significant choices in the coming months.

Hummingbird Ministries, Richmond, British Columbia, The Rev. Mary Fontaine: TANSI (Greetings) from the Director, and HY'CH'KA (Thank you) from everyone at Hummingbird Ministries. Thanks for the friends who have walked with us in 2009 through prayer, presence and financial support. Walking into the new territory of loving strangers as neighbours like the Good Samaritan in Jesus' parable is not easy. But the walk is nurturing for the soul if we can overcome the thorns of human nature. It's like taking a Sabbath outdoors in nature, gathering blackberries on the Sunshine Coast in British Columbia – the thorns are painful but the blackberry jam is so worth it! "Let us then [continue to] pursue what makes for peace and for mutual up building" (Romans 14:19).

In 2009 we began a New Aboriginal Outreach for Peace Through the Arts. The Aboriginal people at Hummingbird initiated a new outreach to the church and Canadians for peace through the arts – in line with Hummingbird's objective for healing and reconciliation. Through various arts projects, we provide the opportunity for non-Aboriginal artists from various artistic media to establish relationships with First Nations. The arts projects are also inter-generational where children, youth, adults and elders all participate in the dancing, the drumming, and the singing in programs like the "Symphony of Sounds" music project and the "Pow Wow" dance project. We will perform and display the various cultural art forms at our "First Annual Peace Through the Arts Festival" at Thanksgiving in October 2010.

The Pow Wow dance project became a healing experience for the First Nations at Hummingbird Ministries. There was freedom in discovering that pow wow dances are no less evil than the jig or the line dance. In fact, pow wow dancing brought healing and sobriety to one of our dancers. One dancer shared that, when he does the more vigorous dances, he imagines dancing before the Lord with all his might – just as David did. Sharing the learning of our dances with people of other cultures was a challenge initially due to the fear of losing our culture again. But with God's help and the will to peace with other nations, we chose to share the beauty of our dances with others through theatrical dance, allowing for the creative expression of individual and collective stories of peace between nations through dance and song.

We became a charitable organization and have taken over our own financial records. Through the hard work of Hummingbird Council members, we have set up several ways that supporters can give donations to the organization, including Pre-Authorized Remittance (PAR) and online giving through our new and upgraded website, www.hummingbirdministries.ca.

Hummingbird continues the work of pastoral care and 'circles' at Tsawwassen First Nation, Sechelt First Nation, Surrey and Vancouver. We resumed "The TFN Healing Path Workshop Series" this year with a Diabetes Workshop. "The Annual TFN Christmas Circle" was a great success! Sechelt agreed to do a wool weaving workshop for our arts program. They started a drum group and are finding that their drum songs and singing brings relief from stress.

The Director is grateful to the congregations that invited Hummingbird Ministries for 'circles', pulpit supply and ministry presentations. A big thanks to the Hummingbird Council and a special thanks to the Women's Council who help with the arts projects! Please continue to pray for the whole community of Hummingbird Ministries.

The Peace of the Lord Jesus Christ and the Love of God be with you all!

MISSION REPORTS: INTERNATIONAL MINISTRIES

CENTRAL AMERICA AND THE CARIBBEAN

Ms. Denise Van Wissen, Nutrition Co-ordinator with the Fraternidad of Maya Presbyterials, Quetzaltenango, Guatemala: 2009 was my second year of working with our partner organization, Fraternidad of Maya Presbyterials (FPM). It has taken a while to figure out the workings of the FPM, but this year I did feel that I'd managed to advance the Health and Nutrition program along considerably.

The FPM is presently working with 28 groups of women, formed based on church and family ties, mostly, and averaging 10 to 15 members each. The women seek to improve their family's lives by starting or augmenting their micro-businesses. In addition to loans to each group member for which the entire group is held accountable, the agronomist gives technical assistance for agricultural or animal-raising projects, while Carmelina Sam provides similar help for traditional handicraft projects.

The Women's Pastoral program, headed by Hermana Carmelina, works to increase self-esteem and promotes both Christian and traditional Maya values. Due to the large number of women's groups involved in the FPM's programs, there's a great need for 'promoters': women volunteers with leadership skills, who can assist Carmelina with the Pastoral program sessions, and thus assure coverage of all the groups. Several 'pastoral' promoters began to give classes on their own this year.

Following this model, I began intensive classes with several women interested in becoming Nutrition Promoters. Our sessions took place every two weeks in the office. We started out with three or four women of the Mam cultural group, and an equal number of the Quiché cultural group, but due to the wide difference in communication level in Spanish and in reading and writing abilities between these two groups, I decided to change strategies. For a few months, I worked solely with three Quiché women, and later, the most promising Quiché promoter assisted me with the classes for a couple of young Mam women.

In terms of content, we weren't able to cover as much material as I'd hoped, but this was partly due to lots of interest and questions asked about topics like the health consequences of letting children drink coffee, and of high sugar consumption, among others, so we covered those issues in detail.

I also continued our basic nutrition and health classes for the women's groups this year, with an additional six Quiché groups and five Mam groups. The promoters assisted me with these sessions, and even gave entire classes. Despite the difficulties they'd had with learning written material in our 'classroom' sessions, the promoters showed much enthusiasm and had great rapport with the groups. It's especially important to have promoters who are fluently bilingual in Mam and Spanish, since the Mam women's groups and I need at least some translation to ensure full understanding.

I emphasized the topic of an adequate weaning diet this year, since many children stop growing adequately after about six months of age. We discussed the importance of earlier introduction of beans and meat, the benefits of lots of veggies and fruit, and of not purchasing pre-prepared 'jellos' as a good food for babies!

When H1N1 was peaking in Guatemala, we discussed how infectious illnesses are spread, and practiced hand-washing.

In December, the Fraternidad had their two-day annual assembly. The first day, the program co-ordinators and volunteers orally presented their year-end reports to each other and to the Board of Directors for discussion and approval. The second day of the assembly was opened up to two representatives from each women's group, providing a chance for the groups to hear about each others' work and progress. One of the highlights that day was the 'market' activity, when the women sold their handiwork or fresh produce, and bought from each other. An outside speaker was invited to share with the women, and this year, the PCUSA student volunteer with the Women's Pastoral program did a sermon.

A Mam Presbyterian minister friend is working with other Mam speakers on the translation of the New Testament (Spanish to Mam). He's also the director of a rural school, and requested that I do an introductory nutrition session with the two graduating classes. The students ranged in age from about 12 to 17, and I was pleased to have the enthusiastic participation of not only the boys, but many of the girls. Despite the large class sizes, in many ways it was much easier to work with the adolescents than the older women, because the youth are much more accustomed to listening and asking and answering questions.

In March, our Director, Catarina Morales, and Carmelina represented the FPM at the Ecumenical Conference for the partner organizations of the Presbyterian, United and Anglican churches in Canada. I wore both my Canadian (The Presbyterian Church in Canada) and Guatemalan (FPM) hats for this event. It's always interesting to learn more about the work of other in-country organizations at these conferences. Later that week, Alex Macdonald from PWS&D and his counterpart from the United Church of Canada, Jim Hodgson, traveled up to Quetzaltenango to visit the Fraternidad of Maya Presbyterians.

At the end of the year, it was time to prepare for two delegations in early 2010: the Fair Trade tour to Nicaragua in January, and a mixed-congregational group to Guatemala in February. Even after many years of organizing such visits, they still require a lot of time to plan and coordinate.

After considerable running around, plenty of paperwork, and a few trips to the capital city, we managed to secure both Nelson's tourist visa and Jeremy's Canadian passport for our long-anticipated trip to Canada! The Canadian grandparents had been eagerly awaiting Jeremy's visit, so it was a relief to get all of the required documents on time.

Nelson got to see Ontario at its summer best, and we enjoyed several trips to Toronto and of course, Niagara Falls. The family highlight of our time in Canada was sharing Jeremy's baptism with my home church, Hopedale, in Oakville, Ontario. We were welcomed with open arms and a cake almost as big as Jeremy!

We chose to spend Christmas in Guatemala this year, and then travelled by car to Nicaragua for New Year's, and to finish the on-the-ground preparations for the Fair Trade Tour. That took us into 2010, which will be reported on at a later date!

I have the following prayer requests:

- that the nutrition promoters will be able to continue assisting with the health and nutrition classes for the women's group;
- stability in the FPM staff team; and
- for all Maya women of Guatemala, that they will have space to grow and participate and lead not only in their families but in society at large.

The Rev. Jim Young and Mrs. Ann Young, Minister of Belair Presbyterian Church and Chaplain of MacDonald College, The Presbyterian Church of Grenada: Ann and I are now in our eleventh month in Grenada. The initial issues that we faced around our new culture and society are gradually fading from prominence. Some questions still remain as gentle reminders of our calling. For instance, how deep is the reality of our faith, trust and hope in Jesus Christ? Together with, how are we called to follow and who, exactly, is doing the calling? We have a much better, but not complete, understanding of the reality in which we live and now clearly understand that day after day of comforting Caribbean sunshine will not overcome the rampant need of the people we serve for justice, education, nutrition, health care and wise governance.

Grenada has given us cause to revisit one of the most transformational periods in our life, our arrival of 1967 in Canada from the United Kingdom. That event taught us some difficult, long lasting lessons about the journey inside each one of us must experience if we are to deal successfully with great life changes and how much such a journey that is completed successfully returns us to the world around us to live and care for the people there. Looking back over the journals and blogs of the past months two things jump out at me. Were I to write about the same topics today I would not change many of the things written there. On the other hand, I feel more than a little awkward about others. Yet I will not alter them because they represent the freedom of speech that I've always enjoyed. For instance, in Grenada I find it hard, at times, to name my beliefs using traditional Christian language because that vocabulary has been tortured and

violated in public places; at volumes that occur when you shout into a microphone attached to speakers of far too many amps. Grenada has helped us see that without the light of Christianity in life, truths such as incarnation, grace, sacrament, mercy, forgiveness, death and resurrection would be meaningless. When some brother or sister in Christ claims their light is the only light and anyone who doesn't share their understanding is doomed to eternal damnation things become dark for me. I run to the safety of the secular world which, to me, is also known as the wide-world of God where I can recover the gift of my God given mind. With all of these words I have been leading to a thought around life in your or my mission field. Surely we are all traveling to our destiny in the belly of God's gift of hope, hope that can, if we will allow it, lead us to at least a glimpse of God's kingdom.

The pros of life have been many in the past year. Belair Presbyterian Church is a source of delight, challenge and community to us. The Jesus we share continues to lead us all into pastures both fresh and green. Our Jesus has changed some thinking around our identities as well as around the worth of a human being, that is, a child of God. Who, we ask, has the right to judge? Who will throw the first stone? The answers, for some, have been a revelation! The children and youth in the congregation are a constant source of joy. The Youth Camp held last August was a wonderful place for us to get to know each other better. The youth have also made the separation from our own adult children much less painful because of the boisterous affection we all enjoy. As I write Christmas 2009 is a week away and all that family time over the past sixty some years has meant to us has still to be dealt with. It will not be an easy time. Yet I'm sure the sixteen conscious hours of the day will pass! On the other hand, the many Christmas cards from WMS and AMS groups have been both touching and welcome! We are also getting to know the greater Presbyterian community on the Island; it is a growing source of encouragement, care and understanding. We would also like to acknowledge Ron Wallace and the other folk at International Ministries. They have helped and encouraged us in our search for understanding the normalcy in our new culture. Thanks are also due to members of the Presbytery of Oak Ridges who responded to an appeal we made, with the support of International Ministries, with a generous financial gift that made the August Youth Camp available to some fifty children. Thanks also to St. Mark's Church in Orillia for their generous donation to the camp fund.

What were the cons of life here in the past year? The great disappointment, until recently, has been the manse. We were of the understanding that the manse was to be ready to occupy in April of 2009. We moved there in November; even then without the benefit of hot water and some other essentials! We are faced, at this point in time, with arranging the cleanup of the builder's rubble as well as the accumulated trash of nearly thirty years on the manse lot. The landscaping work around the manse has to be started and put into some kind of order as the long grass and thick bush will become an even greater haven than now for mosquitoes in the upcoming wet season. I was also asked by presbytery to review the Constitution of the Presbyterian Church in Grenada. The many issues we faced have clouded the constitutional work over the past months as did my need to understand more clearly where the normal checks and balances that come together in Presbyterian practice and polity lie in Grenada.

The New Year of 2010 is almost here and will unfold as God wills it. Ann's and my input will begin by us securing our new work-permits for 2010. We will also become a part of the MacDonald College community where I will do some teaching as well as the chaplaincy. Ann will work with a literacy test program which Belair Church is bringing to the primary school in the community of Conference, St. Andrew's Parish. Literacy is a source of enormous problems in Grenadian society, particularly in the two poorest parishes of St. Andrew's and St. Patrick's where we work. The whole year, however, will challenge our understanding of leadership and the human gifts that leaders are called to use as their community faces either daily routine or some crises.

Parker Palmer in *The Promise of Paradox* writes that at the heart of prayer is our ability to move from illusion to truth. He thinks that when we make enough quiet time to listen for God's response to our petitions we will find the abundance with which he promises to surround each one of us; this abundance comes to us not as future possibility but as present reality. Pray with us, please, for God's abundance to continue to surround our work here; help us to readily see the loving care that surrounds us and to help others see it in clear, practical ways no matter where in our Creator's world they live.

AFRICA

Dr. Richard Allen, Community Health Physician, Presbyterian Church of East Africa, Kenya: 2009 was a busy year. My work with the Presbyterian Church of East Africa continued to focus on HIV and AIDS as well as teaching in the Presbyterian University of East Africa.

The HIV and AIDS training program started in 1996 and focused on both lay people and ministers. The lay people were trained as “trainer of trainers”. After completing their course their primary responsibility was to train Community AIDS Educators both within and outside of the church. In 2009 no new groups of trainer of trainers were taught however those trainer of trainers who have remained active in the field were recalled for refresher courses. PWS&D has been the main provider of funds for the HIV and AIDS training program.

Within the university my primary role was to teach a course titled Basic Human Health Issues. All university students are required to take this course at some point in their studies. The course covered topics in reproductive health and human sexuality, preventive health care, infectious diseases [including HIV/AIDS and malaria] and certain chronic health conditions. In 2010 I will again teach this course as well as conduct several health related sessions with pastors in the university’s Clinical Pastoral Education program.

Kenya as a country continues to experience a precarious situation. Nobody has ever been tried for crimes relating to the post election violence in December 2007 and January 2008 in which 1,500 people lost their lives and tens of thousands were displaced. There are fears that unless steps are taken, a repeat of the violence could occur at the time of the next election. It appears that the International Criminal Court in The Hague may decide later this year to try several of the leaders who instigated the violence.

The Presbyterian Church in Canada has had a partnership with the Presbyterian Church of East Africa since the 1980s. For the last 15 of these years I have had the opportunity to actively participate in this partnership. It has been a rewarding experience to work with the Presbyterian Church of East Africa and the Kenyan people. With guidance from God I will continue my work in Kenya.

The Rev. Edward Hoekstra, Pastor, St. Columba Church, Church of Central Africa Presbyterian (CCAP), Blantyre, Malawi: In the life we are given, we have our ups and downs, often through circumstances beyond our control. However, we do have control over how we interpret these events, and how these events impact us.

By living in Malawi, we see much suffering on a daily basis. Coming from our western experience and perspective, it seems unbearable to have a life of such poverty day in and day out. Yet, in spite of this context, we see smiling faces, big slapping handshakes, laughter and hard working people. Among the children, they find joy playing with a plastic bottle, a cardboard box or a can. It is so true that money and stuff do not give joy, but there is lack of nutrition, so many sick people, and the average life expectancy still remains under 40 years! I am here with my wife Jackie, and our sons Jacob and Nico, to help make life better. But the question remains: How do we help without encouraging a dependence mentality?

Since January 1, 2009, I have been engaged in ministry as associate pastor at one of the largest churches in the Synod. In this position, I follow The Rev. Joel Sherbino, The Rev. Wally Little and pastors from other mission partners. Over 2,000 come for worship on an average Sunday, spread over 3 worship services. I often preach in front of a crowd of over 1,100 at the 8:00 o’clock English language service. This is more than the whole population of Coldwater, Ontario; the town where I last served in Canada. St. Columba is considered a middle class congregation. Many educated Malawians with financial means attend this congregation in Blantyre.

There are so many people to know! As time progresses, I begin to understand who does what; where they come from (which is very important in Malawian culture); and their various roles in the church. I have officiated at numerous funerals with my associate at St. Columba, The Rev. T.N. Maseya. We share the responsibility of preaching and leading. He sometimes asks me to read the liturgy in Chichewa. I can hardly understand what I am reading, but the Malawians are appreciative and smile as I fulfill my role. Mr. Maseya offers me a wealth of experience and knowledge as I learn about the church in Malawi and my role as Abusa (minister, pastor).

St. Columba also has a regular ministry at the Chichiri Prison; one of the largest prisons in Malawi. Every Tuesday morning, I conduct a Bible study with the Synod prison chaplain, The Rev. Stanley Chimesya. The inmates love Bible Study, and if Mr. Chimesya and I are late, they will begin without us. The inmates offer testimonies of changed lives through faith in Jesus Christ. Just last week, a choir composed of CCAP inmates were given permission to leave the prison, for the first time in history, and perform their songs at two worship services at St. Columba. The media was there taking footage and giving interviews.

I am called by The Presbyterian Church in Canada to be the 'face' of the aid that comes from our denomination. For many years, our church has sent funds and has supported the CCAP with aid for development projects within the church itself and the society at large. My family and I have the honour to be the tangible representatives of our church in Canada. Sending a cheque is very important, but sending money accompanied by human contact, gives that vital personal touch with our brothers and sisters in Malawi.

Once a month, my family and I try to arrange a visit to a congregation apart from St. Columba. We have already visited numerous congregations within Blantyre, the Blantyre Synod and one congregation in Livingstonia Synod. We are received with much enthusiasm by these congregations as we relay our greetings from The Presbyterian Church in Canada.

We have learned much about the people and traditions of Malawi. But it is still only a beginning. As we continue to build relationships and learn about this land, we go forward, nurtured and blessed by your prayers and support, and the knowledge that we are not alone. Last evening, after visiting a man whom had recently lost his wife, he turned to me and said, "Do not stop here in Blantyre, go out to other places as well spreading the Good News." Then he recited those final words of Jesus as recorded in the Book of Matthew: "...go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I am with you always to the end of the age." I said I would do my best, God helping me.

The Rev. Glenn Inglis, Director of the Blantyre Synod Health and Development Commission (BSHDC), Blantyre Synod, Church of Central Africa Presbyterian, Malawi:

Now into the third year of our present contract, we are wondering where the time is going. At this juncture, both of us feel that we are carrying out important and useful ministries for Blantyre Synod. Each year also seems to bring more visitors as more people want a 'hands-on' engagement with mission issues. We are delighted that so many Christians find Malawi a congenial environment in which to learn about the church in Africa as it engages in evangelism, pastoral ministries and development work. Malawians love to receive visitors and so the partnership of The Presbyterian Church in Canada with Blantyre Synod should continue to bear fruit for many years.

In the development work that Glenn directs, we also want to acknowledge the faithfulness and generosity of our donors, partner churches as well as many groups and individuals in Canada, the USA, Scotland, Ireland, The Netherlands and Australia. We also acknowledge with gratitude the special involvement of The Presbyterian Church in Canada which, through International Ministries and PWS&D, is devoting significant amounts of scarce resources to the Malawi Program. We are grateful for the opportunity to serve our Lord in 'the warm heart of Africa'.

I indicated in my 2008 report that we were beginning to emerge from the shocks resulting from the transition from the former Projects Office to the new Blantyre Synod Development Commission. There had been a general loss of confidence in the direction and management of development activities in the Synod which took time to overcome. However, 2009 had its own share of surprises, especially on the financial side as the world recession began to affect the income of our donors and partners. There was also good news in the year as we integrated the Synod's public health program into our operations. This gives us greater ability to make a broader impact on the overall development needs of communities. I will list both the challenges and highlights below.

1. **Financial Downturn:** In January 2009 we received a call from Oxfam (our major donor for livelihoods/food security programs) that all partners were to meet in Lilongwe to receive news on funding changes. This was the first signal that the global financial crisis had arrived at BSHDC. Program funding was cut from 25-50% and we spent most of 2009 scrambling to find resources to meet the payroll and keep the administration operating.

Donors are less and less inclined to support administrative charges even in the best of times, so we had to make serious cuts in salaries and benefits as well as selling two vehicles which made monitoring even more difficult. Undesignated funds from well wishers helped us meet payrolls although we had to lay off 25 agricultural and community development staff in August and September when funds ran out. This is not a pleasant part of our work!

2. **Livelihoods Programs:** The three Oxfam supported programs, which in 2008 had exceeded one million dollars (US), were cut by over 30% meaning decreased operating budgets. It seems at last that regular funding is returning. We also operate two smaller livelihood programs funded by Irish Aid, The Presbyterian Church in Ireland and a congregation in New Jersey which have fared much better financially.

'Livelihoods' includes food security, diversifying food varieties, water and sanitation, irrigation, forestry, climate change adaptation and mitigation as well as leadership development and gender issues.

3. **Orphans and Vulnerable Children (OVC):** The financial downturn did not spare the children who benefitted from our OVC interventions. A major donor indicated they would no longer be able to fund feeding programs for the 700 children we were assisting. This created panic and we contacted every donor and partner in the country to gain assistance. Donations came from many sources and the situation stabilised. However, we now only feed the children a breakfast of fortified maize porridge while the noon meal is now a luxury of the past. Children now return home at 11:30 instead of 15:00.

However, there was light in the darkness. 2009 saw the introduction of a new integrated program funded mainly by KNH of Germany and PWS&D. It is called 'Titukule Ana' (We must help our children) and combines the former Community Based Orphan Care and Orphans in Crisis Programs. Titukule Ana operates in 18 centres in Blantyre urban and we assist over 1,200 children daily. The OVC program is extending its work to orphan and vulnerable adolescents and young adults through Children's Corners funded by UNICEF. The program is also preparing a strategy to roll out its activities to rural presbyteries starting this year.

4. **Church and Society (C&S):** C&S was able to participate in the Presidential and Parliamentary elections in May through grants from the Electoral Commission, Norwegian Church Aid and PWS&D. C&S was the lead voter education NGO in 13 constituencies in the Southern Region.

C&S is currently running a 'Rights Based Approach to Local Government Services Delivery' in Chikwawa District funded by the Democracy Consolidation Program through UNDP.

5. **Gender:** In the first half of 2009, BSHDC was responsible for Chigodi Women's Centre where we were trying to find viable solutions to funding and program problems. A gender officer was hired and a strategic planning process carried out to determine program options. Later in the year, the Synod administration decided that Chigodi rightfully belonged under Synod jurisdiction through the Women's Desk. Basically, BSHDC sees this as a positive move as there is need in the Synod for church-based women's programs. Meanwhile, BSHDC will continue gender as a cross-cutting issue through its existing programs. Gender based violence remains a serious concern for all Malawians.

6. **Health:** This is the focus of major organisational and programmatic change in 2009. Briefly, the Synod decided not to create a Health Commission but integrate public health programs into BSHDC. Health proved not just to be an 'add-on' program as public health also covers areas of livelihoods, gender, rights and orphan care. A partner funded us to hire a consultant who helped us design a new organisational framework to integrate the five program areas of BSHDC: health, livelihoods, OVC, governance and gender. Each program is guided by a co-ordinator and all programs feature programmatic approaches to development issues.

In addition, BSHDC will work with presbyteries and congregations to encourage local initiatives to design and implement programs which meet local needs. We are really turning BSHDC upside down, moving away from implementation of projects to technical

advice and assistance enabling communities to design and participate in programs that address the complexity of local needs.

In 2010 we will be implementing an integrated program through a pilot phase in a rural and urban location; a maternal health program in the Mulanje District which is part of a program involving Nkhoma and Livingstonia Synods; and, a National AIDS Commission workplace and capacity building program which will be rolled out in all 18 presbyteries.

7. A Memorandum of Understanding (MOU) was signed by the Synod Management Board and approved by the General Administration Committee in December. The MOU defines the areas of activities that will be administered by BSHDC as well as setting up a process so that BSHDC and Synod authorities maintain good communications and mutual support. The MOU also approved the change of name from BSDC to the Blantyre Synod Health and Development Commission (BSHDC) to better reflect the expanded program reach of the Commission.

We are excited that BSHDC will be able to achieve a dream of all members of the Synod – that BSHDC is ‘owned’ by the CCAP members and seen as their development agency. This is just a start but we believe it to be a most important first step.

Ms. Linda Inglis, Ecumenical Officer, Blantyre Synod, Church of Central Africa Presbyterian, Malawi: I am the Ecumenical Officer for Blantyre Synod where I largely assist the Synod with all the visitors, groups and individuals, from various church partners and organisations who come each year. Sometimes it is a high level partner delegation; often it is newcomers preparing for their first experience of Africa; and others are ‘regulars’ who maintain ongoing ties with the Synod and its personnel. These visits entail putting the itineraries together with the Synod General Secretary and the various Synod committees, mostly the Synod Partnership Committee, arranging transport and contacts with Synod program personnel, meeting guests at the airport and often assisting and/or accompanying them whilst here. This year’s report is very similar to 2008, only the visitors have changed.

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| January | - Dorothy Martin, World Exchange, Scotland, stayed from September to March.
- Hosted Susan James and Barbara Summers, PWS&D Staff.
- Assisted in the orientation of three young men from the Netherlands; students from a technical college who spent three months in the Synod Secondary School renovating carpentry and metalwork workshops. |
| February | - Assisted The Rev. Ken Ross, General Secretary of the Board of Mission, Church of Scotland. |
| March | - Hosted The Rev. Peggy Reid, United Church in Canada, and former The Presbyterian Church in Canada missionary with Blantyre Synod. |
| April | - Assisted another team of technical students from the Netherlands as described above.
- Assisted the Church of Scotland Moderator and delegation who came for the 150th Anniversary of David Livingstone’s arrival in Malawi.
In April there was a Partners’ Round Table for all five Synods and I was able to make preparations for a number of delegates who included:
The Rev. Uel Marrs, Mission Secretary, Presbyterian Church of Ireland,
The Rev. Dr. Ron Wallace, Associate Secretary, International Ministries,
Doug Welch, The Rev. Ted and The Rev. Susan Wright, PC(USA). |
| May: | - Accompanied the Little’s tour of 11 people who shared in an experience of the joys and challenges of life in Malawi.
- Bethany Franck and Richard Watson, volunteers with International Ministries, arrived for a three month mission experience through the Development Commission. Bethany was able to participate fully in the programs but Richard returned early to welcome a newly adopted son!
- Assisted Maurice and Helen Kennedy, Presbyterian Church of Ireland, who helped with a BSHDC Livelihoods Program funded in part by that denomination. |
| June | - Assisted The Rev. Peter and Toni Orchard, volunteers from the Presbyterian Church of Victoria, Australia.
Assisted Gavin and Mrs. Ross, Church of Scotland. |

- June-July - Team of 18 from Presbyterian Church of Victoria, Australia; assisted in preparing their programs and placements.
- August - The Rev. Kay Day, PC(USA); although I was not here when she arrived to begin her term I had helped in making arrangements for her arrival.
- September - Prepared itineraries and programs as well as accompanying the WMS tour of 12 women who made a great contribution to mission partnership.
- October - Hosted two young ladies from the Netherlands who volunteered with the Synod.
 - Hosted Dr. Clara Henderson, former missionary of The Presbyterian Church in Canada in Blantyre Synod.
 - Hosted Professor Jack Thompson, University of Edinburgh.
- November - Hosted David and Miriam Barrie as they were able to reconnect with many friends here.

We often have the guests come to our home for meals and times of fellowship and debriefing.

I also assist the Synod by occasionally hosting a dinner and evening at our home.

I am an active volunteer/leader in the program for people with disabilities called Tidzalerana. We are thankful that we are now listed in the 'Gifts of Change' program. Any gifts that come to us come through PWS&D via the Blantyre Synod Health and Development Commission Office.

Finally, I also volunteer, as time permits, in the Orphans and Vulnerable Children Program of the Development Commission (BSHDC).

Sean and Lezlie Allison, Wycliffe Bible Translators, Cameroon: This past year of 2009 we continued to live and work in Colorado. I (Sean) am in my third year of a doctoral program in linguistics at the University of Colorado at Boulder (CU). I am currently working on papers that lead up to the thesis while teaching undergraduate courses in linguistics. I am thoroughly enjoying the teaching, and look forward to continuing this type of work come the completion of the doctoral program.

I anticipate my thesis topic to be a reference grammar of Makary Kotoko; one of the Kotoko languages. This work should facilitate the translation work going forward.

Our big boys, Josiah and Nate have adapted well to public school here and they are enjoying various activities with their friends; the sport of the moment is basketball. Drew and Annie are great friends. It is a lot of fun to watch them interact with each other. Lezlie and I celebrated 15 years of marriage this past July. She has been working on a book idea this year. It's been a fun and challenging experience for her so far. We'll keep you posted on how it develops.

Our regular prayer is for God's wisdom in raising these precious children. Our desire is that they would come to know Christ more and more as Lord and Saviour, committing their time on this earth to living for his glory and honour.

We appreciate the letters, cards and emails that we receive from Presbyterians throughout the year, for birthdays, and also at Christmas time. We are grateful for your ongoing and faithful support of this work to which the Lord has called us.

Arlene Leona (Randall) Onuoha, Presbyterian Church of Nigeria (PCN): I first began working with the PCN in November 1978 and served here ever since, except for periods of furlough, maternity leave and during my five-year leave of absence from 1987 to 1991.

While Agwu and Urey continued their studies in Canada, Rebecca and I continued to live in Nigeria for the first half of the year. Rebecca graduated from high school and gained admission to Carleton University in Ottawa. Urey came to Nigeria in May for an internship with the Broadcasting Corporation of Abia State (BCA) in Umuahia. Unfortunately, her friend, who had planned to come with her, was unable to get a visa. Agwu also visited Nigeria for two weeks just prior to our leaving in August.

I concluded my work in Nigeria and we all returned to Canada in August. Since then, I was engaged in deputation work for International Ministries, while I seek for a call within The Presbyterian Church in Canada.

I continued my work with the PCN as Publications Officer with the Board of Faith and Order. Our theme for 2009 was “Covenant People” (Gen. 17:7) and within that theme we had produced a Bible study outline, a desk diary, and a sticker to be used in 2009. The Bible study followed the Westminster Confession of Faith.

We also produced, printed, distributed, and sold the World Wide Communion Sunday Program and the program material for the Christian Home and Family Life Week. To varying degrees, we were also involved in the production or distribution of some other publications. The Bible study and the World Wide Communion Programme were also produced in Igbo and Efik.

During the year we worked on the production of materials for 2010 under the theme “Abundant Life In Christ” (John 10:10), a book study on the Gospel of John.

By the time I left Nigeria in August, the Bible study outline was in the final editing stages, but much work remained to be done on the diary. The 2010 calendar and the sticker were also in progress.

In spite of the advance notice of my leaving, it was not until sometime in July that I was instructed to hand over to The Rev. Ikpo Ugbaga, who would hold fort until a new Publication Officer was appointed. This late appointment made handing over difficult and clumsy.

I continued to act as pro-tem secretary of the Board of Faith and Order (BFO) until July, when I handed everything over to Rev. Ugbaga. A new secretary had not yet been appointed by the time I left. As well, I continued to serve as secretary of the Board of Governors of the PUHS until just before I left when Mrs. Jane Kalu was appointed to take over.

Our Project Manager proved invaluable for the progress of the work on the new site as well as much co-ordination in the Iheorji Centre. The fence on the new site is complete. By the time I left, the Board was ready to begin the new building, although both the rainy season and the lack of funds were holding them back. He and our convener traveled to Banchory in Scotland in September to visit our partners. Although I was very involved in the preparation for their trip, I had left Nigeria before they actually went.

We finally got a new lab technician and Dr. Igbani continued to work tirelessly as our part-time medical doctor. A school for auxiliary nurses was started at the Iheorji Centre early in the year, the first batch of students were exempted from paying any fees. When they finish their course the auxiliary nurses receive a testimonial, which is the qualification they need to get a job in many health centres. The Presbyterian Urban Health Services plans to hire from among their own graduates in the future. I continued to represent PUHS on Medical Board. They have been working hard to rebuild Mary Slessor Hospital in Itu since the Akwa Ibom State Government returned the hospital to the Presbyterian Church.

This was another good year for the management of the Presbyterian Secondary School. External exam results were encouraging and the no tolerance policy on cheating continued to be enforced. A presbytery-wide outdoor service was held in July to help raise funds and awareness for the building of the new site.

The children’s department of St. Paul’s church continued to be grateful for the projector they received last year from the generous gifts from Trinity Church, Campbell River, British Columbia and some others. Now the five hundred or so children can watch films projected on the wall rather than on a little tv screen.

The leaders of the children’s department are dedicated and hardworking and have the love of these children and of the gospel deep in their hearts. Their work with the children became very noticeable to the whole congregation this year, as the security risk in Aba became very severe. The parish continues to be very supportive of the children’s department, even of their leaders’ involvement with the Presbytery CEM (Children’s Evangelism Ministry) and the ecumenical CEM in Aba.

In 2009 I often left St.Paul's, Ogbor Hill Parish to attend other churches, sometimes on invitation, either to preach or conduct communion, sometimes to witness particular programs. On some occasions I was invited to congregations outside of Aba, the furthest being Potiskum Mission Station at Potiskum in Yobe State, very near to the northern border of Nigeria where I preached, baptized three children and laid a foundation stone for their building project.

I participated in both Aba North Presbytery and South Central Synod attending meetings, events and services and taking my own part as directed.

South Central Synod had a very busy and productive year under the Moderatorship of The Rev. Terty Onoh. The mission house has been completed. Funds continue to be raised for the Retreat Centre as the plans for building are being materialized. The synod continues with its scholarship scheme for University Students.

I continued to be involved outside the PCN in the efforts of the NAVC (National Anti-corruption Volunteer Corps), APPA (Association for Public Policy Analysts), the Destitute Ministry and Nigerwives. However, in each of these I gradually reduced my involvement this year as I was preparing to leave. APPA made me a "Fellow" at the annual general meeting in July.

In the aftermath of the 2007 political elections in Nigeria accusations of rigging were made against many of those who won at all levels. At the conclusion of tribunals set up to try each case some governors or Local Government Chairmen who had already assumed power were removed and others, presumably the real winners of the election, were put in place. In some cases new elections were held. This process continued into 2009.

Cities like Lagos and Abuja have progressed and are looking very beautiful and the population there is fairly disciplined. Calabar, the capital city of Cross River State, has become an exemplary city whose indigenes have become proud of their city. It is clean and things seem to run orderly.

However, in most of the rest of the country the story is different. Particularly lacking is the sense of peace and security. During the recent past several riots have broken out in some of the cities of the North. In the south Abia State has become one of the most fearful states, Aba being the worst of cities. From mid-2008 right through 2009, kidnapping was rampant.

In response to this trend the government called in extra security and special anti-terrorist forces. They also banned the use of okadas (motorcycles used as taxis). Even though okada driving was the livelihood of many in Aba, they had become useful tools for criminals, particularly armed robbers and kidnappers. As they were earlier banned from Port Harcourt and Owerri, they became more numerous in Aba. One Saturday in July, we heard over the radio that okadas would be illegal by Monday.

Several NGOs and other groups are working hard to try to address this corruption and the lack of peace and security within the country.

Another security threat that was almost hidden in the southeast was that of mines left from the Biafran war of the late 1960s. The United Nations teamed with the Nigerian government in a search for any left in the areas where the war was fought. I was amazed at some of the things they found. I had the privilege of being invited to their "Bomb-blast" just outside of Enugu, when they blew up in a deep valley several of the mines they had found. This, however, was still near the beginning of the de-mining project.

The economy of Nigeria steadily worsened as the value of the naira continued to fall and the cost of everything continued to rise.

The Presbyterian Church of Nigeria continues to grow. The Right Rev. Dr. Ubon Bassey Usung continued as the General Assembly Moderator, The Rev. Ndukwue Nwachukwu Eme as the Principal Clerk, and The Rev. Ukpai Kalu as the Deputy Clerk.

In the past two years some state governments have returned some of the mission schools and hospitals to the church, such as the Hope Waddell Secondary School in Calabar, and the Mary Slessor Hospital in Itu.

Ebonyi State has also given grants to some of the PCN medical centers such as R.I.M. (Rural Improvement Mission) at Ikwo. The Nursing School at Uburu Hospital continues to function. The General Assembly offers a scholarship for one medical student each year. The South Central Synod also offers scholarships each to one university student from each of the presbyteries within its bounds.

The Implementation Committee of the PCN's Hope Waddell University is working toward the first intake of students in September 2010.

The Provers of Ministry program has been implemented but is still in the trial stage. In this program, anyone desiring to become a Minister within the Presbyterian Church of Nigeria, after his or her theological training, is given the opportunity to prove his or her call to ministry by starting a church in a new area.

On August 2, 2009, the PCN gave me a wonderful send-off service to which representatives came from every synod. I was overwhelmed by the love expressed on my behalf. My leaving The PCN leaves no The Presbyterian Church in Canada presence there, unless another person is appointed. This is a matter between the General Assemblies of both churches.

I want to thank The Presbyterian Church In Canada and The Presbyterian Church Of Nigeria for the privilege and opportunity of serving God in this way.

ASIA

Ms. Louise Gamble, English Teacher, Presbyterian Bible College and Tam Kang High School, Taiwan: Report time seems to come each year in the midst of the highest tension time in Tamkang High School. This month brings to an end the first term and all the final exams involved. Students here in Taiwan must sit highly competitive examinations in order to determine their future place in university studies. So this tension is mostly keenly felt by the Senior III (Grade 12) students. Of course teachers are just as busy, because we are responsible for reading all those papers! And there are 2,600 students here!

My own teaching load has been lighter this term, but I still faced the big challenge of writing my own curriculum. I tried to use printed material obtained in Canada, but discovered it wasn't so easily applicable because of its being too culturally-specific. I enjoy the contact with the students, although these preparations demand a big portion of my time.

I have also been teaching two Bible study classes in English to teachers. These classes have been very well attended and the English language level high enough for us to have some very interesting discussions.

Now I'd like to tell of some special events:

1. The anniversary of the founding of the school is at the beginning of March. Last year it was quite special. Wilma Welsh and Michael Stainton (of the Canadian Mackay Committee) were here. They joined the students and staff in a procession to the middle of the town where everyone surrounded a statue of George Leslie Mackay (the first Canadian missionary to Taiwan). The school orchestra was already set up, and after some short speeches, the cadets presented an amazing display of drills. Lots of townspeople gathered around. Later I chatted with some of them and learned there is a strong recognition of Mackay's contribution to Taiwan and Tamsui specifically.
2. No year at Tam Kang Middle School would be complete without the Annual Sports Day. The best athletes of each class faced off against each other with everyone cheering them on. I found the most interesting event was the cheerleading competitions. There were twelve groups in all. All of these groups danced, twirled, jumped and sang with the energy and talent that was deserving of a Grammy award! The winning group proudly displayed their trophy banner in their classroom for all to see.
3. Christmas season brings some special activities. These begin with a special ceremony for the turning on the lights on the 75 foot evergreen tree in the centre of the campus. All other lights are turned off, and then suddenly the massive tree is aflame with colour. This is quite spectacular. As close as possible to December 25th, each classroom has its own special activities, and then everyone comes together in the chapel for special Christmas music involving the orchestra and all the school choirs and choruses. The nativity pageant

was beautifully presented. The full day's activities ended with a banquet to which the foreign teachers were invited by the resident students.

4. The Presbyterian Church in Taiwan sponsors a fall weekend retreat for all foreign staff. This year it was held at an aboriginal retreat centre in the mountain area in central Taiwan. It was great to meet everyone. There are workers from Japan, Korea, Canada, Thailand, USA, and Great Britain. The international graduate students sponsored by CWM studying at Tainan Theological College also attended. These pastors come from throughout the Asia-Pacific area, so we learned firsthand about living and working in places like Malaysia, Burma, north Thailand, The Solomon Islands, etc. It was a good time of relaxing, and sharing together.
5. This past October I accompanied TMS's Principal, Albert Yau, and the PR Director, James Chen to Canada. First we met with the three Mackay sisters in Toronto. Isabel, Anna and Margaret are quite elderly, but they were happy to speak Taiwanese again, and Albert was glad of the opportunity to convey to them our school's support and prayers for them. There were other highlights. We also had planning meetings with community leaders from Oxford County. Several members of the North Synod of the Presbyterian Church in Taiwan were present for a twinning ceremony between the North Synod and the Synod of Central, Northeastern Ontario and Bermuda. Wilma Welsh had just been installed as Moderator, so she officiated. We also journeyed to Ottawa to meet with some interested MPPs, as well as members of the Taiwan's Economic and Cultural Office there. Needless to say, this was a very busy trip.

Finally I would like to say I continue to enjoy being a volunteer here in Taiwan. Although I came initially for only two years, now I am in the sixth year. The principal here at TMS continues to find my presence here helpful and useful. My focus shifts continually, so who knows what adventures lie ahead?

The Rev. Murray L. Garvin, Volunteer English Teacher, YuShan Theological College and Seminary, Presbyterian Church in Taiwan, Taiwan: Yu Shan Theological College and Seminary is located 16 kilometers south of the city of Hualien, on the east coast of Taiwan. It is a most beautiful location. It is actually about 10 kilometers west from the Pacific Ocean, as the crow flies, but is separated from the coast by a low range of mountains, west of which lies the East Rift Valley, in which is nestled Li Yu Lake, with the high mountains rising to the east of that. Yu Shan Seminary is located on the shore of Yi Yu Lake, at the foot of those mountains, in one of the most beautiful sites in Taiwan.

Yu Shan is the school where the Presbyterian Church in Taiwan trains most of the ministers and other leaders for the Aboriginal church in Taiwan; the total Aboriginal population numbering about 500,000 of the country's 23 million. As most of the Aboriginal people live on the east coast, it is an ideal location for the school. Built on terraces on the mountainside, it is well suited for the Aboriginal people, most of whom live in the island's mountain areas, and who, in fact, used to be called "mountain people".

Yu Shan operates on two levels. On the college level are the departments of Christian Education, Music and Social Work with four-year programs. There is also a two-year Religion department for students with junior college credentials. On the seminary level, college graduates from Yu Shan or other colleges or universities, are accepted for a three-year course, leading to the M.Div. degree. Each level has about half of the school's 130 students, who are also divided about evenly between men and women. The faculty of 17 full-time teachers consists of 10 Aboriginal, 5 Han [Chinese] and two missionaries. In addition there are a large number of part-time teachers.

I am now in my sixth year as a voluntary missionary, teaching English in both levels. In the college, I teach the third level English, and an English Drama elective, and, in the seminary, the first year students, as well as a Theological English elective.

My hope, however, is to do more than just teach English. I feel blessed in being able to relate to the students, whom I appreciate and enjoy very much. I have been told that I am an "encourager" of the students, which is what I try to do in teaching English (most of them need a lot of encouragement!) but also, with some of them, in special ways, particularly those with aspirations to go on in theological education. Over the years, I have taken four of them to

Canada for the summer vacation, where they are exposed to another country and another church, and where they share in mission interpretation, and, in some cases, are introduced to opportunities for further studies. I-bi (Chuan Ming-yung) who was with me in Canada in 2005, is now finishing his Th.M. in Homiletics in Vancouver School of Theology, and will start a Ph.D program in 2010. Fuyan (Chiang Pei-li), in Canada in 2006, has started his Th.M. work in the South East Asia School of Theology. Vuvuvur (Chou Cheng-hui), 2009, will graduate in 2010, and is looking forward to advanced studies, probably at VST. Yubai (Yeh Jia-siang), 2008, is also graduating in 2010, and while he has no plans for further studies now, is excited about starting a ministry in evangelism. For 2010, another student Akas, (Chou Shih chiang) is planning to spend the summer with me in Canada. We will see what develops for him, and successive students.

When I came in 2004 it was for a one year renewable appointment. I am grateful that it has been renewed for the five following years. The school has invited me to return in September 2010 for a seventh year, which is very gratifying. In 1971 a 69 year old retired teacher from the USA, Mabel Black, came for one year, and stayed for seven. She was here during our previous time here (1974-76), deeply loved the students, and was deeply loved by them. She has been my model. Now it looks as if I may be able to match "Auntie Mabel", at least in years of service here. I pray I may also have her quality of ministry.

In addition to the ongoing program of Yu Shan, there have in recent years been two special thrusts.

The first is to seek accreditation with the Ministry of Education, something which religious colleges have not previously had. This would allow our graduates, B.A. and M.Div., to have their degrees recognized generally in the society, not just in the church. All three seminaries have been seeking this. However Yu Shan has decided (as I understand have Tainan and Taiwan Seminaries) not to pursue this at this time. It appears that the government's standards (for example, the qualifications of the President) are too high. There is also concern over government controls, a concern heightened by the return of KMT power in Taiwan. Yu Shan has been outspokenly DPP, as has the whole Presbyterian Church in Taiwan. So for now this is not being pursued.

The second is the erection of a new General Purpose Building, most significantly including a new chapel. The final plans have been approved by the board of the school, and submitted to the Hualien County government for approval. It is hoped this should come by the end of this month. The building permit will then be requested, and may take up to two months to be granted. Therefore an optimistic hope is that construction might start by May or June.

The proposed building is quite large. It is not elaborate but is attractive and appears to be quite functional. The chapel is designed to seat 300 (in contrast to our present seating of about 140) and can be expanded in the future if needed. There will also be large meeting or lecture rooms, classrooms, Aboriginal museum and library, offices for staff, and accommodation for 81 additional students, as well as apartments for faculty. All of these facilities are stretched to the limit now.

There is, however reason for concern that the needed approval and permit might not come easily, for political reasons. Hualien County is strongly KMT. There is also concern that mountainside construction regulations have been strengthened since August's Marakot Typhoon, which caused many devastating landslides in mountain areas. New restrictions could hinder, or be used to hinder, the project. However the school is proceeding through the appropriate channels and praying that approval will be granted. Please pray with us. The architect's drawing of the building is attached.

Personally, my health continues to be good. I have good health care here through the Mennonite Christian Hospital in Hualien, where I receive regular checkups. I continue to enjoy very much being here, and am grateful to God, to the school and to the Life and Mission Agency for making it possible. It is a wonderful way to be able to "retire". I pray I may have the health and strength to continue for several more years.

The Rev. Dr. Paul D. McLean, Missionary/Bible Translator, The Presbyterian Church in Taiwan, Taiwan: I would like to thank the leaders and all the congregations in The Presbyterian Church in Canada for their on-going support in my work as a missionary and Hakka Bible translator in partnership with the Presbyterian Church in Taiwan (PCT) and in cooperation with the Bible Society in Taiwan (BST).

Since 2004 I have been working with a team of 10 deeply committed Hakka ministers and elders as we check and improve the accuracy and quality of our translation of the Hakka Old Testament based on the Hebrew Bible. The Old Testament translation should be finalized in early 2010. Then we plan to review and make any necessary revisions to the Hakka New Testament & Psalms, plus Hakka Proverbs (published in 1993 and 1995). We hope the complete Hakka Old and New Testament Bible will be ready for the BST to publish in 2011.

In 2009 I visited Taiwan twice: March 6-April 9 and July 3-August 6. (Unfortunately, my November-December visit had to be postponed until Jan 2010, because I caught the H1N1 flu a few days before I was scheduled to fly.) During both trips I worked intensively with the team on the Old Testament translation project, preached in Hakka churches, and participated in various PCT or Hakka events. Our translation work in 2009 focused on the books of Lamentations, Ezekiel, Daniel, Hosea and Amos. As we have learned over the years, each biblical book presents its own unique challenges when translating from Hebrew into Hakka.

On December 31, 2009, The Rev. Dr. David Lai Chun-min, General Secretary of the Bible Society in Taiwan for almost 20 years, officially retired. David is the first Hakka person I ever met. In 1982 he was visiting Toronto in his role as Moderator of the PCT. When he heard that Mary Beth and I were preparing to go to Taiwan to be missionaries with the Hakka people, he gave us our Hakka surname, Mak, "Wheat" and reminded us of John 12:24. David and I both smiled 10 years later at the way God works, when he became my "boss" at the BST! The Hakka team and I are deeply grateful for his support and encouragement for our translation work over the years. We look forward to seeing him again at the thanksgiving worship service when the complete Hakka Bible is finally published. In January 2010 The Rev. Andrew Tsai succeeded David as the new General Secretary of the BST. We look forward to working with him as our long project nears completion.

During my two visits to Taiwan in 2009, I had the joy of preaching in five Hakka churches in the northern part of the island, as well as participating in various special events. One worship service at the Hakka fellowship in Sung-lien Church in downtown Taipei was combined with "tea evangelism" where church members shared Oolong tea, testimonies and the gospel with their invited guests.

On another occasion I journeyed by car into the mountain foothills to visit the beautiful Hakka town of Nam-chong where the church was celebrating its 100th anniversary. Its roots trace back to the evangelistic preaching of The Rev. Dr. George Leslie Mackay and his students. One highlight during worship was the children's wooden flute and recorder ensemble. The church has developed a very effective Christian witness through music in the town. During the banquet attended by more than 500 people from the wider community, I happened to meet the brother and extended family of Mr. Peter Yap, a fine Hakka Christian and manager for EVA airlines, whom I often meet when I pass through Vancouver International airport. His Nam-chong family was surprised and overjoyed to see a digital photo with Peter and me standing together in Vancouver – nearly as surprised as Peter was on my return flight through Vancouver, when I showed him photos of me standing with his family in Nam-chong! Amazing the way the gospel has spread over 100 years.

On March 21, Hakka co-workers and I sang at the wedding of the son of Elder Liu Yin-thu and The Rev. Yap Mi-fi. Elder Liu is a learned Christian and a retired judge who first came to Taiwan in 1949 when communist armies took over China. His wife The Rev. Yap is the female member on our Hakka translation team. The two of them are my gracious hosts in Taiwan each visit I make; they provide me with an apartment next to theirs.

On March 28, I participated in the engagement ceremony for the granddaughter of 89 year old Elder Kong Liung-sun, a retired member of our Bible translation team. His family and mine have known each other since the 1980s when they welcomed us to the Hakka village of Kung-

kon. Some of my first lessons learning how to read Bible verses in Hakka were when I attended his Sunday morning Bible class.

In August I spoke at the “retirement” service for The Rev. Chen Chun-chung, a dear friend and fellow Bible translator. He helped Mary Beth and I find our first home in the Hakka countryside in 1983. He has been a mentor and older brother in the Lord ever since. A gifted evangelist and church planter, he never fails to encourage more and more Christians to pray for and get involved with mission among the “unreached” Hakka people in Taiwan (only 0.2 to 0.3 % of Taiwan’s 4 million Hakka people are Christians). Over the years he has been a key leader in the World Hakka Evangelistic Association composed of Presbyterian, Lutheran, Baptist and other churches. He remains very active in promoting a 10 year plan to double the number of Hakka churches worldwide, as well as being a vital member of our Hakka Bible translation team.

I also met with The Rev. Andrew Chang, General Secretary of the PCT, and The Rev. Phang Chu-fung, Secretary of the PCT’s Hakka Mission Committee. Since then, Mr. Phang has been called into pastoral ministry in Nui-lak Church, some of whose members are Hakka. I attended his induction service in July. This dynamic young pastor and his wife hope to expand mission work among Hakka people in their community. This is good news for the Nui-lak Church. However, Mr. Chang and others are concerned that this leaves a critical vacancy in the General Assembly Office which needs to be filled if the PCT is to maintain a strong witness at the national level on behalf of the small minority of Hakka churches. As always, it seems there are too few gospel labourers for all the work that needs to be done in Taiwan’s Hakka rice fields.

The Hakka Mission Presbytery was established two years ago with high hopes of growing from 15 to 20 churches by the year 2015. I spoke at their July meeting where I was surprised to see a life-size cardboard cut-out of John Calvin! Based on parts of Calvin’s Geneva communion liturgy, the Presbytery sang, prayed, confessed its faith, read scripture and preached – all in Hakka – in heartfelt worship of God and in celebration of Calvin’s 500th birthday. That this Canadian Presbyterian could join with Hakka Presbyterians in this historic worship service was deeply moving.

The young Hakka Mission Presbytery is experiencing various growing pains. Several churches are thriving because of “growth groups” within their congregations. They want to help plant two new Hakka churches nearby. Three churches are without full-time ministers, and are hoping that more Hakka young people will become equipped at one of the PCT’s seminaries to shepherd God’s Hakka flocks. In another church the senior minister will soon retire. In two churches young pastors and their sessions have been in conflict which has impeded the spread of the gospel. Meanwhile the other churches in the presbytery continue to provide solid ministry and steady service in their communities. The presbytery invites our prayers for God to bring healing, reconciliation, wisdom, strength and new life, as Hakka churches try to be faithful in sharing the gospel and love of Christ in challenging circumstances.

Again I thank God for continued support from leaders in The Presbyterian Church in Canada, the Presbyterian Church in Taiwan and the Bible Society in Taiwan, which allows me to share my experience in the field of Bible translation with our partners in Taiwan. I also thank all the congregations of our denomination that are making it possible for Hakka people in Taiwan to read, proclaim and apply God’s Word in their own language so they can be effective witnesses for Jesus Christ as they share the good news of “Song-ti ke thung-siak”, God’s compassion and love.

The Rev. Dr. Michael Tai, Professor, Chungshan Medical University, Taiwan: 2009 was not an auspicious year for Taiwan. Once the new president of Taiwan took office last May, he immediately changed the traditional anti-communism policy that Taiwan has taken since the end of the WWII. He eased the restriction that kept communist influence from Taiwan for the last 60 years and then the opened the door for trade between Taiwan and China. Many industrial factories, especially computer technology that Taiwan’s economy heavily depends on, moved to China for a much cheaper labour cost. The result is a speedily rising unemployment rate. Many people are out of a job now in Taiwan and cannot afford to pay for their children’s tuitions or for health care insurance premiums. Besides, a natural disaster, Typhoon Morkhot, severely struck southern Taiwan, especially in the mountain areas where people rely on farming for their living. This so-called 88 disaster (occurred on 8th of August) has killed more than a thousand people. The heavy rain caused a terrible mudslide that buried several villages beneath the mountains.

Some seashore villages, on the other hand, were flooded due to the sudden heavy accumulation of water that sewerage could not handle thus forcing the in-flow of water. Adding salt to the wound of the people was the slow response from the government as the relief effort did not get organized until almost a week later. Fortunately enough, people voluntarily organized among themselves and many teams of helpers rushed to the sites. With insufficient equipment and un-co-ordinated human power, little could be accomplished. The US Army finally sent in helicopters to help. The Christian churches in Taiwan rushed in many volunteers and opened up many relief centres/camps to shelter the needy. Even my university Christian Students Fellowship organized a team and went down to render a hand. Though six months have elapsed, many devastated areas and victims remain buried under the mud even today.

The financial earthquake that hit the world a couple of years ago also affected Taiwan hard. Taiwan was proud of her development in the last few decades and ready to become one of the developed nations, but this political instability and the open policy toward China have enormously depreciated Taiwanese currency. When I first came here, I could buy one Canadian dollar with 20 Taiwanese yuens. Now I have to spend 30 Taiwanese yuens or more to buy one Canadian dollar. That means my wage has been shrunk by more than one third of what I earned here ten years ago. The prices of goods keep rising and living expenses are much higher than before. For those unemployed workers and rural farmers, they have a hard time getting by. No wonder the suicide rate has increased recently. We hear that someone has committed suicide almost every day. Some families have even sealed the house windows and turned the gas on at night before going to bed to commit suicide with the whole family. When people have no place to turn, Christians must try to reach out and help them. I have invited some students to come to my apartment for Bible study and spiritual sharing. Five students used to come and now I have over 10 students coming irregularly. Deep down in peoples' hearts, they are spiritually hungry and we must try to find a way to feed them. At school I continue offering a class on philosophy of religion and a course on death and dying. Both classes are well attended. I use my teachings to share the love of God and the hope promised to us through our Lord Jesus Christ. Students have said to me that they really appreciate the chance to know what Christianity is all about and wish to study more. The seeds of the gospel have been sown and I am sure some of them will sprout and grow.

Taiwanese people are fond of delicious food and when people gather together they often use the occasion to share good meals. I have invited my study groups "to eat" too. We use the occasion to share with one another our life stories including our spiritual experience. Though I have to buy some food for them, the fellowship has been good and the result worth continuing.

I was going to transfer to teach at a newly established medical college in memory of George Leslie Mackay located in the suburb of Tamsui, Taipei last August. In fact, I had spent much time helping this new college by writing proposal and teaching plans, especially in the areas of general education and medical humanities. My labour was not wasted as Mackay Medical College has been granted accreditation status by the Ministry of Education of Taiwan last July. However, I did not move because Mackay Medical College had installed a new president who brought in sufficient faculty members from his former school, so I decided to stay put in my old medical university where I still teach medical ethics, philosophy of religion, medicine and society, thanatology etc. Besides, I still lead my university's Christian Students Fellowship as their advisor and preach about once a month in a nearby church that became vacant last year. In addition, I have been appointed as the convenor of the subcommittee of general education within the Medical Education Committee, the Ministry of Education, Taiwan and as a vice convenor of a committee of the Health Promotion Bureau of the Ministry of Health, and member of the Medical Affairs Committee and New Medical Technology Committee of the Ministry of Health. I am also heading a team that is responsible for compiling a text book for medical students in the field of medical ethics and humanities. I am indeed a very busy man, but I thank God for the opportunity to serve here on behalf of The Presbyterian Church in Canada as an associate missionary.

Through this report, I like to thank all those Women's Missionary Society groups, Sunday Schools and congregations back home that remember me on my birthday and Christmas. Your prayer is my strength to carry on. Though I often fail to respond in writing, I am most grateful for your prayers and good wishes. May God richly bless you. Thank be to God for His everlasting love.

The Rev. Sidney Chang, Volunteer Missionary, The Presbyterian Church in Taiwan, Taiwan: 2009 went by so fast. It was quite a year for Taiwan. On August 8th, the southern part of Taiwan was hit by Typhoon Morakot. It rained continuously for two days. The total rainfall was about three meters, which caused mudslides and flooding. Villages were buried in the mud, buildings collapsed, and roads and bridges were washed out. Many people lost their livelihoods, properties, and loved ones in an instant.

The government was totally lost in the face of this kind of disaster. It had ignored the warning from the US that there would be a heavy rainfall before the storm, and then refused the help offered by the US and other countries after the storm. Thank God for the Presbyterian Church in Taiwan (PCT). It reached the affected areas much earlier and faster than the government and provided effective assistance to the people. I was amazed at how organized they were at the General Assembly level. (Later on, I was told that they had learned it all from the big earthquake that hit Taiwan in 1998.) The denomination promptly established nine rescue stations in the affected areas, using the facilities of the nearby churches; recruited volunteers to go into affected areas to help cleaning and carried daily supplies to the isolated communities; and assigned every non-affected presbytery and district to provide financial and other assistance to at least one rescue station.

I was so privileged to witness all these happenings. Here is an incident I would like to share with you. It was a Saturday when the typhoon hit. The General Assembly Offices were closed. By Sunday afternoon, we had received an email from the General Secretary announcing a meeting Monday morning to deal with the situation. While we were at the meeting, a minister of an indigenous church in Ali Mountain, one of the most severely affected areas, phoned and told us that the only road to their village had been washed out. It had been three days and the whole community had run out of food and supplies although there was a grocery store in the village. The owner really could not give away all his inventory for free. The minister was wondering if the church could do something to help. The Associate General Secretary, The Rev. Lyim, who answered the phone, made an instant decision and told the minister to assure the owner of the store that the church would purchase everything he had in the store and asked him to distribute food and supplies to all villagers. I was deeply moved and thank God that someone could make such a decision without calling a committee meeting first!

The PCT has received letters and donations from about forty churches abroad, expressing their concerns for the damage and victims in the disaster. We have also received letters and donations from a few non-church organizations. Most of them say that the reason they send their donations to the PCT is because they are confident that the denomination will use their money properly for the welfare of the victims. I translated these letters of concerns and encouragement from English to Chinese and post them on the Chinese website so that the members of the PCT could read them and be proud of their church, as I am.

The problem that the PCT faces now is with the government. The indigenous people who lost their houses and properties in the disaster wish to return to their original tribal land to rebuild their lives. The church understands and respects their identification with and emotional attachment to the land that they have resided on for generations. But the government wants to move them to somewhere “safe”, and will not allow them to return to their tribal land. Once they are forced to live elsewhere, the indigenous people will lose the uniqueness of their cultures and way of life. And finding suitable occupations would be an immediate problem they will have to face. The church is negotiating with the government and hopes that some mutually acceptable way can be found so that these people can return to live on their land. Please remember the PCT and people affected in your prayers.

The PCT also makes efforts in evangelism. They are promoting the “one-leads-one” movement, encouraging each member to lead one person to Christ. In 2007, there were 9,559 persons baptized in the PCT churches. The church also publishes “Read the Bible with New Eyes”, a quarterly devotional guide, for personal devotion and group Bible study. It is widely used. The circulation of the most recent issue is 47,500 copies.

Personally, I feel my work with this church is quite rewarding. As well as working in the office every day, I have also visited many congregations, caught up with old friends (both our age and the time we have known each other) and made many new ones. I have tried to visit one indigenous congregation, with a different tribe, per month. This is arranged by the Indigenous

Ministry Committee. It has been a wonderful learning experience for me. Not only do I learn about their cultures, but I have been forced to preach in Mandarin. I had not preached in Mandarin for nearly forty years. I found it hard at the beginning, but it is getting better. I was told that there are over 30 different dialects among the indigenous people, but most of them do know Mandarin.

I am grateful to have received some greeting cards and emails last Christmas from AMS and WMS groups. Thank you, ladies, for your prayers and support. Often have I been asked as to how long I plan to stay and work in Taiwan? I really do not have an answer to such a “difficult” question. The General Secretary gave me a certificate and specified that, as far as the PCT is concerned, I have “no term limit”. But he told me that “no term limit” means two things: “You can stay as long as you want”, and “We can tell you to go home anytime we want”. So, I guess we will have to wait and see! Thank you and God Bless!

EUROPE

Mr. Brian Johnston, English and Music Teacher, Theological Seminary of the Hungarian Reformed Church, Romania: The month of January is often one of the slower months as many of the pastors are recovering from the huge workload involved at Christmas and the students have their major exam period at this time. Services are held not only on December 25th but also on the two days after. In some cases theological students are able to help but in the smaller communities the pastor must manage alone. The same is true at Easter and Pentecost.

This year with a tremendous amount of preparation on the part of some of the professors, the Institute reached “university status”. It required me to be very flexible concerning timetables, but starting the academic year in September, I was satisfied that there was sufficient time allotted for the teaching of foreign languages.

In April we put on a special Spring concert/service. Tordai Arpad preached and we were happy to have the well-known choir of the Reformed High School involved. A group of ladies from the Peterborough area were our special visitors headed by Patricia Ross from Norwood, Ontario. Benjamin Dioszegi, a very talented pianist still in high school, was a sensation. Once again the visitors were quite surprised by the students’ enthusiastic rendition of “O Canada”.

The AMS group arrived just after the Pentecost celebrations. Although they would spend more time in Ukraine, we were honoured that they could also visit us in Romania. Nagy Emese from the fifth year preached (an excerpt can be read in the January *Glad Tidings*). After a meal in the Institute, the ladies accompanied by my colleague David Pandy came to my flat for some further refreshment and a great discussion.

In late June, I assisted my former student Tokes Attila with his special children’s camp and visited two other camps. It is always rewarding to witness the work of former students who make such a difference in the spiritual life in their communities. In July, I and two students participated in a special camp in Hungary near Budapest. I was there for only a short time, but my two students remained and did a super job in combining English and religious teaching.

Also in mid-July my photo exhibition ‘Romanian Reflections’ took place in an art gallery in the centre of Cluj. This was one of the first times my exhibition was held in a non-church setting and a large variety of locals and foreigners attended throughout its duration. At the same time I also participated in a photo workshop held in a nearby village which was very beneficial for me in making contacts with both professional photographers and talented students.

I spent time in Canada in August and although not an official visit I was greatly encouraged by my wonderful colleagues in International Ministries, also having quality time with family members was a great benefit. This relaxation time energized me in going back to Romania and in continuing my work at the Theological Institute. This past semester was for sure my most active and productive to date.

The choir had many excursions in October and November and various octets’ from the choir served six congregations with their mission through song. In mid-November a special weekend tour featuring the whole choir took place in the Timisoara (Temesvar) area. Many Canadians will remember that the 1989 Romanian Revolution was “sparked” in Timisoara just before Christmas by former bishop Laszlo Tokes. The excursion was expertly planned by fifth year

student Jozsa Ferenc and we were able to participate in three services/concerts in three quite varied congregations.

In the past it has been my custom to organize an opera gala in early December. However, this year I decided to postpone that event until late February, at a less busy time. In its place I organized an Advent Concert on December 11th which was very well attended. I was grateful for the chance for both my students and myself to focus more on the essence of Advent. We were able to sing Silent Night in four languages involving audience participation. In the same weekend the choir participated in the inauguration of the English Ministry's first English service. Pastors Michael and Terri Church from the Lutheran Church in the USA are leading the ministry and it will be yet another opportunity for my students to advance their English skills in a religious setting. On Christmas Day, I attended a special service in a Transylvanian village which involved a huge number of children and youth.

I was greatly inspired this year by the large number of Canadian visitors but also by many others who are supporting my work through "Share the Gift of Music in Romania".

Dr. David Pandy-Szekeres, Reformed Church of Sub-Carpathian Ukraine (RCCU), Ukraine: For the people of Ukraine the past year has been marked by continued economic hardship. One source of these difficulties is said to be the unavoidable fallout from the worldwide economic crisis as it has lapped up to Ukraine's shores. More insidious and erosive, however, has been the accumulated effect of domestic political stand-offs, inefficiency, bureaucratic over-regulation and corruption found at most levels of government and at its associated agencies. Presidential elections are scheduled in the first week of February 2010 but the electorate sees little hope of any change forthcoming. The players in the running are always the same; it is only their positions and political titles which change. The cultural and financial perspectives of the ethnic minorities and their institutions have become increasingly tenuous and in this way the Reformed Church of the Sub-Carpathian Ukraine (RCCU) community continues to be, in many ways, hard-pressed.

After having successfully completed negotiations in the early spring with a Dutch group, GypsyMission, Netherlands, interested in supporting mission work in the sub-Carpathian region where the RCCU functions, with their financial support we were able to launch several projects which focus on sharing the gospel message with and improving the life-conditions of Roma/Gypsy communities.

The site for one of the new initiatives was in the village of Nagyberég. The local missionary Ferenc Homoki, who had already begun to regularly visit the Roma/Gypsy community here since his arrival in September 2008, was invited to help expand activities beyond the on-going regular worship services and Bible study sessions which he had been leading. Given that the Roma/Gypsy parents cited the horrible condition of the road (it turns into a sea of mud in the wake of every rainfall) as that which prevents their children from attending school, it was decided that the road leading from the Roma/Gypsy encampment to the adjacent town was to be upgraded in the summer months. Ferenc organized and supervised this work, making sure that all the necessary different grades of gravel were delivered and worked into the ground. He was able to organize the men of the community into work teams to spread the gravel where necessary and dig a good part of the drainage ditches on either side of the road. The completed road was inaugurated with a special occasion of worship and from then on ensured easy access to the town. By the time school started in the fall, Ferenc had also organized a "school" for the children of this community who had not bothered to attend school. For twelve such children, a teacher was hired to teach reading, writing and arithmetic and Ferenc and his wife Dianna ensure the Christian education and homework assistance. Plans are in the works to construct a multi-purpose building for this community which will serve principally as a place of worship and as a facility for a kindergarten class.

The site of the second significant initiative is the Roma/Gypsy community in the town of Mezővári where, in previous years, the local RCCU congregation had expended effort to reach this community but eventually ran out of steam. This year they decided to launch a kindergarten here. Within a few months a family home was purchased and renovated so that by September the half-day kindergarten was up and running with two groups of seventeen children each under the able leadership of RCCU members. In the afternoon a small worship service for the local

community is followed by homework assistance and educational programs for pupils and students.

The work and situation of the other missionaries still linked to my formal or informal supervision remains what it was in previous years. Discounting the occasional ups and downs encountered in their work at their varied postings with varied people, they remain steadfast in their vision and in the carrying out of their duties.

It is in the domain of mission to the Roma/Gypsy community that we are in the midst of creating a semblance of organization and unity among all those involved in this particular line of work, something which is long overdue. The relevant programs and institutions have continuously increased and expanded over the years. Among these, there are now six elementary “assistance” schools operated in cooperation with the RCCU for Roma/Gypsy children and there are five such kindergartens. Close to fifty individuals serve as pastors, instructors, supervisors or assistants in these different institutions and in those activities which have as a principal purpose the sharing of the Gospel.

For the RCCU schools, the simple requirement of completing the academic year of 2008 was not something which could be taken for granted this past year. The financial outlook was already precarious at the beginning of the school year but when, in December 2008, the state authorities threatened to terminate subsidizing the teaching staff’s wages in the RCCU secondary school in Nagydobrony, a large cloud of uncertainty began to hover over the future of the RCCU schools. The church leadership entered into negotiations with the state authorities to try to resolve the issue. The authorities pointed to a law which excluded the subsidizing of schools which are not state-operated. The church leaders requested an interpretation of the law in question from the national minister of education. The minister’s interpretation reiterated that of the regional authorities. As a possible solution within the existing legal framework pertaining to educational institutions, the regional authorities offered to continue and even significantly increase the financing of the institution on the condition that the school’s founding and registration documents were modified and the school re-registered as a state school. The church leaders were not particularly enthused by this possibility, therefore they continued to pursue negotiations at different levels and were able to eke out an agreement for the subsidization to be continued until the end of the school year. Additional financial assistance arrived from church partners in the Netherlands and two grants were secured from Hungarian government sources, this proving to be sufficient to complete the academic year. One hundred eighteen students were awarded graduation diplomas by the four RCCU schools but, unfortunately, only seventy percent of them were granted admission to a college or university. The recent state requirement that such examinations can only be administered in the Ukrainian language puts these Hungarian students and communities at a significant disadvantage to their native Ukrainian-speaking counterparts.

By late August the state authorities had given official notice to the RCCU secondary schools in both Nagyberg and Péterfalva that, like the school in Nagydobrony, they also would no longer receive any further subsidies from the Ukrainian state. Despite not having sufficient funds to ensure operations for the new school year beginning in September, all four RCCU schools launched into the first term. This was followed by a flurry of negotiations with Hungarian government authorities who advised against modifying the status of the schools in order to benefit from Ukrainian state financing. The general consensus within the ranks of both the Hungarian authorities and the RCCU was that a change of status would be equivalent to losing both the Christian Reformed and the Hungarian ethnic character of the schools. With this said, the Hungarian authorities also promised to provide a significant amount of financial assistance. Given that additional funding has arrived from many different sources, with significant amounts from the Reformed Church in Hungary, the Women’s Missionary Society of The Presbyterian Church in Canada, a church partner in the Netherlands, supporters in the United States of America and from grants secured from Hungarian state foundations, it would appear that there is close to the amount needed to complete the 2009-10 school year. Nonetheless, there is much work to be done in this area to better ensure the future of these schools. To address this, a new school affairs work-committee was recently established in order to formulate and coordinate the necessary strategy.

Construction of the new building for the RCCU secondary school in Nagyberg was begun in the summer and has progressed well, thanks to a generous donation from the Southern Synod of

the United Reformed Church of Great Britain. Further funding has been promised by the Hungarian government and if all goes well, the building (which will include student dormitories, a gymnasium, supervisory teacher rooms and the school cafeteria and kitchen) is to be completed by late autumn of this year. The RCCU secondary school in Nagydobrony will also embark on a construction project this spring, replacing a structurally defective wing with a new one. The new building will house the school cafeteria and kitchen, a classroom and student dormitories.

Substantial progress has been made during this past year in the developing of the Terra Dei Foundation's model farm. Three fifty-meter long greenhouses now stand and serve for the growing of farm market vegetables. Multiple varieties of each vegetable are grown and thus visible to farmers to assist them in deciding which vegetables are best suited to their particular needs and goals. Several field days were organized here this past year, all were well-attended. The planting of another four hundred fruit trees is scheduled for this spring.

The Foundation has submitted program proposals in adult education and agricultural consulting services in co-operation with other organizations in Hungary in hopes of securing European Union grant funding support. Although no final decisions have been issued at this time, one of the grant application proposals has already cleared several hurdles towards gaining acceptance. Should the proposal be accepted, it will result in expanded cooperation with other agricultural consulting organizations throughout the region and it will also provide an opportunity for the model farm to have access to energy produced from organic refuse.

The second and final phase of a Dorcas International Aid project was successfully completed this year. It consisted of providing potable water from drilled wells and public health, HIV/Aids and personal hygiene instruction for ten Roma/Gypsy communities. As a corollary, latrines were also delivered to 120 needy families of these communities.

A group of eight ladies from several Presbyterian Church in Canada congregations in the Norwood-Peterborough area, under the able direction of Patricia Ross (mother of Steve Ross, my former colleague here in Ukraine), arrived for a one week visit at the end of April to our different mission sites. In June, six members of the Atlantic Mission Society (PCC) came to participate in an eight-day experience tour. With both groups we began by visiting fellow missionary Brian Johnston in Kolozsvár/Cluj (Rumania) who welcomed us in his usual wonderful style within the context of an evening of musical performance and participation at the United Protestant Seminary. From there the groups travelled to Ukraine where visits to the different mission sites of the RCCU helped them gain a practical understanding of some of the work in which I participate. The AMS group even spent a day themselves doing some manual labour at the Terra Dei model farm site.

A group from the Covington (Virginia) congregation of the PC(USA) also came during the course of the summer to pay a brief visit to the school for Roma/Gypsy children in the village of Nagydobrony. This has been a project which they have been supporting for many years and are always happy to visit the children and their families who benefit from this educational program.

The two boys changed schools this year. They enrolled in the seventh grade of the secondary school of the Reformed Church College in Sárospatak where they are having their ups and downs: new school, new teachers and a new style of learning. Julie continues her studies in the same school, now in the fourth grade. Their days are full between school, music school and extracurricular activities. Anna herself is busier than ever trying to keep up with everything which is needed as background support in all of these activities. Whenever possible, she also assists in communication needs associated with my work and pens an article or two about things touching on our mission work for different publications.

My younger brother's eldest daughter, Sári, paid us a visit during her school's spring break. She had wanted to combine a school trip to France with a visit to the missionary sites where I work. Things worked out well for her as she took on conversational teaching duties for a few days in the RCCU school in Nagyberég. In this way, she was able to make direct contact with students in her own age group and consequently gain a good insight into their lives and the challenges they face.

In October I was asked to conduct the funeral service of my mother's younger sister, who passed away in her 80th year in Budapest. She was the last of my mother's immediate family and with her departure, an entire generation has now moved on. We are now the senior generation. And thus, even as we work and toil in the fields where the Lord has led us, we ourselves live our days in the knowledge that all men are grass, and all their glory is like the flowers of the field; the grass withers and the flowers fall because the breath of the Lord blows on them. (Isaiah 40: 6-7)

Mary Gorombey, Reformed Church in Hungary: In 2009, I continued to work for the refugee ministry of the Reformed Church in Hungary. After returning to Hungary from being home in Canada for the holidays, I discovered that one of our young people had disappeared. He decided to go to Western Europe for the Christmas break and did not return. This is something that refugees do often. They are not allowed to legally reside in another country without proper residence permission, but they try to live illegally. If they are caught, they are quickly returned to the country of their legal residence, in this case Hungary. Unfortunately, because of the duration of this boy's departure, he could not continue to study in our program and returned to the Home for Unaccompanied Minors and attended school there.

My students eagerly awaited my return. I continued to teach Hungarian to refugees and migrants until the summer. Our numbers ranged from five and grew often to 12 people on a given evening. It was a great blessing to see South Korean executives' wives mix with refugees. The classes were great fun with lots of laughter and good times.

I was also eager to return to tutoring our nurses' aide student. She had a state exam in February and we studied intensively for it. She passed the exam and could continue on to do her practicum. There she really excelled. Her teachers, her classmates, the nurses at the various hospitals and the patients were all very impressed by her and were quick to look past the colour of her skin and the fact that her Hungarian was not perfect and see that they had a gifted nurse with them.

Zeki a Somali boy to whom I had been teaching Hungarian, in the evenings and afternoons had been studying for his citizenship exam. In March, he successfully wrote the exam. We were all very proud of him.

In January, we expanded our school program by increasing the half time social worker position to full time. This left us having to hire a new social worker as our existing one could not remain on full time. We hired Arpad who fit in perfectly to our team.

We had more participation from our youth on our spring retreat. We visited the city of Eger located in the northeast of the country. This city is famous for the role it played in defending Hungary from Turkish occupation. We were able to visit the fortress where a famous battle took place. We also visited the Minaret. Its mosque was, unfortunately, destroyed. We were able to engage in interfaith dialogue with the young people about the differences and similarities between Islam and Christianity. We all had great fun going to the local bath/swimming pool. On Sunday we visited the local cathedral. This trip, we felt, served as a tremendous breakthrough in working with our "new" Somali boys. In the months prior to this retreat, the boys were very mistrustful of us and at times they were very hostile and uncooperative. With this retreat, they saw that we genuinely cared for them, could have fun with them and that we could be trusted.

The Refugee Ministry won a grant from the European Integration Fund enabling us to visit other European countries in order to see what was being done in terms of migrant/refugee integration in those countries. Four groups of teachers, social workers and immigrant workers went to one of four selected locations: Berlin, Koln, the Czech Republic and Denmark. I was responsible for organizing the Czech trip. We travelled by minivan to Brno and Prague and met with various churches and secular organization and NGO's working with immigrant integration. We even got to meet with the Ministry of Education and were able to visit some schools. It was a little odd to have to work together with a group of people most of whom were formerly unknown to me, but on our first day together, our car was broken into in Brno with some things stolen, and that experience helped to bond our group together.

There was a time for joy and thankfulness as one of our students, an Iraqi girl successfully graduated from elementary school (grade 8) and was accepted into high school. Here, children

have to apply to high school, just like at home kids would apply for post secondary education. So, we were very proud of Rita as she was accepted into a pretty good high school.

At the end of June, we had another grant application due. This was a grant from the European Refugee Fund, the organization which is the source of most of our funding. We spent May and June working on the grant application. Fortunately, the written format was not much different than what we had written before. It was only our budget that needed to increase, as it was our hope that we could increase the number of youth we wished to work with.

During the summer we continued to work with those youth who wished to study during the summer. One new Afghan boy was referred to us who wanted to complete the school leaving exam in the next academic year. I helped work with him to learn history.

This past summer the Reformed Church organized a youth festival called Startpoint in which we took part. There was an evening service where refugees were one aspect of ministry that was focussed upon. We wrote a brief liturgical piece and performed it in the service. It was a good experience as it helped to raise awareness of refugee issues and their difficulty in finding a home in a strange land like Hungary. Starpoint was also good in that it brought together youth interested in Christianity and for this reason it was very encouraging to us who work for the church and often wonder where the younger generation is, and whether the Church can reach them. Lastly, the festival was good for my own spiritual growth with great speakers, praise and fellowship.

Shortly after Starpoint, I attended an English camp organized in the village of Hejce. This camp is supported by EEFC (Eastern Europe for Christ). I helped with the English teaching, translation and I also led a small group. I really enjoyed my time here too. Considering that I didn't know anyone and was referred to the camp staff by my colleague, I really enjoyed myself. Here too, I felt spiritually filled and also felt I was able to give and not only receive. It was a tremendous camp.

In August, we organized a retreat for our school program kids. It was very difficult to gather the youth together because we set the date to be during Ramadan. For this reason the turnout was low but, the small group was very good together. We had a great time visiting the Danube bend area including Esztergom, the seat of the Archbishop of Hungary. We were also able to go to the local bath/swimming pool. There, too, we all had a great time.

As part of the expansion of our program we hired a school teacher to help with tutoring the kids. We also increased the number of youth we were able to help by five making the total number of young people we work with, 20. Unfortunately, I could not be there to help with the beginning of the school year because from September to November I was on deputation in Canada.

This time at home was a tremendous blessing allowing me to travel literally coast to coast and meet the folks who support my work and to share with those who hadn't yet heard. I thoroughly enjoyed the hospitality of all the congregations, WMS groups and families I had the pleasure of meeting. I would like to extend my heartfelt thanks to all for their welcome, hospitality and support. May God bless your support of me and bring fruit to my ministry.

When I returned in November, I was faced with the dilemma of finding a place to stay. Thankfully, my friend and colleague allowed me to stay with her until I got settled. Then the remainder of December was spent settling back, trying to find my place in the team of colleagues. I also needed to get to know our new students. Soon after my arrival, however, Christmas was upon us and things slowed down until the new year.

I could characterize the past year as one where I was able to find my place and develop. It was also one where I could share with people about my work and gain affirmation that I was suited to what I was doing and that it was valuable. I praise God for that and I continue to ask for his blessing and leading in the coming year.

The Rev. Daniel Cho
Convener

The Rev. Dr. Richard W. Fee
General Secretary

MACLEAN ESTATE COMMITTEE

To the Venerable, the 136th General Assembly:

The Maclean Estate Committee was established to be responsible for the property which was bequeathed to The Presbyterian Church in Canada by Colonel J. B. Maclean (the founder of Maclean-Hunter Publishing). The 250 acres of land are located near the village of Crieff in the Township of Puslinch, west of Toronto and south of Guelph. In a scenic rural setting, Crieff Hills Community provides a retreat and conference centre which is used by Presbyterians along with many other denominations, non-profit organizations, groups of friends and businesses.

While the Maclean Estate Committee is responsible for supervising the overall affairs of Crieff, the day to day operations are looked after by the Managing Director, Lawrence Pentelow, and the dedicated staff. Lawrence has done an excellent job in managing Crieff as well as leading in the planning for the future of Crieff. The Presbyterian Church in Canada is exceptionally well served by the skills, commitment and passion that Lawrence brings to his position as Managing Director and by the commitment, hard work and dedication to Crieff shown by Lawrence, Marylu and all of the staff.

Lawrence began as the Managing Director in 2003, and continues to work with the committee to make Crieff the “Centre of Choice” for Presbyterians and other groups. He has continued to emphasize hospitality, both with his own personal example as well as that of the excellent staff he oversees. Active hosting for all staff at Crieff means being there to support and offer assistance from arrival to departure.

The Maclean Estate Committee is a dedicated group of individuals who meet four times annually and participate in an annual planning retreat, and who give many additional hours to Crieff in assisting with programs and activities. We are fortunate to have such a dedicated and capable group of people who take their stewardship of the resource which is Crieff very seriously and do so with great commitment and enthusiasm.

Crieff Hills is committed to providing facilities and programs in “a place apart” for the benefit of individuals, congregations and groups within The Presbyterian Church in Canada and others. During this past year 740 groups came to Crieff Hills as guests. Depending on the season, this represents from 60 to 100 groups in a single month.

It is difficult to encapsulate everything that goes on at Crieff. From weekend retreats through conferences, day trips, community events, programs in partnership with community and church groups, family events and an ever expanding range of programs, Crieff fulfills its mandate as a centre open and available to those who wish to take advantage of its beautiful setting, its comfortable accommodations and its excellent food. Approximately 50 acres of the 250 acre property has been developed and the balance remains in a natural state available for hiking and the appreciation of nature.

Many visitors arrive from Presbyterian churches and their organizations along with groups from most other denominations and their associated groups.

For example, in a two month period in 2009 we registered these national Presbyterian events: Assembly Council, Life and Mission Agency Committee, WMS, Synod Regional Staff Conveners, Order of Diaconal Ministries and the Guidance Conference. There were also 112 churches or related groups and 11 quilting functions. The following list is a sample of some of the other groups that came to Crieff over that same two month period:

Yonge Street Mission; Write Advice; Ontario Association of Marriage & Family; Toronto Guild of Stitchery; KW Community Orchestra; Happy Hoofers; Harbortown Sound Men’s Choir; Smithville Christian High School; Bramalea Trefoil; Shekinah Tabernacle; Renewal Fellowship; Clergy Care and Congregational Health; 2 Gals Scrappin; Guelph Community Health Centre; Alcoholics Anonymous; Toronto Youth for Christ; Navigators – Along Side Women; 4H; Fairview Mennonite Home Staff; Brock University; Synod of Central, Northeastern Ontario and Bermuda annual meeting; and Bridgeway Family Homes.

In addition to our planning for the future of Crieff, described in part below, we are also working on more planning of programs both in conjunction with other groups and as Crieff sponsored

projects. A good example is with Friendship Ministries which is focused on “Nurturing the spiritual growth of people with Intellectual Disabilities in the context of personal and meaningful relations”. We are very excited about the capacity at Crieff to host and take part in a wide range of programs and activities, because the property and facilities are so amenable to them. As a specific example, the staff at Crieff have worked with several local congregations over the past years to host and stage a Living Bethlehem which has been very well received. Our Christmas lunches have also been a real joy.

DEVELOPMENT PROJECT

We have reported over the last few years about the plans to add and renovate facilities at Crieff with the goals of being able to accommodate larger groups as well as to provide additional space for individual retreats, study and quiet reflection. Our plans culminated in a two phase program for the facilities. In the First Phase, a new retreat house will be built containing six self-contained suites and an open common area for day guests. Fundraising has been ongoing for Phase One during this past year, and we are in the position that we expect to break ground for the construction of this building in May, 2010. We also hope to make renovations on the Conference Hall in this phase to provide better use of the space.

Phase Two of the development will occur as funds permit. This is a larger project to expand and renovate the Conference Hall and to provide more accommodation adjacent to it. We will undertake Phase Two as resources permit.

CAPITAL CAMPAIGN

To date, the capital campaign for Phase One of the development has raised \$350,000 in cash and pledges, and we anticipate a further \$250,000 during this year. With these funds, and with the ability to borrow to cover costs during construction and until pledges are received, we are confident to proceed with Phase One. The capital campaign will continue as we complete Phase One and anticipate the commencement of Phase Two.

The committee, in conjunction with Lawrence Pentelow and the Crieff staff, continue to be committed to the stewardship of the Crieff Hills Community and to its continuing growth as it serves the Presbyterian community and the larger community. God has been good to us in giving us the opportunity to hold and enjoy this treasured resource, the Crieff Hills Community. We will continue this stewardship so that it will continue to be a “place apart” to come together. We invite you to visit our website at www.crieffhills.com or to contact us at 1-800-884-1525.

Recommendation No. 1 (adopted, p. 31)

That congregations and presbyteries, knowing that Crieff Hills serves the national church, be encouraged to support the “BUILDING a place apart” Capital Campaign.

Recommendation No. 2 (adopted, p. 31)

That congregations in presbyteries located within a reasonable distance of Crieff be encouraged to promote the programs and the facilities at Crieff Hills Community as a preferred location for their seminars, retreats and conferences.

Recommendation No. 3 (adopted, p. 31)

That clergy, other church workers and lay persons be encouraged to take advantage of the new personal retreat facility for study and renewal.

Jarvis Sheridan
Convener

Lawrence Pentelow
Managing Director

NOMINATIONS – 2010

MODERATOR OF 136TH GENERAL ASSEMBLY

The Rev. Dr. Lonnie S. Atkinson
The Rev. Dr. G. Cameron Brett
The Rev. Calvin B. Brown
The Rev. Andrew s. Burnand
The Rev. Dr. Jonathan Dent
Ms. Lisbeth Duncan

Paris
East Toronto
Paris
Central Alberta
Seaway Glengarry, Kamloops, Newfoundland
Peace River

The Rev. Dr. Patricia Dutcher-Walls	Kootenay, Westminster, East Toronto
The Rev. Dr. Herbert F. Gale	Montreal, Waterloo Wellington
The Rev. Dr. H.D. Rick Horst	Halifax-Lunenburg
The Rev. Dr. Andrew J.R. Johnston	Cape Breton
The Rev. Robert H. Kerr	Vancouver Island
The Rev. C. Ian McLean	Seaway-Glengarry
Mr. David Phillips	Pickering
The Rev. Dr. D. Ian Victor	Kootenay
The Rev. Dr. Glynis R. Williams	Pictou

PENSION AND BENEFITS BOARD

To the Venerable, the 136th General Assembly:

The Pension and Benefits Board had its regular meetings in October and March and is planning to meet again by conference call in May. There were also meetings of the various subcommittees and many consultations by e-mail and telephone.

CHANGES IN THE STATUS OF MEMBERS OF THE PENSION PLAN

Applications to Receive Pension Benefits

2009

April	Mr. Wayne Reid	September	The Rev. Noel C. Gordon
	The Rev. Donald Shephard		The Rev. Charlotte M. Stuart
May	The Rev. Victor Shepherd		Mrs. Margaret H. Miller
	The Rev. John Fair		The Rev. David C.H. Pan
	The Rev. Kaja Muhm		Mrs. Pushpa K. Sharman
	The Rev. Dr. David Ronald Foubister	October	The Rev. Michael Barnes
July	Mrs. Kathleen Gibson		The Rev. Aziz Bassous
	The Rev. Robin Ross	November	The Rev. Bokgyoum Joanne Kim
August	The Rev. Karen Hincke		The Rev. Kees J. Vandermeij
	Mrs. Jacqueline P. Ryzak		The Rev. John C. Henderson
	The Rev. Dr. Terence P. Hibbert		
	The Rev. James M. Patterson		

2010

January	The Rev. Linda R. Berdan	March	The Rev. Robert Docherty
	Mr. Gary C. Coombs		Mr. John R. Haas
	The Rev. Donald K. Lindsay		The Rev. W. Roderick Lewis
	Mrs. Sandra L. Sowerby	April	The Rev. Peter M. Szabo
February	The Rev. Dr. Raymond Hodgson		Mr. James McKenzie
			The Rev. Magdy Sedra

Pensioners Deceased

2009

Feb. 16	The Rev. Douglas Anderson	July 13	Mrs. Jean B. Muir
Mar. 14	The Rev. Dr. William Oliver Nugent	July 21	Mrs. Winnifred Bean
Mar. 22	Mrs. E. Joy Hann	Aug. 5	Ms. Georgine G. Caldwell
Mar. 22	Mrs. Jean Taylor	Aug. 21	Mrs. Christina L. Patterson
Apr. 10	The Rev. Robert Lewis Inglis	Aug. 25	Mrs. Nina Robson
Apr. 20	The Rev. Lawrence Cowper	Sept. 2	Mr. Lloyd J. Coleman
Apr. 23	Mrs. Isabel G. Hales	Sept. 5	The Rev. Kenneth J. Rowland
May 4	Mrs. Nastia Adams	Sept. 13	The Rev. Lois C. Johnson
May 17	Mrs. Ethel Miller	Oct. 8	The Rev. J. Dean Smith
Jun. 16	Mrs. Mary L. Jack	Oct. 18	The Rev. George A. Johnston
July 1	The Rev. M.H. Ross Manthorpe	Nov. 20	The Rev. Kyung Nam Park
July 2	Mrs. Erzsebet Nagy	Nov. 26	The Rev. Andrew Duncan
July 11	Mrs. Molly Doka	Dec. 4	The Rev. Gordon W.C. Brett

2010

Jan. 8 The Rev. Craig A. Cribar
Jan. 20 Mrs. Dorothy K. Taylor

Jan. 31 Mrs. Margaret Mitchell
Feb. 4 The Rev. C. Sheldon Hastings

Active Members Deceased

2009

Apr. 25 The Rev. Dr. Linda Brown Ewing

2010

Feb. 21 The Rev. Kenneth Wild

Recommendation No. 1 (adopted, 22)

That the action of the Pension and Benefits Board in approving applications for pension benefits be sustained.

FINANCIAL MARKETS

The pension fund has shown signs of recovery throughout 2009. The value of the fund's investments has increased 12.76% in 2009 with much of the increase coming in the final quarter of the year. It is important to remember that the pension is based on a formula and is not directly related to the performance of the investments in the fund and that the pension members have earned to date is guaranteed. The pension fund investments are managed by the Trustee Board and are reviewed by their investment committee regularly.

NO COST OF LIVING INCREASE

The board received a report from the actuary on the estimated financial status of the Pension Fund at December 31, 2009 which indicated a solvency deficiency of approximately \$12,000,000. This estimated deficiency means that the board is not able to grant a cost of living increase for 2011.

MONTHLY PENSION REMITTANCES

The pension plan is subject to the legislation found in the Pension Benefits Act of Ontario and Regulation 909. This regulation stipulates that all employer contributions and all amounts withheld from employees by payroll deduction must be paid/remitted to the pension fund within 30 days following the month in which they are payable/deducted. The board encourages all employers to comply with this legal requirement.

HEALTH AND DENTAL PLAN

The board reminds all members of the church's pension and benefit plans that participation in these is compulsory for all professional church workers and more specifically, enrolment is required in the health and dental plan for professional church workers who work 50% time or more. This plan is not an insurance policy but pools the funds received to provide benefits to the members.

RETIREMENT PLANNING

The board strongly recommends that each member of the plan obtain financial advice as they carefully consider their future financial needs. This pension is only one part of a retirement plan that includes government pensions and personal savings.

SOFTWARE UPGRADE AND ANNUAL STATEMENTS

The upgrade of the pension administration software has been completed. Many members of the plan will have noticed the change in the appearance of the annual pension statement. Members will also have received a new annual group benefits statement. This statement outlines the life insurance coverage and the health and dental benefits that are specific to each member. The board encourages each member to review their annual pension and group benefits statements carefully and to contact the Pension and Benefits Office if any discrepancies are found.

BEQUEST FUND

The Pension and Benefits Board administers a fund of money that has been contributed over the past years for the support of pensioners. This money is not part of the Pension Fund. It is used

to make payments to those retired members and their surviving spouses who have served the church as ministers and missionaries but who receive very little retirement income.

The board welcomes further bequests and gifts to this fund. It also welcomes the names of those retired members who could benefit from assistance from this fund. The board encourages the presbytery clerks to forward the names of potential recipients to the Pension and Benefits Office.

OTHER MATTERS

There are no changes to report in any provincial pension legislation during the year.

RETIRING MEMBER OF THE BOARD

Mr. James Robb and Ms. Carrie Thornton will be leaving the board this year, having served as members for six years. The board expresses gratitude to the two members for their expertise and diligent contributions to the work of the board and its various sub-committees and to Ms. Thornton for her leadership as convener for the past two years.

The very capable team of staff members in the Pension and Benefits Office includes the Senior Administrator, Judy Haas, the Administrator, Nicole Jeffery and the Pension and Benefits Clerks, Liane Maki and Olive Clarke.

SUPPLEMENTARY REPORT

OVERTURE NO. 11, 2009 (A&P 2009, p. 524)

Re: Participation in the health and dental plan of ministers who are “paid up pensioners”

Overture No. 11, 2009 would have ‘paid up pensioners’ be granted access to the retiree health and dental plan on the basis of their cognate connection to the church and presbytery membership. As the overture points out, some cognate employers participate in the church’s pension and benefits plans while some cognate employers provide their own benefits, however, not all employers provide retiree health and dental benefits.

A ‘paid up pensioner’ is a former member of the church’s pension plan who at some point in their career left the employment of the church but retained equity within the pension plan as permitted under pension regulations, in order to receive a deferred pension benefit at retirement. Unfortunately, this provision is not available in health and dental plan benefits.

The retiree health and dental plan was permitted to be established as an extension of the existing active health and dental plan because specific provider criterion was met. For example, eligibility for membership in the retiree medical-dental plan is for those who retired from active membership in the existing health and dental plan and specifically only to those members retiring from the effective date of the retiree plan.

As such, the retiree plan continues to experience a predictable and steady transfer of members, as well as an affordable level of retiree premiums.

For this reason the Pension and Benefits Board recommends that the retiree health and dental plan not be opened up to ‘paid up pensioners’.

Recommendation No 2 (adopted, p. 22)

That the prayer of Overture No. 11, 2009 be not granted.

C.O. Thornton
Convener

Judy Haas
Senior Administrator

THE PRESBYTERIAN CHURCH BUILDING CORPORATION

To the Venerable, 136th General Assembly:

The Presbyterian Church Building Corporation (the “corporation”) is incorporated without share capital under the Canada Corporations Act and is a registered charity under the Income Tax Act. The corporation fulfills its charitable objectives by providing loan guarantees and loans to 19 congregations and by assisting with housing for 13 retired servants of the church.

As at December 31, 2009, the financial statements of the corporation were audited by KPMG Chartered Accountants and the Auditors' report thereon is unqualified. All required annual filings of the corporation's audited financial statements and annual renewals of its registration as a corporation, with the Government of Canada and the Provincial Governments, have been made to comply with all regulatory requirements. The management and administration of the business and affairs of the corporation are attended to daily by the General Manager and his colleague, Ms. Deborah Motton. The General Manager also serves as co-ordinator, Lending Services, for The Presbyterian Church in Canada.

ELECTION OF DIRECTORS

The by-laws of the corporation state "Directors shall be elected annually by the General Assembly from nominees of the Directors." This year's nominees for election by General Assembly as Directors of the Corporation are as follows:

Personal Profile of New Nominee

The Rev. Thomas G. Vais has a B.A. from the University of Winnipeg and a M.Div. from Knox College. In 1988-1989 he served an internship at St. Andrew's, Victoria, British Columbia, before being called to Caledonia, Ontario, where he served for 17 years. He is now one of the ministers at Thornhill, Ontario.

Recommendation No. 1 (adopted, p. 18)

That The Rev. Margaret Bell, Corunna, Ontario; The Rev. Gordon R. Haynes, Toronto, Ontario; Ms. Sheila Limerick, Toronto, Ontario; The Rev. Thomas G. Vais, Thornhill, Ontario; and Mr. Kenneth Wilson, Saskatoon, Saskatchewan, be elected Directors of the Corporation for the next four years to retire in 2014.

BOARD OF DIRECTORS OF THE PRESBYTERIAN CHURCH BUILDING CORPORATION

The incumbent directors will complete the respective terms for which they were elected and retire as follows:

Retiring in 2010: The Rev. Margaret Bell, Corunna, Ontario; The Rev. Gordon R. Haynes, Toronto, Ontario; Ms. Sheila Limerick, Toronto, Ontario; The Rev. Dr. Kenneth G. McMillan, Thornhill, Ontario; and Mr. Kenneth Wilson, Saskatoon, Saskatchewan.

Retiring in 2011: Mr. Alex R. Grant, Calgary, Alberta; Ms. Laura S. Kilgour, Rockcliffe, Ontario; Mr. Matthew G. Sams, Thornhill, Ontario; Mr. David Phillips, Uxbridge, Ontario; and Mr. Siegfried Quickert, Scarborough, Ontario.

Retiring in 2012: Judge Jamie S. Campbell, Halifax, Nova Scotia; Mr. Donald Carman, Oakville, Ontario; Ms. Joanne Instance, Winnipeg, Manitoba; The Rev. Edward W. Musson, Belleville, Ontario; and Mr. Thomas H. Thomson, Toronto, Ontario.

Retiring in 2013: Mr. William Collier, Ajax, Ontario; The Rev. Dr. Stephen C. Farris, Vancouver, British Columbia; Ms. Esther Inglis, Buckhorn, Ontario; The Rev. Dr. Basil C. Lowery, Fredericton, New Brunswick; Ms. Joycelyn MacKay, St. Laurent, Quebec; and The Rev. Dr. J.P. Ian Morrison, Scarborough, Ontario.

Siegfried Quickert
Chairman

James T. Seidler
General Manager

PRESBYTERIAN RECORD INC.

To the Venerable, the 136th General Assembly:

The *Presbyterian Record* serves Canadian Presbyterians as a voice telling our stories and highlighting our mission and development work in Canada around the world. The board of directors is pleased once again to update the story of the Presbyterian Record Inc. to commissioners in this report. For 10 years, now, the *Record* has been incorporated as an independent body, governed by its own board. Yet the magazine remains closely linked with the denomination, and the health, strength and success of The Presbyterian Church in Canada bolsters the strength of the magazine.

This has clearly been a challenging year for the denomination and thus the magazine. With every committee and agency of the church reducing budgets, the *Record* has seen a decline in advertising from church agencies. This is unfortunate, because the *Record* is still the most visible and viable communication vehicle in the denomination and consumer surveys reveal magazine advertisements are still the most trusted of all media.

Despite this, overall advertising has remained relatively strong. One particular area to highlight is direct mail marketing, whereby the advertising client mails blindly to a magazine's subscriber list, which is never disclosed to anyone outside. Johnson Insurance has been using this method to reach *Record* subscribers and the response from readers has been sufficiently encouraging that Johnson is continuing its relationship with the magazine. As part of the arrangement, Johnson has donated \$20 for every qualified request for a quote they receive from subscribers to the church's national Aboriginal Healing and Reconciliation Fund. The fund has received about \$3,500 from this plan.

Federal funding to all magazine publishers is also an important source of revenue. This has kept apace despite uncertainty about the newly created Canada Periodical Fund. Last year, the *Record* also received a generous one-time grant from the province of Ontario to help market the magazine in that province.

With so much economic uncertainty still evident last year, the response to the *Record's* fifth annual appeal was quite astonishing. The appeal is a crucial revenue source for the magazine's revenue. Yet, despite the financial pressures at every congregation and in every home, donations were up by nearly 25 per cent over 2008, raising more than \$130,000. The board extends sincere thanks to all those who support the magazine through the appeal.

Regrettably, not all the news in publishing is good. Just as consumer magazines saw advertising revenues hit hard by the changes in the economy, so too the *Record* experienced an accelerated decline in subscriptions as more congregations left the Every Home Plan. Almost every congregation said the move was made reluctantly because of declining congregational revenue, but that the leadership supports the magazine. Of course, as circulation declines, so does subscription revenue.

As a result, and based on General Assembly's endorsement last year of the Every Home Plan, the *Record* contacted about 200 congregations not on the plan, seeking their congregational lists for a one-time use to mail members with an exclusive offer. This was followed up with a telephone campaign that had just begun at the time of writing this report.

The most important feature about this offer is that it places no burden on the congregation's finances to pay for subscriptions and there is virtually no administration involved. The *Record* is now able to bill subscribers directly and manage their address changes. We hope that if your church received this offer, you will help by allowing us the chance to share the magazine directly with the people in your congregation.

Of course, no magazine succeeds if it isn't an attractive and engaging read. The board is grateful to the small team that produces such a fine magazine in content and design.

One of the goals of the *Record* is to encourage voices from within the church. This is evident not only in the wide variety of writers in the magazine but also on our website, presbyterianrecord.ca, which now permits readers to make comments about the stories they read. We have also added exclusively online columnists from the ranks of Canadian Presbyterians, writing on song and music, faith and spirituality, the life of senior members of the church, and Christian parenting. In all these ways, we are speaking to an increasingly sophisticated population within the church and making the *Presbyterian Record* even more of a living conversation among the people of the church from coast to coast.

THE BOARD OF DIRECTORS

The incumbent directors are listed below, with the year of initial appointment in brackets:

Retiring 2010: Mr. David Blaikie, Halifax (2007); Ms. Brooke Klassen, Saskatoon, Saskatchewan (2007); The Rev. Fred Speckeen, Kelowna, British Columbia (2007); Ms. Sandra Demson, Toronto, Ontario (2005).

Retiring 2011: Ms. Mary Chudley, Hillsburgh, Ontario (2005); Mr. Duncan Cowie, Aurora, Ontario (2007).

Retiring 2012: Ms. Alison Toscano, Unionville, Ontario (2006); Mr. Michael Munnik, Ottawa (convener) (2006); Mr. Norm Diffey, Windsor, Ontario (2009); Rev. Maria Lallouet, Welland, Ontario (2009).

ELECTION OF DIRECTORS

As noted in the last year’s report to General Assembly, the board has expanded to 12 directors from nine. There are two vacancies arising from directors who were unable to complete their full terms. Two incumbent directors, Ms. Brooke Klassen and The Rev. Fred Speckeen, have been reappointed by the board for a second three-year term.

The board will be presenting the names of four new board members in a supplementary report (see p. 29).

Michael Munnik
Convener

David Harris
Editor

REMITTS UNDER THE BARRIER ACT

To the Venerable, the 136th General Assembly:

The following are the replies from presbyteries to the remits sent down under the Barrier Act by the 2009 Assembly:

Remit A, 2009 That section 4.4 of the Book of Forms be amended to read as follows and be submitted to presbyteries under the Barrier Act (Clerks of Assembly, Rec. No. 9, A&P 2009, p. 269, 17):

4.4 However, it is competent for a court to remit, from time to time, particular business to “a delegated court”, or commission, with power to issue. Members of commissions shall normally be drawn from the appointing court and shall be ministers of The Presbyterian Church in Canada, members of the Order of Diaconal Ministries, or elders serving on a session.

Approved: 41 presbyteries (1,271 ministers/diaconal ministers/elders on constituent roll*)
Cape Breton, Newfoundland, Halifax & Lunenburg, New Brunswick, Prince Edward Island, Quebec, Montreal, Seaway-Glengarry, Ottawa, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Pickering, East Toronto, West Toronto, Brampton, Oak Ridges, Barrie, Temiskaming, Algoma & North Bay, Waterloo-Wellington, Hamilton, Niagara, Paris, London, Essex-Kent, Lambton-West Middlesex, Huron-Perth, Superior, Winnipeg, Brandon, Assiniboia, Peace River, Edmonton-Lakeland, Central Alberta, Calgary-Macleod, Kootenay, Kamloops, Westminster, Vancouver Island, Western Han-Ca.

Disapproved: 1 presbytery (26 ministers/diaconal ministers/elders on constituent roll*)
Pictou

No Response: 3 presbyteries (115 ministers/diaconal ministers/pastoral charges**) Eastern Han-Ca, Grey-Bruce-Maitland, Northern Saskatchewan.

Total Presbyteries: 45 (1,405 ministers/diaconal ministers/elders on constituent roll*** [see Book of Forms section 293.4])

Remit B, 2009 That section 132 of the Book of Forms be amended to read as follows and be submitted to presbyteries under the Barrier Act (Clerks of Assembly, Rec. No. 7, A&P 2009, p. 265, 17):

ELECTION, ORDINATION AND ADMISSION OF ELDERS

132. Election to the eldership is the call of God, through the congregation, for service in Christ’s Church. Since the eldership is a spiritual office concerned with the rule and pastoral oversight of the congregation, only suitable men and women should be considered. They should be committed Christians, in regular attendance at public worship, persons of sound judgment and upright character, and either knowledgeable or prepared to learn of the government of the church. (see sections 106-106.2 and 449-449.4)

132.1 The right of electing elders is vested in the professing members of the congregation.

132.2 When the session has resolved to add to the number of elders, it gives notice to the congregation. A ballot is prepared using one of two procedures:

132.2.1 Ballot of nominees

- a) The session, or a nominating committee of the session, as well as professing members of the congregation, nominate members. Nominations from members must be in writing and made by at least two persons, either separately or together.
- b) The nominating period must be spread over at least three successive Sundays.
- c) The session approves the nominees as to their suitability for eldership (see section 132) and their willingness to serve as an elder if elected.
- d) The names of all those deemed suitable and willing to serve are placed on the ballot.

132.2.2 Ballot of members

The session prepares a ballot that consists of the names of all professing members of the congregation including elders whose term of service is complete and are eligible for reelection. (see section 108)

132.3 Ballots are distributed to all professing members for voting or a congregational meeting is called, with at least two Sundays notice, for the distribution of ballots and the election of elders. A ballot must be given to any member who is unable to attend this meeting but who requests a ballot from a member of session. Such ballots are to be returned and counted with those distributed at the congregational meeting called for the election of elders.

132.4 Members shall vote for the names of those they believe should be called to the eldership. The ballot is then enclosed in a sealed envelope and the envelope is signed by the member.

132.5 Ballots shall be returned within a period determined by the session.

132.6 The session, or a committee of elders appointed by the session, shall open the envelopes and set aside the unexamined ballots. They shall destroy the envelopes and examine and count the ballots.

132.7 When a ballot of nominees is used, the session shall determine the candidates who have been elected based on the strength of congregational support demonstrated by the number of votes each one receives and the number of additional elders required.

132.8 When a ballot of members is used, the session shall determine which candidates to approach about their willingness to serve as an elder based on their suitability for the eldership (see section 132), the number of votes each one receives and the number of additional elders required. The session will cease approaching candidates once the required number of elders is reached or the list of approved candidates to be approached is exhausted.

132.9 After the election the session appoints the edict of ordination and/or admission to be read before the congregation at least ten days prior to the ordination. (see Appendix A-11)

132.10 On the day appointed for ordination, the session is constituted. If no valid objection has been made, the moderator, after the sermon, calls forward the elders-elect and puts to them the prescribed questions (see section 449). On receiving satisfactory answers, the moderator proceeds by prayer to ordain the candidates to the office of ruling elder, commending them to the grace of God for comfort, aid and

countenance in the exercise of their office. The right hand of fellowship is then given to them by the minister(s), member(s) of the Order of Diaconal Ministries, and elders in token of their taking part with their brothers and sisters in the oversight of the congregation. The newly-ordained elders and the people are suitably addressed by the moderator, and the names of the elders are added to the roll of session.

132.11 Elders previously ordained are not re-ordained but are admitted to the session. They shall reaffirm their commitment by answering the prescribed questions. (see section 449)

132.12 Elders must be ordained and/or admitted in presence of the congregation and preferably during Sunday worship.

Approved: 40 presbyteries (1,221 ministers/diaconal ministers/elders on constituent roll*)
Cape Breton, Newfoundland, Halifax & Lunenburg, New Brunswick, Prince Edward Island, Quebec, Montreal, Seaway-Glengarry, Ottawa, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Pickering, East Toronto, West Toronto, Brampton, Oak Ridges, Temiskaming, Algoma & North Bay, Waterloo-Wellington, Hamilton, Niagara, Paris, London, Essex-Kent, Lambton-West Middlesex, Huron-Perth, Superior, Winnipeg, Brandon, Assiniboia, Peace River, Edmonton-Lakeland, Central Alberta, Calgary-Macleod, Kootenay, Kamloops, Westminster, Vancouver Island, Western Han-Ca.

Disapproved: 1 presbytery (26 ministers/diaconal ministers/elders on constituent roll*)
Pictou

No Response: 4 presbyteries (165 ministers/diaconal ministers/pastoral charges**)
Barrie, Eastern Han-Ca, Grey-Bruce-Maitland, Northern Saskatchewan.

Total Presbyteries: 45 (1,405 ministers/diaconal ministers/elders on constituent roll*** [see Book of Forms section 293.4])

Remit C, 2009 That sections 201.1, 235.2 and 241.1 of the Book of Forms be amended to read as follows and be submitted to presbyteries under the Barrier Act (Clerks of Assembly, Rec. No. 10, A&P 2009, p. 270, 17):

201.1 The settlement of ministers in congregations shall always be by call and induction, shall be at a minimum of half-time service, and may be to the position of minister, lead minister (A&P 2008, p. 371), associate minister or assistant minister, but not assistant to the minister. All called and inducted ministers serve without term except assistant ministers who shall be called to a specific term of years (see 235.2, 241.1). Exceptions to this are stated supply, interim ministers, retired ministers and ministers serving under the Life and Mission Agency, who are not called, but appointed to congregational ministry and may be installed in a service of recognition. (see 213.2 and 213.3)

(Note Remit C section 201.1 was reworded as per Recommendation No. 3, p. 42, 377)

235.2 When the person being ordained and inducted is to be an assistant minister, section 235 shall be used except that after naming the presbytery, the presiding minister shall say, "I invite you to take part in this ministry with us, induct you to the pastoral charge of this congregation as assistant minister for the term of {number} years, and admit you to all the rights and privileges thereto pertaining."

241.1 When the person being inducted is to be an assistant minister, section 241 shall be used except that after naming the presbytery, the presiding minister shall say, "I induct you to the pastoral charge of this congregation as assistant minister for the term of {number} years, and admit you to all the rights and privileges thereto pertaining."

Approved: 37 presbyteries (1,159 ministers/diaconal ministers/elders on constituent roll*)
Cape Breton, Newfoundland, Halifax & Lunenburg, New Brunswick, Prince Edward Island, Quebec, Montreal, Seaway-Glengarry, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Pickering, East Toronto, West Toronto, Brampton, Oak Ridges, Barrie, Temiskaming, Algoma & North Bay, Waterloo-Wellington, Hamilton, Niagara, Paris, London, Essex-Kent, Lambton-West Middlesex, Huron-Perth, Superior, Brandon, Peace River, Edmonton-Lakeland, Central Alberta, Calgary-Macleod, Kootenay, Westminster, Vancouver Island, Western Han-Ca.

Disapproved: 5 presbytery (129 ministers/diaconal ministers/elders on constituent roll*)
Pictou, Ottawa, Winnipeg, Assiniboia, Kamloops.

No Response: 3 presbyteries (115 ministers/diaconal ministers/pastoral charges**) Eastern Han-Ca, Grey-Bruce-Maitland, Northern Saskatchewan.

Total Presbyteries: 45 (1,396 ministers/diaconal ministers/elders on constituent roll*** [see Book of Forms section 293.4])

* as reported by clerks when reporting remit response.

** estimation based upon number of pastoral charges and information regarding the roll of ministers and diaconal ministers (December 2009).

*** combination of approved, disapproved and no response.

THEOLOGICAL EDUCATION, COMMITTEE ON

To the Venerable, the 136th General Assembly:

MEMBERSHIP AND APPRECIATION

The Committee on Theological Education is grateful for the members of the church who serve on this committee. The members represent the church at large, the colleges, and the Life and Mission Agency. The committee is very grateful to the staff of the General Assembly Office who diligently support and facilitate the work of the committee.

The committee expresses its appreciation to the following members whose term on the committee will be completed with this General Assembly: Ms. Ann Campbell, Mr. Brent Ellis, The Rev. Alfred Lee and The Rev. Ian McDonald, all of whom were appointed by the Assembly. Mr. John Matheson, the retiring convener of the Board of Knox College, also completes his time on the committee. The student representatives from the colleges on the committee this year were Mr. Richard Watson (St. Andrew’s Hall/Regent College), Mr. Matthew Sams (Knox College) and Mr. Brian MacLeod (Presbyterian College).

TERMS OF REFERENCE

The mandate and membership of the Committee on Theological Education have been topics before the committee for some time. During this past year the committee began the process of developing new terms of reference that best meet the current needs of the church and the colleges. However, it is not yet prepared to present proposed revisions for the General Assembly to consider. It will continue to work on the terms of reference in the coming year.

PARISH NURSING (A&P 2004, p. 403-05, 41)

The three Canadian Presbyterian colleges (Knox College in Toronto, St. Andrew’s Hall/Vancouver School of Theology in Vancouver, and The Presbyterian College in Montreal) offer courses and programs that may be credited toward a Certificate in Reformed Principles for Parish Nurses. This certificate may be used to fulfil the requirements of the Canadian Association of Parish Nursing Ministry (CAPNM) designation as a Parish Nurse. The courses are offered through both onsite classroom instruction and online distance education. The certificate is offered conjointly by the three colleges and students may take courses from any of the programs offered. Students are required to complete five courses from an approved list of courses in each college (see below). Normally students complete one course in each of the following five areas: Bible, theology, history, polity, and pastoral care.

Knox College, Toronto

(Certificate in Lay Education Program):

- Introduction to OT
- Introduction to NT
- Thinking Theologically
- The Presbyterian Church in Canada Polity
- Spirituality and Reformed Faith
- Church History
- Reformed Worship
- Caring for God’s People

St. Andrew's Hall/Elder's Institute: Practical Presbyterian Polity
 Canadian Presbyterian Church History
 Reading the Hebrew Bible
 Introduction to Reformed Theology
 Pastoral Care

The Presbyterian College
 (Diploma in Lay Leadership Program): Old Testament Studies
 New Testament Studies
 Church History
 Presbyterian Polity
 Reformed Tradition
 Christian Leadership
 Skills for Ministry
 Prayer and Spirituality

Interested students should contact one of the colleges for further information.

Recommendation No. 1 (adopted, p. 46)

That the above report outlining the courses for parish nursing be the answer to the Life and Mission Agency Committee, Rec. No. 27, 2004.

FUNDING FOR THEOLOGICAL EDUCATION

The church financially supports the colleges and theological education by allocating 10.13% of total revenue as recorded two years earlier. Total revenue includes funds received through *Presbyterians Sharing...*, which reflects income from investments, bequests (both general and deferred), and grants from the WMS and AMS. The Committee on Theological Education allocates the grant to each of the three colleges. The committee and colleges are grateful for the support of the denomination.

During the calendar year 2009 the grant to the colleges was \$1,256,099 (10.13% of the total revenue reported for 2007). This support was distributed among the colleges as follows:

The Presbyterian College	\$263,936
Knox College	\$827,969
St. Andrew's Hall	\$164,194

During the 2010 calendar year the colleges will receive a grant of \$1,011,647 (10.13% of the total revenue as reported in 2008) which will be distributed as follows:

1. \$953,700 to be divided:

The Presbyterian College	\$152,592 (16%)
Knox College	\$667,590 (70%)
St. Andrew's Hall	\$133,518 (14%)
2. \$57,947, representing the undesignated bequest amount, will go to Presbyterian College.

The grant to the three theological education institutions, beginning in 2011, will be reduced from 10.13% to 9.88% of the total revenue. Based on this new formula the committee approved the distribution of the grant to the colleges for 2011 and 2012 as follows:

	2011	2012
	%	%
Knox College	67	67
Presbyterian College	20	21
St. Andrew's Hall	13	12

EWART ENDOWMENT FOR THEOLOGICAL EDUCATION

Grants

The projects and amounts approved in February 2010 for grants from the Ewart Endowment for Theological Education are:

1. Grants awarded in this category are for one year:
 - Presbytery of Kingston for a presbytery conference dealing with planning and supporting congregations in the amount of \$5,100.

- Knox, Milton, Ontario, for leadership development within Stephen Ministries in the amount of \$4,500.
 - Grenfell Korean Ministry, Saskatchewan, in the amount of \$10,000.
 - St. Andrew's Hall – Elders' Institute for the study tour, "From Noyon to Iona: Exploring the Reformed Heritage" in the amount of \$7,000.
2. Grants awarded in this category are initial grants for a certain number of years conditional upon annual reporting by the recipient and evaluation by the sub-committee:
- Synod of Manitoba and Northwestern Ontario for Congregational Transformation through Spiritual Practice for a three year grant of \$19,125 (\$6,375 for 2010, \$12,750 for 2011 and the amount for 2012 to be determined after the first evaluation.
 - WMS and AMS for the Women's Gathering 2011 for a two grant of \$30,000.
3. Grants awarded in this category have received approval for an ongoing grant:
- Knox College for MacKay Education Resource Centre, \$10,000 (fifth of a five year grant).
 - Order of Diaconal Ministries for student bursaries for conferences, \$5,000 (fifth of a five year grant).
 - Presbyterian College for lay education program, \$10,000 (third of a three year grant).
 - Presbyterian College and St. Andrew's Hall for Chinese Speaking Lay Education, \$26,000 (complete amount of three year grant from 2009-2011 was given in 2009).
4. Knox College's grant for the Professor of Christian Education and Youth Ministry for this year is \$94,642 (which is 50% of the moneys available for grants in 2010).

The new grants awarded since last reporting total \$75,725. Each year, ten percent of the income realized is returned to capital, which now stands at \$4,564,152.

Application Date and Forms

The annual date for the receipt of applications is November 30th. Copies of the guidelines and application forms can be obtained from the General Assembly Office or on the website at www.presbyterian.ca/resources/online.

CAMERON BURSARY FUND

The Cameron Doctoral Bursary Fund provides financial assistance to certified candidates for ministry, ministers of Word and Sacraments and diaconal ministers of The Presbyterian Church in Canada who are pursuing doctoral programs in theological studies (Th.D., Ph.D.) or in educational ministry (Ed.D.). The Rev. Gregory Davidson (area of study, Old Testament, Cambridge University), The Rev. Sarah Travis, (area of study, Homiletics, Knox/Toronto School of Theology), and The Rev. Blair Bertrand, (area of study, Practical Theology, Princeton) received awards in the 2008-2009 academic year. At the end of 2009 the capital amount of the fund was \$632,227.

REPORTS OF THE COLLEGES

THE PRESBYTERIAN COLLEGE, MONTREAL, BOARD OF

THE 143RD CONVOCATION

The 143rd Convocation of The Presbyterian College, Montreal was held on Thursday May 13, 2010, at 7:30 pm at The Church of Saint Andrew and Saint Paul. The convocation speaker was Professor Ellen Aitken, Dean of the Faculty of Religious Studies at McGill University. Eight students received degrees, diplomas and certificates in recognition of having completed programs of theological study for ordained Christian ministry. An honorary doctorate was conferred upon The Rev. D. Ian Victor.

STUDENT ENROLMENT 2009-2010

The total number of students enrolled in all regular programs for 2009-2010 was thirty-five, including nine in the In Ministry Year (M.Div.3). There were eleven new admissions in 2009. Currently there are eight students from Atlantic Canada. The lay education program continues to draw good numbers to courses, with approximately twenty part-time students currently enrolled in the Diploma in Lay Leadership.

BOARD OF GOVERNORS

The Board of Governors met three times during the 2009-2010 academic year, in October, January and April. The board is chaired by Mr. Ian G. MacDonald, Pointe Claire, Quebec. The Board Executive consists of Mr. Ian MacDonald (chair), Mr. Donald Walcot (finance, honorary treasurer, vice-chair), The Rev. Marilyn Savage (past chair), Ms. Rebecca De Vries, and Principal John Vissers. The Board of Governors consists of twelve members appointed annually (four per year for three year terms) by the General Assembly, plus the principal, one representative from the college faculty, one representative from the Graduates' Association, and one student representative. The board operates with the following committees: Academic, Finance, Lay Education, Building, and Theological Education in French. The Executive serves as the Nominating Committee, and the D.D. Committee is a sub-committee of the Academic Committee. The Rev. Dr. L. George Macdonald resigned from the board in fall 2009 after several years of service in favour of The Rev. Mary Anne Grant who is now the representative from Atlantic Canada.

COLLEGE FACULTY

The administrative and teaching staff of the college for 2009-2010 consisted of The Rev. Dr. Dale Woods (Director of Pastoral Studies), Dr. Dan Shute (Librarian), Dr. Shuling Chen (Chaplain and Director of Educational Programs), and Principal John Vissers. McGill instructors Professor Gerbern Oegema and Dr. Jim Kanaris also served on the college faculty by virtue of the 1969 agreement with McGill University and the Joint Board of Theological Colleges. Three members of the faculty, now retired, continued to participate in the life of the college on a regular basis: Professor Emeritus Robert Culley, Principal Emeritus William Klempa, and Professor Emeritus Joseph C. McLelland. The Rev. Dr. Barry Mack was sessional lecturer in Canadian Presbyterian History. The Rev. Dr. Roland De Vries taught courses in the Reformed Tradition and Contemporary Theology. Dr. Glenn Smith was adjunct lecturer in Global Christianity. The college continued to work co-operatively with the faculties of the United Theological College, the Montreal Diocesan Theological College, the McGill Faculty of Religious Studies, and the Faculté de Théologie at the Université de Montréal. The following ministers served as supervisors for the IMY: The Rev. Bruce Gourlay, The Rev. John Vaudry, The Rev. Dr. Barry Mack, The Rev. Dr. Roland De Vries, The Rev. Chris Lee, The Rev. John Simms, The Rev. Dr. Joe Reed and The Rev. Dr. David Smith.

COLLEGE STAFF

The college has been ably and effectively served by its administrative and custodial staff: Ms. Caroline O'Connor (administrative assistant), Ms. Sandra Steadman (part-time accountant), Mr. Mario Elve (building superintendent) and Mr. Stephane Richard (custodian). Mr. Michael Ryneveld, a law student at McGill, continues to do some work in the area of development and promotions on a project basis. Mr. Peter Sabourin now serves as building officer on behalf of the board. After twelve years of faithful service Ms. O'Connor concludes her work as Administrative Assistant in June 2010. A search is currently underway for a successor.

MCGILL FACULTY OF RELIGIOUS STUDIES

The theological program of the college continues to be served by the Bachelor of Theology (B.Th.) and the Master of Sacred Theology (S.T.M.) programs and the staffing of four chairs at McGill University's Faculty of Religious Studies. In 2009-2010 Presbyterian College students received instruction in the core program from Dean Ellen Aitken (Early Christian Literature and History), Professor Ian Henderson (New Testament), Professor Patricia Kirkpatrick (Hebrew Bible), Professor Douglas Farrow (Christian Theology and Theological Ethics), Professor Torrance Kirby (Church History), Professor Fabian Udoh (New Testament), Professor Gerbern Oegema (Greco-Roman Judaism and Hebrew Bible), Dr. Jim Kanaris (Philosophy of Religion), Dr. Glenn Smith (Christianity in a Global Perspective), Dr. Lucille Marr (Canadian Church History), Principal John Simons (Christian Theology), Principal Vissers (Christian Theology) and The Rev. Dr. Roland De Vries (Contemporary Theology). Professor Gaëlle Fiasse (Theological Ethics) was on sabbatical leave. Dr. Maurice Boutin, McConnell Professor of Philosophy and Psychology of Religion, will retire in 2010. The McGill Faculty of Religious Studies recently received a gift of one million dollars to enhance its programs in inter-religious studies. In October 2009, Professor Oliver O'Donovan gave the Birks Lectures and Dr. Joan Lockwood O'Donovan delivered the Wadsworth Lecture on Calvin.

THE MONTREAL SCHOOL OF THEOLOGY (MTS)

The Joint Board of Theological Colleges affiliated with McGill University is the ecumenical theological consortium of Protestant theological schools of which The Presbyterian College is a member. The public name of the Joint Board is The Montreal School of Theology/École théologique de Montréal. In 2009-2010 the college was represented on the Joint Board by Dr. Michael Pettem, Mr. Richard Bonetto (student representative), Ms. Sandy Steadman and the Principal. In the In Ministry Year offered conjointly by the three colleges through MST Presbyterian College students received instruction from The Rev. Elisabeth Jones and Dr. Philip Joudrey of the United Theological College and Canon Paul Jennings and Principal John Simons of the Montreal Diocesan Theological College.

CHARTER AMENDMENT

The legislation to amend the degree granting charter of The Presbyterian College which was approved by the General Assembly in 2009 is currently before the National Assembly (A&P 2009, p. 494-95, 33). The college is incorporated under an act adopted by the Quebec legislature in 1865. In an amendment adopted in 1880 the college was authorized to grant the degrees Bachelor of Divinity (B.D.) and Doctor of Divinity (D.D. *honoris causa*). The amendment will regularize the degree-granting authority of The Presbyterian College, Montreal to confer the degrees Master of Divinity (M.Div.) and Master of Theological Studies (M.T.S.).

THE JOSEPH C. MCLELLAND LIBRARY

In 2009 the college library was automated and further integrated with the McGill Library System. The library continues to provide important resources in biblical studies, Reformed history and theology, and practical theology. Students of the college also have full access to the resources of the McGill Libraries.

CONTINUING THEOLOGICAL EDUCATION

One continuing education program was held in February 2010. The invited lecturers were Dr. Jon Bonk of the Overseas Ministries Study Center (Yale) who lectured on Global Christianity; Professor Luke Powery of Princeton Theological Seminary who lectured on preaching; The Rev. Tony Robinson of Seattle, Washington who lectured on Congregational Leadership; and Professor Ian Henderson and Dean Ellen Aitken of McGill University who lectured on Leadership in the New Testament. In May 2009 the college hosted a program of continuing education for new church development workers within The Presbyterian Church in Canada. This program was co-sponsored by Canada Ministries. A similar program is being planned for May 2010.

LAY THEOLOGICAL EDUCATION

The Diploma in Lay Leadership program, offered through onsite and distance education, continues to develop. The Diploma in Lay Leadership is a flexible program for lay Christians from all walks of life and from a range of Christian denominations. It is intended to provide theological education for lay people that will strengthen their Christian service and witness in both church and society. Normally, the Diploma is taken over a number of years (2-5), through courses delivered in a variety of ways. The development of this program has been enabled through grants from the Ewart Endowment Fund for Theological Education and the Presbytery of Montreal. The Presbyterian College continues to work co-operatively in lay education with The Ewart Centre at Knox College and the Elders' Institute at St. Andrew's Hall.

THEOLOGICAL EDUCATION IN FRENCH

Through an association with the Université de Montréal, it is possible for students to complete all or part of their course work in French. The original entente between the three theological colleges of the Montreal School of Theology and the Université de Montréal was based on a three year renewable agreement. It was originally signed in 1999 and renewed in June 2002, and its purpose, for Presbyterian College, was to provide a theological program in French for candidates for the ministry of Word and Sacrament in The Presbyterian Church in Canada under the auspices of The Presbyterian College. In reviewing the entente, it has been agreed by the Joint Board of Theological Colleges that the Montreal School of Theology, and its constituent colleges, will work on an ad hoc basis (student by student) in the delivery of this program.

Students who wish to pursue studies in French will do so under the direct supervision of The Presbyterian College. One student is currently enrolled in this program.

GLOBAL AND INTER-CULTURAL EDUCATION

In January 2010, students in the third year of the M.Div. program (In Ministry Year) participated in an excursion hosted by the Protestant Theological Seminary in Matanzas, Cuba. The students were accompanied by Dr. Dale Woods and Dr. Glynis Williams. This exposure to ecumenical and global concerns in a different cultural context continues to provide an important experience for theological reflection and integration, and for the personal, spiritual, pastoral and missional formation of our students. The global experience is integrated with congregational field placements in Canada and participation in a course called "Mission/Church in Context", in which students develop a missional paradigm for ministry in the Canadian Presbyterian context. This program is made possible through the support of The Ewart Fund for Theological Education, International Ministries, Presbyterian World Service and Development, and the Women's Missionary Society.

PRESBYTERIAN COLLEGE STUDIES IN THEOLOGY AND MINISTRY

The college is pleased to announce the second volume in the new series of publications called "Presbyterian College Studies in Theology and Ministry". The modest purpose of this series is to make available theological material that informs and is informed by the life of the Christian church, especially in Canada. It assumes something that is not as widely accepted today as it once was, namely, that ministry and theology belong together. More specifically, it assumes that ministry precedes and produces theology, and that theological reflection on Christian ministry is crucial to the faith and life of the church. With this in mind, the occasional volumes in this series will include both collections of essays and monographs, authored primarily by those associated with the Reformed tradition in Canada. The first volume in this new series is *Understanding the Faith: Essays in Philosophical Theology*, a collection of essays in philosophical theology and church life by Joseph C. McLelland spanning his remarkable 50-year association with The Presbyterian College. The second volume is called *Exploring the Faith: Essays in the History and Theology of the Reformed Tradition*, a collection of essays by Principal Emeritus William Klempa.

CALVIN CONFERENCE 2009

The Presbyterian College and The Church of Saint Andrew and Saint Paul co-sponsored a very successful conference in Montreal to celebrate the Calvin 500 anniversary October 29-31, 2010. The plenary speaker was Professor Randall Zachman of the University of Notre Dame. Over 50 people gathered to hear two engaging and entertaining lectures by Professor Zachman as well as a series of excellent papers by scholars and pastors from across Canada.

ASSOCIATION OF THEOLOGICAL SCHOOLS

The Presbyterian College is a member of The Montreal School of Theology and affiliated with the McGill University Faculty of Religious Studies, both of which are accredited by the Association of Theological Schools in the United States and Canada. The consortium was re-accredited in 2001 and is planning for a re-accreditation visit in 2012. The self-study committee has been formed and Principal J. Vissers is acting as chair of the committee for both McGill and MST.

FINANCIAL ADMINISTRATION AND DEVELOPMENT

The financial administration of the college is capably overseen by the Finance Committee of the Board of Governors and well-managed by the honorary treasurer and chair of the Finance Committee Mr. Donald Walcot, the board chair and former treasurer Mr. Ian MacDonald, and the college accountant Ms. Sandra Steadman. Ms. Caroline O'Connor continues to provide excellent administrative support to the principal in this area as well.

The college was able to operate in 2008 to a virtual breakeven operating situation (operating revenues minus operating expenses). The prior year, 2007, saw an operating surplus of approximately \$80,000. Both of these years were unusual because every year from 2000 to 2006 there had been significant operating deficits. The untypical outcomes in 2007 and 2008 were due to the unusually large grants from undesignated bequests from the national church as well as the fact that we were without a full-time Director of Pastoral Studies for part of that period. The

recurring structural deficits have been funded by withdrawals from the capital of the endowment fund. The downturn in the economy in 2008 did affect the value of the college's endowment fund although the losses were comparatively modest. The college's portfolio is managed prudently by Jarislowsky Fraser Limited in Montreal. However, a decreasing revenue stream from the endowment fund accompanied by a drop in funding from undesignated bequests and *Presbyterians Sharing...* meant that the financial year of 2009 saw the resumption of operating deficits.

The Board of Governors is committed to strengthening the financial base of the college and securing its long-term ministry and is committed to balancing the budget for the financial year of 2011. In order to achieve this, the college is pursuing a four-fold strategy: a revision of the spending policy of the endowment fund; a reduction of expenses through cost-cutting; a review of asset allocation and revenue generation; and an increase in the percentage share of the base grant from the national church. The college is grateful to the many generous donors who contribute directly to the annual fund and the endowment fund, and to the many Presbyterians across Canada who support the work of theological education through *Presbyterians Sharing...* and the national budget. We are grateful for the annual base grants to colleges, as well as the funds made available through undesignated bequests. The challenge to find adequate funding to support its academic programs is always before the college. The Presbyterian College operates on a frugal and nearly fixed budget within the very efficient and effective multi-institutional program arrangements enabled by the church's participation in the Montreal School of Theology, and its affiliation with McGill University. We have worked hard to balance "mission fulfilment" with "economic equilibrium".

Through the past ten years the college has consistently reported prudent management of its existing funds and a significant increase in the number of students enrolled (full-time and part-time and full-time equivalent). In order to meet the needs of a growing student population we have had to add adjunct (part-time) lecturers. We have also reported on the development of new programs (e.g. global theological education, lay theological education, continuing theological education, research and publications) and on the management and maintenance of a building that, while relatively modern, is now approaching fifty years of age. Relative to the strength of the other theological colleges in the Montreal School of Theology (United Theological College and Montreal Diocesan Theological College), Presbyterian College has the largest enrolment and the largest building which is used regularly by the consortium. We also face considerable challenges in providing theological education in both of Canada's official languages. We look forward to continuing to work with the Committee on Theological Education, the General Assembly, Knox College and VST/St. Andrew's Hall as together we seek to educate and equip women and men for ordained ministry and Christian leadership in the 21st century.

APPRECIATION

The Board of Governors wishes to record its thanks to The Rev. Marilyn Savage and Mr. Donald Walcot whose terms come to an end at this General Assembly and to The Rev. Dr. L. George Macdonald who served on the board from 2007 to 2009.

Ian G. MacDonald
Convener

John A. Vissers
Principal

KNOX COLLEGE

THE 166TH CONVOCATION

The 166th Convocation took place on May 12, 2010 in Convocation Hall, University of Toronto. The following students received degrees, diplomas and certificates:

Master of Divinity degree: Joseph Bae, Jeremy Bellsmith, William Han, Joan Masterton, Eugene McKinnon, David Moody, John Read, Melinda Saunders, Charmain Sebestyen, Ji Young Jane Yoon.

Diploma of the College: Joseph Bae, Jeremy Bellsmith, William Han, Joan Masterton, David Moody, John Read, Charmain Sebestyen, Ji Young Yoon.

Master of Religious Education: Elizabeth Brewer, Eugene McKinnon.

Master of Theology: Moon Jung Choi, Xiping Jin, Chong Son Erin Ko.

Doctor of Theology: Jeong Guk Bryan Lee.

There was also a group of 10 students who received the Certificate in Christian Faith and Life from the English-speaking program and one graduate from the Korean-speaking program. For this certificate, some students combined both in-class and distance education courses. Each of these graduates completed all of the requirements to receive the Certificate in Christian Faith and Life.

The degree of Doctor of Divinity (honoris causa) was awarded to Ms. Wilma Welsh and The Rev. Ian Wishart. This year's convocation speaker was Dr. Don Posterski, former Director of Faith and Development for World Vision International. The title of his address was "Sustainable Faith in Fragile Times." Dr. Posterski gave leadership at a workshop "Justice for Jesus: Living Right and Righting Wrongs" preceding the convocation.

BOARD OF GOVERNORS

Identity, Mission and Values

During the past year we have redeveloped our mission and identity statement. "As a college community – the Board of Governors, Faculty, graduates, students and staff – we worked hard to find words authentic to who we are and what we are called to do".

Our identity and mission situate us within The Presbyterian Church in Canada, the Toronto School of Theology, and the Association of Theological Schools, establishing the centrality of partnership and co-operation for the work we do. We also name the world-wide associations that broaden our calling, that keep us from becoming isolated, that remind us how much we have to learn from, and how much we need to share resources with others who carry out similar work in many parts of the world.

Our mission statement seeks to say, in a very concrete way, what we do – we are in the work of education, work that speaks of formation for ministry, ministry that is personally reflective, skills-related, as well as theologically informed. Our call to be educators places us in the world, and requires a faculty that is committed to a vocation of teaching and research. It reminds us that our strength lies in our unity with local and global partners.

Identity Statement

Knox College is a theological school of The Presbyterian Church in Canada, a federated College of the University of Toronto, and a founding member of the Toronto School of Theology. As a seminary of the Reformed tradition, it has ecumenical relationships with the World Alliance of Reformed Churches, the World Council of Churches, and the Canadian Council of Churches, as well as partnerships with various seminaries in the global community. Knox holds its accreditation through the Association of Theological Schools in the United States and Canada.

Mission Statement

Knox College educates women and men for faithful and creative Christian ministries and scholarship through its teaching, research and global partnerships.

Values

In light of our identity and statement of mission, trusting in God, sustained by the Spirit, with Jesus Christ as our helper, Knox College will:

1. demonstrate the following practices in the exercise of its vocation:
 - leadership that serves
 - relationships of trust and respect
 - learning as reflective practice
 - honouring a prophetic voice
 - offering hospitality
2. through its faculty:
 - prepare ordained and lay congregational and pastoral leaders who will improve the quality of religious and public life through their work in communities of faith, both within Canada and globally.
 - be an effective resource by making its research available to The Presbyterian Church in Canada and the broader public of Canadian society.

- individually, and through membership in the Toronto School of Theology continue a strong commitment to critical reflection and scholarly research on the Christian ministry, faith, history and tradition.
- 3. value excellence in its academic programs and centres, and focus its resources accordingly.
- 4. be an active partner within the Toronto School of Theology and the University of Toronto, providing a Reformed voice for ecumenical and Christian theological education.
- 5. promote effective partnerships with The Presbyterian Church in Canada, Canadian public life, and global partners as integral to the strengthening of its mission.
- 6. live deeply into the challenges and opportunities of what it means to be a multicultural community of faith.
- 7. through its residence, offer hospitality to students who are Presbyterian and those who are part of the diversity of the University of Toronto.
- 8. commit itself to ongoing and comprehensive evaluation of all aspects of its work and witness.

Association of Theological Schools Accrediting Visit in 2011

Knox College has been an accredited member of the Association of Theological Schools in the United States and Canada (ATS) since 1947. Every 10 years the ATS conducts a comprehensive visit to its more than 265 schools in North America. The Toronto School of Theology and six of the seven schools will have their comprehensive visit in the 2011 calendar year. This work requires each school to conduct a self-study process that results in a report that the visiting team uses to assess the school. As well, the report should guide the school in its strategic planning process. Generally the self-study process requires 18 months preparation time. The visit will be in the fall of 2011. Knox's preparation is well underway. Three working groups and a steering committee have been authorized by the Board of Governors to oversee and manage the self-study process. The time-line calls for a draft of the self-study report to be available for review in the early fall of 2010 with final board approval expected in May 2011.

Background and Purpose of the ATS Comprehensive Process:

Self-study is a process by which an institution comprehensively reviews its educational programs and institutional activities through the lens of generally agreed upon standards. The primary activities of this review are evaluation and analysis. The study results in a report that should serve the institution, the accreditation evaluation committee, and the Board of Commissioners.

The 10 Standards are as follows:

1. Purpose, Planning, and Evaluation
2. Institutional Integrity
3. Learning, Teaching, and Research
4. Theological Curriculum
5. Library and Information Resources
6. Faculty
7. Student Issues
8. Authority and Governance
9. Institutional Resources
10. Multiple Locations and Distance Education

Provincial Legislation

There is one potentially challenging piece of legislation that has been passed by the Government of Ontario:

FIPPA (Privacy Legislation): Recently the Government's Privacy Commissioner has recommended that the application of the Freedom of Information and Protection of Privacy be extended to federates and affiliates of publicly-assisted universities. A meeting was held with the Ministry of Training, Colleges and Universities, Post-Secondary Accountability Branch on November 3, 2009, to identify the implications which might result from this inclusion. From

this meeting, the conclusion seems to be that the four remaining TST colleges will be scheduled since Emmanuel, Trinity and the Faculty of Theology at St. Michael's College already are, by virtue of their relationship to universities/colleges federated with the University of Toronto. Knox's concern is the dual role we play vis-à-vis the M.Div. degree: a role both academic and religious. In affirming fitness for ministry we are an arm of the denomination; in affirming readiness for graduation we are linked to the University in terms of the conjoint nature of our degrees. The question is whether or what documents we own should receive an exemption from the schedule. Presently a small task force at the TST is working to prepare a letter for the government committee responsible for this.

Renewal of 99-Year Lease

Knox College has a 99-year lease renewable on a 35 foot strip of land across the front of the Knox College building. This lease has been renewed for another 99 years at \$1.00 per year.

ACADEMIC REPORT

Report from Faculty

In January 2010 Professor Nam Soon Song returned from her half-year sabbatical. During her time away she set out to achieve two specific goals. Her primary goal was to begin working on a book, *Christian Religious Education for All People*. A second goal was to visit churches and theological education institutions in Korea, Taiwan, China and Japan.

First, her book is a joint effort with several foreign and local practitioners in Christian education. In terms of her own writing, Professor Song has done a great deal of research on the Sunday School movement in England in the 18th century. This research has expanded her knowledge in Christian education. An article, "Sunday School Revisited" will be presented in ISREV in July 2010. During her sabbatical, she also visited churches and theological education institutions in Korea in June 2009, then in Taiwan, China, and Japan in November 2009. While she was in Korea, she gave several lectures at theological institutions, presbyteries and churches.

Professor Brian Irwin was on sabbatical during the winter 2010 semester.

December 31, 2009 saw the retirement of Dr. John Derksen and The Rev. John Henderson. We are thankful for their combined 53 years of service in preparing students for ministries in The Presbyterian Church in Canada and beyond.

Degree Programs

Knox College offers masters degree programs at both the basic and advanced degree levels. The basic degree masters programs include the Master of Religious Education (M.R.E.), Master of Divinity (M.Div.) and Master of Theological Studies (M.T.S.). An undergraduate degree is required for admission to these basic degree programs. Students enrolled in these programs are prepared for ordained ministry, Christian education leadership and teaching, and further academic studies.

Advanced masters and doctoral programs require a first theological degree at the masters level for admission. Knox offers the Master of Theology (Th.M.), Doctor of Theology (Th.D.) and Doctor of Ministry (D.Min.). Those in leadership in the church wanting to deepen their understanding or to pursue a ministry-based research project often choose the Th.M. or the D.Min.. The Th.M. may be engaged part-time or full-time and the D.Min. assumes the student has a ministry base from which to work. Those students wanting to immerse themselves in the academic environment who are able to devote themselves to full-time study may choose the Th.D..

Through St. Michael's College, students registered as Knox Advanced Degree students may obtain the Master of Arts (M.A.) and Doctor of Philosophy in Theology (Ph.D.) degrees.

In reading week of February 2010 the college held its third Inter-Cultural Intensive at the Seminario Evangelico de Teologia in Matanzas, Cuba, a Presbyterian and ecumenical institution. This year the experience included 12 students in the M.Div. program as well as one Education and Reception student. This intensive gave students and faculty (on a rotation basis) the opportunity to spend one week in Cuba learning about mission theology and practice and Reformed/ecumenical theology through first-hand experience. Gratitude is expressed to

International Ministries and the Women's Missionary Society for their generous support of this initiative.

Student Information

In the 2009-2010 academic year, Knox College admitted 32 students in the Basic Degree area (M.Div., M.R.E., M.T.S., Education and Reception [E&R]) and 18 in the advanced degree area (Th.M. and doctoral programs). Our total enrolment stands at 120 in the basic degree and 61 in the advanced degree. Our total student headcount is 204 (with 23 on various leaves of absence).

A breakdown by degrees shows 14 E&R students, 78 M.Div., 3 M.Div./M.R.E., 5 M.R.E., 7 M.T.S., 13 basic degree special students, 35 Th.D./Ph.D., 13 D.Min., and 13 Th.M. In the basic degree programs, 48 are studying full-time, 72 are studying part-time. In the advanced degree programs, 56 are listed as full-time and 5 as part-time.

Field Education

During this academic year, in total there were 27 students in the Theological Field Education (TFE) program working under the supervision of 29 supervisors, including 3 students doing M.R.E. placements. The supervisors included The Rev. Dr. Emily Bisset, The Rev. Angela Cluney, The Rev. Bill MacLellan, The Rev. Hye Kyung Heo, The Rev. Morag McDonald, The Rev. Charlotte Stuart, The Rev. Douglas McQuaig, The Rev. Amos Kwack, The Rev. Gary Robinson, The Rev. Dr. Harris Athanasiadis, The Rev. Hamoon Cho, The Rev. Heather Vais, The Rev. Jason Noh, The Rev. Rick Horst, The Rev. Scott Sinclair, The Rev. John Borthwick, The Rev. Will Ingram, The Rev. Dr. Terry Ingram, The Rev. Seung Cheol Pak, The Rev. Gordon Timbers, The Rev. Linda Park, The Rev. John Bannerman, The Rev. Dr. Chun-Hoi Heo, The Rev. Wayne Hancock, The Rev. Alex MacLeod, The Rev. Sung Deok Jeon, The Rev. Ralph Fluit, The Rev. Dr. Aubrey Botha, The Rev. Karen Horst. Their work on our behalf is greatly appreciated. We continue to welcome the opportunity to work more closely with supervisors while keeping them up-to-date on both changes in the program and current thought in theological education.

TFE is a required component of training for ministry at Knox College. It occurs in the second year of the student's program. In first year students take *Human Growth and Spiritual Journey* and *Introduction to Ministry* courses which centre the person in the context of ministry. In the second year, through a combination of placement in a church setting, the supervision of an experienced minister, the guidance of a Lay Advisory Committee and a series of workshops and integrative seminars, students engage in ministry, applying what has thus far been learned. In the final year of the program they bring the training of first year and the experience of second year to a final course on *Pastoral Integration*.

At Knox College TFE is seen as fulfilling seven goals: Integration, Supervision as Education, Achieving Change, Developing Professionalism, Developing Personal and Ministry Identity, Spiritual Formation, and Theological Reflection on/in Ministry

TFE is viewed as one of the essential training and evaluative components of education for ministry. We could not do this without the support of experienced ministers and churches who give unselfishly of their time and resources to work as partners in the training of ongoing leadership for the church. We thank them for their support in this important task.

THE TORONTO SCHOOL OF THEOLOGY (TST)

The TST is a theological consortium of 11 denominational schools – seven founding members and four affiliates, representing Roman Catholic, Anglican, United Church, Presbyterian, Lutheran, Mennonite and Christian Reformed traditions. During the 2009-2010 academic year TST has celebrated the 40th anniversary of its founding. Since its inception, the same practice has continued: first theological degrees ("Basic Degrees") are administered by the member colleges with certain common agreed standards, while second theological degrees ("Advanced Degrees") are administered primarily by the TST, drawing on the resources of the member colleges. Presently TST boasts of 1,531 students (including both basic degree and advanced degree students) and 105 faculty members, with the number rising to 415 teaching faculty when sessional lecturers are counted. Together we provide a rich ecumenical learning environment for all our degree programs. Particularly at the doctoral level, this partnership provides teaching and

learning resources – faculty, libraries, student community, etc. that are the most comprehensive in North America.

CENTRES OF EXCELLENCE

Ewart Centre for Lay Education

The Ewart Centre for Lay Education continued to provide courses for the Laity within the English Certificate in Christian Faith and Life I and II. New courses in the basic areas of Bible, Theology, Lay Ministry, History and electives will continue to be developed for Certificate I and II. During the winter semester there were 33 students engaged in on-line learning through this program.

Beginning in the spring of 2009 a mini lecture series was offered to broaden our scope. The lecture series have begun to focus on how to live as faithful disciples in this dramatically changing and challenging world, exploring spirituality in its relationship to our daily life. Lectures have included “The Spirituality of Old Testament Voices: Reading and Living the Church’s First Bible”, “Spirituality and Violence” and “Spirituality and Sexuality”.

Korean Language Certificate in Christian Faith and Life

Although the Korean Language Program for the Certificate in Christian Faith and Life has provided excellent courses from 2002 to 2008, it was recommended by the Advisory Committee that the Centre for Asian-Canadian Theology and Ministry respond to the desire of the students to have a three-year program focusing on the Bible. This program has been developed and renamed the Korean Bible Academy at Knox College. In its second year, this program had a total of twelve students.

The McKay Educational Resource Centre (MERC)

The McKay Educational Resource Centre, under the direction of the Ewart Advisory Committee, continued to provide educational resources for the students, faculty and ministers in the Toronto area. MERC maintained its commitment to have on hand samples of curricula recommended by the national church. The other major investment of resources has been in the purchase of DVD and other audio-visual resources.

In the spring of 2008 MERC was moved to the Caven Library for the purposes of better security and more flexible hours. The collection is being put on the University of Toronto Library system with restricted use to ensure that our students, Faculty and ministers have priority use of the collection. This has been working well. We continue to envision MERC as a unique entity to serve the church as a whole.

Centre for Continuing Education

The Charles H. MacDonald Memorial Lecture was held on October 14, 2009. The guest speaker, Ms. Lori Ransom, provided leadership on Healing and Reconciliation with Aboriginal Peoples. The Rev. Dr. Stanley Walters presented the Chris Vais Memorial Lecture “The Resurrection of the Dead” on Saturday October 17, 2009. His lecture was well attended and Knox College continued to partner with the family of The Rev. Dr. Christopher James Vais. In an event, “The Church in the 21st Century”, The Rev. Dr. Cameron Brett was present at the college on March 9th as part of our partnership with St. Andrew’s Church, King Street, Toronto.

Centre for Asian-Canadian Theology and Ministry

On September 15, 2009, the Centre for Asian-Canadian Theology and Ministry sponsored a welcome party for new students. Returning students, staff and faculty were also invited. Two months later, on November 10th the members of the Asian Council led the Knox College community worship service with Asian-Canadian students presenting special music. We are extremely grateful for the work that members of the Asian Council do for Knox and its students.

On May 17, 2010, the centre held its sixth Crossing Cultures Together event entitled “Crossing Cultures Together: Differences in Oneness”. This event included participation from various congregations, including those with multi-cultural and diverse racial backgrounds.

In conjunction with the faculty, the centre continued to provide tutoring services and practice in speaking English to ESL students. Many thanks go to our volunteer English tutors: The Rev. Willard Pottinger, Mrs. Nancy Mathewson, Ms. Lorna Hutchinson, and Ms. Christie Bentham.

A farewell reception was held for The Rev. Willard Pottinger on March 31, 2010 to thank him for almost eight years of service in working with our students. In addition, Ms. Brigid Kelso, a TESL specialist teaches a weekly English course.

The Centre for Clergy Care and Congregational Health (in partnership with Emmanuel College)

The past year has been a time of re-focus, research and expanding partnerships while continuing our regular programs. Our Advisory Board is moving more towards an owned identity and clarifying operational structures, such as revisiting job descriptions for the Director and Administrative Assistant. This clarity has assisted with providing momentum to our work and dreaming of what could be.

With solid Canadian research being so vital to our ministry, the board is working towards making advanced theological degree theses and other research relevant to our mission available through our website. Ms. Anne Miller, Administrative Assistant, assisted with compiling a list of existing research completed on clergy care, congregational health and related issues. It is hoped that key areas needing attention can be addressed and work already done can be more widely available.

The Rev. Dr. Stuart Macdonald and Dr. Brian Clarke have been entrusted with membership statistics from a variety of denominations in order to continue their study of factors influencing growth and decline in the church post World War II. As well as being asked to share their reflections with the Christian Reformed Church, they have also submitted a proposal with their findings to a publisher. Stuart's chapter, "Religion and Secularization in Canada: Education and the Impact on Mission" was published in *Christian Mission and Education in Modern China, Japan, and Korea* by Peter Lang in Germany.

Among many speaking engagements, The Rev. Dr. Andrew Irvine, Centre Director, was the plenary speaker for the Bishop's Conference of the Lutheran Synod of British Columbia, a retreat with the Presbytery of Peace River and an educational event for the Atlantic Synod. "Take Care" was presented in partnership with St. Stephen's College, Edmonton in May 2010. We are thrilled that "Starting Well" will return to the Vancouver School of Theology this July after being held in Toronto. After a very successful "Making the Most of Retirement" at Crieff last fall, this event moves to Edmonton in November 2010. We anticipate partnering with others on the east coast hopefully as soon as 2011.

STAFF INFORMATION

On July 1, 2009, Ms. Kathleen Gibson retired as Co-Director, Reader Services, of the Caven Library. She has served the college for 32 years. A retirement event was held in June at which we thanked Kathleen for her service at Knox and wished her well in all her future endeavours.

Three new members have joined the Knox College staff since the fall of 2009:

- Ms. Marie Ainey joined the Development Department as the College's Communications Associate. She has a degree in journalism from Ryerson University and a certificate in public relations. Her position includes work on upcoming issues of ConneXions, the Knox web-site and work in spreading Knox news across the broader church, as well as promoting our many events.
- Mr. Bob Adams began as Director of Finance and Administration at the end of November 2009. He is a CGA (Certified General Accountant) with many years of experience as accounting manager in a for-profit situation. His skills in effective communication, problem-solving and finances, as well as his Christian commitment make him a valued member of the senior administration at Knox.
- Ms. Joan Pries started her position as Chief Librarian on February 1, 2010. She came from Vancouver where she has been public services and reference librarian at Regent College for the past 6 years. Prior to 2003 she worked as circulation co-ordinator at the same library, for a total of 11 years. She brings to Knox her academic background as well as her experience in a library of a theological college.

DEVELOPMENT OFFICE

The Development Office remained busy over the last year. This past fiscal year proved to be a fairly positive one, considering both the economic and global challenges that were present. It is

in large part due to the ongoing support of the college's generous donors that our fundraising program has managed to remain fairly steady this year. The goal of the development staff is to continue to grow annual giving year over year as Knox is indeed facing even more challenging times ahead financially with decreasing government and denominational grants. The Monthly Giving program continues to grow, albeit slowly, with the addition of a few monthly donors each year. This is a most exciting initiative for the college as it provides a steady stream of income throughout the year. The board and volunteers at Knox remain committed with very strong giving again this year. Planned and estate gifts were down but the fundraising team is looking to promote planned giving to our stakeholders in the year ahead. It is, as has been reported before, the generosity of many Presbyterians that has helped to create Knox College's generous scholarship and bursary program. As we move forward we hope to receive more unrestricted gifts that will allow for the endowing of faculty chairs to ensure that there will continue to be a strong and educated team training the next generation of ministers for The Presbyterian Church in Canada.

This fall, Knox College hosted 'Come Sea and Believe', an educational fundraising event on the Dead Sea Scrolls. A traveling exhibit of the Scrolls was at the Royal Ontario Museum and the College brought in renowned expert Dr. Eileen Schuller to be the keynote speaker for this event. It was a wonderfully busy day for the Development staff as almost 300 guests were hosted for the day-long event. The opening plenary focused on what the Scrolls mean to Christianity today, and to us as Christians in the 21st century, and was followed by lunch and a tour of the museum's exhibition. Follow-up presentations and a question and answer period led by Knox faculty, The Rev. Dr. J. Dorcas Gordon, The Rev. Dr. Bradley McLean and Dr. Brian Irwin, were held in the chapel after the tours. Those present really enjoyed the activities and information that was presented to them. Plans are being reviewed for another educational fundraising event to be held again this fall.

At the traditional Advent Service in December, and in conjunction with the retirement of John Derksen, Professor of Worship, there was a reunion of the Knox College Choir. Former students and residents of the college gathered for a two-day celebration and sang joyfully as they helped Professor Derksen say goodbye to his years of teaching at Knox.

The alumni/ae associations, KEGA (Knox Ewart Graduates Association) and KNOXFRA (Knox Former Residents Association), are continuing to promote the college's efforts and host events annually. KEGA's Reunion Luncheon at Convocation and a reception at General Assembly have both been well attended. They also hosted a community worship service and dinner in March which was well received. They are committed to being a resource to current students and invited some recent graduates to participate in the event this year. May 2010 saw the Principal host the 40, 50 and 60+ year Grads for a dinner filled with much laughter, fellowship and memories of times spent together at the college. The Director of Development and Principal visited both the Synods of the Atlantic Provinces and Alberta and the Northwest last October and met with alumnae/i and friends while there. The Former Residents Association's Annual Dinner was a very successful event again this year. Guest speaker Grant Brown worked for the Canadian Government in Kabul, and provided guests with an insightful and fresh perspective on the work that Canada is undertaking in Afghanistan as well as an in depth perspective on the challenges being faced as a result of geography and culture.

Areas of focus for development in the year ahead will be planned giving, endowments, alumni/ae relations, including continuing education opportunities, and continued improvements in communication with our constituency across Canada.

FINANCES

For the fiscal year May 2009 to April 2010, Knox College prepared a balanced budget. At the time of writing this report we are expecting to achieve this goal in spite of some unexpected expenditures resulting from staff replacement costs, increased IT costs and major repair costs to the hot water tank. For the 2009-2010 academic year, \$333,000 was paid out in bursaries to students in need, and as scholarships to students with exceptional merit. As of December 2009, Knox College had \$18 million dollars in investments held with The Presbyterian Church in Canada Consolidated Portfolio. This balance is a result of years of donations and bequests from graduates and friends of the College, and is a result of income and market increases within the

portfolio. Investment income (limited to a maximum 5% draw) is used for the support of students in the form of bursaries and scholarships, as well as faculty and academic expenses.

WEBSITE

On January 18th the college signed a contract with Delvinia, a web-site provider to redesign/rebuild the college's website. This firm has worked for many high profile not-for-profit and for-profit organizations. Regular meetings between their team and the Senior Administration at Knox took place between January and May. The schedule for this work has been demanding but excitement abounds at what this will mean for the college's academic program now and in the future, as well as for the college's profile with donors.

APPRECIATION

Two members of the Board of Governors have completed two terms of service. We heartily thank Ms. Carol Jackson and Mr. John Matheson for their service to the board. One other board member, Dr. Alexandra Johnston, has completed one three-year term. The term of The Rev. Linda Park, who was appointed by General Assembly in 2008 to complete a two-year term for a member of the board who could not complete their term, has now come to an end.

John Matheson
Convener

J. Dorcas Gordon
Principal

ST. ANDREW'S HALL

The Board of St. Andrew's Hall gives thanks for another year marked by God's blessing in too many ways to enumerate in this report. We are deeply grateful that we face the challenges of new possibilities rather than the problems of contraction or decline. St. Andrew's Hall is a college of The Presbyterian Church in Canada located on the campus of the University of British Columbia. We have a special call to serve the Presbyterian Church in Western Canada but wish to be a blessing to the entire church, in a manner analogous to the way the recent Olympic Games belonged not to Vancouver only but to all of Canada. To that end, St. Andrew's Hall carries out four ministries:

- **Theological Education:** St. Andrew's Hall exercises its provincial charter to teach theology through its association with the Vancouver School of Theology (VST). In addition, since 2006 it has been possible for candidates for ministry to enter a joint program between Regent College, a well known evangelical school, and VST.
- **The Elders' Institute:** St. Andrew's Hall also reaches out to elders of The Presbyterian Church in Canada and to leaders in other churches through the ministry of the Elders' Institute.
- **Housing and Hospitality:** St. Andrew's Hall contains a residence for something over 250 people, a home to a multi-cultural mixture of theology students, University of British Columbia students both graduate and undergraduate and visiting scholars.
- **Chaplaincy and Campus Ministry:** St. Andrew's Hall hosts or provides a variety of ministries on the campus of the University of British Columbia.

THEOLOGICAL EDUCATION

St. Andrew's Hall continues its long and fruitful association with VST. The Presbyterian presence on the faculty of VST has been strong for a number of years. Dr. Patricia Dutcher-Walls serves as Dean of Studies and as Professor of Hebrew Bible. Dr. Glen Davis is Director of Denominational Formation and acts as mentor to candidates for the ministry of The Presbyterian Church in Canada. Dr. Roberta Clare, Director of the Elders' Institute teaches in the area of ministry and of Christian Education. Dr. Stephen Farris, in addition to serving as Dean of St. Andrew's Hall, teaches preaching and some New Testament.

This year we rejoice in the addition of Dr. Richard Topping who is the first to occupy the newly created St. Andrew's Hall Chair for Studies in the Reformed Tradition. That chair is wholly funded by the Board of St. Andrew's Hall, chiefly from the proceeds of the sale of a portion of the leasehold on our property. No extra grant to support this position has been sought or received from the national church. Richard came to us from a very effective ministry in the Church of St. Andrew and St. Paul, Montreal. He has taught extensively, particularly in Presbyterian College and has published widely in several fields. Richard has been warmly received and teaches Introduction to Theology, Reformed Theology in the 19th and 20th

Centuries, Reformation History and a course at Regent College on the Theology of Proclamation. We are delighted to welcome him to this community.

Seven Presbyterian students received degrees or diplomas at the 2009 convocation of VST. That is believed to be the largest number of Presbyterian graduates in the history of the relationship with VST. It is expected that five more Presbyterians will graduate in 2010, including Richard Watson the first graduate of the Regent-VST joint program. The Board of St. Andrew's Hall prays God's blessing upon all these graduates.

The Presbyterian population in Western Canada is relatively small, compared to eastern and central Canada and the distances are great. St. Andrew's Hall has long engaged in online education through the Elders' Institute. Together with VST it will now extend that work into education of candidates for the ministry. The first online M.Div. course, Practical Presbyterian Polity, taught by Dr. Hans Kouwenberg will be held in May and June 2010. A distance education course on Canadian Presbyterian Church History will be offered by Dr. Richard Topping. Further courses will be announced shortly. This is not an online course but is rather the electronic equivalent of a correspondence course. A number of VST courses, including Introduction to Preaching, will be taught in a "blended" format, reaching out to students both on site and at a distance. St. Andrew's Hall is actively seeking co-operation with other colleges in this web-based and distributed learning.

The board is confident that candidates for the ministry of The Presbyterian Church in Canada can receive a very solid theological education through these various means.

Calvin@500

On September 24 and 25, 2009, *Calvin@500*, a conference celebrating the quincentenary of the Reformer's birth, was held. Dr. Bruce Gordon of Yale University Divinity School delivered a fascinating keynote lecture on Calvin and the unity of the church. On the following day eight papers on various aspects of Calvin's thought and influence were delivered. The event was also marked by a display of books and artifacts associated with the Reformation. The recognition service for Dr. Richard Topping was a central part of this event. During this service, a choir of approximately fifty members, accompanied by five brass, a flute and organ, presented a cantata based on two Genevan psalms. This was the North American premiere of the cantata which had originally been composed for the 450th anniversary of the arrival of Calvin in Strasbourg in 1539. Dr. Topping delivered an inaugural lecture entitled "Does Biblical Interpretation Have a Prayer?" The recognition service attracted well over a hundred participants in addition to the choir and musicians. The other lecture and papers averaged approximately forty persons in attendance.

Visit of Prof. Willem Saayman

Prof. Willem Saayman, a noted missiologist from the University of South Africa, spoke in the chapel at St. Andrew's Hall on November 17th and in a class at VST that same day. Dr. Saayman was a noted opponent of apartheid, to the point that he became the target of an assassination attempt.

ELDERS' INSTITUTE

The Elders' Institute is a ministry of St. Andrew's Hall with a particular calling to strengthen the work of the elders of The Presbyterian Church in Canada. The ministry of the institute is national in scope reaching out to elders across the church through online courses, workshops and other educational events and by providing web-based resources.

The Pre-Assembly Workshop, PAW 2009, took place on June 5th at Chedoke Church in Hamilton, with 140 registrants, the maximum the facility could handle. The event was extremely successful with very positive feedback from leaders and participants. PAW 2010 will take place in Union Church, Mira Ferry. The theme for the event is hospitality ministry.

Online courses

The Elders' Institute has offered a number of online courses in the last year. These included:

- "Serving as a Clerk of Session: Boning up on the Basics", offered twice and taught by The Rev. Dr. Ted Siverns.

- One of the most popular courses, “Serving as a Ruling Elder”, taught by The Rev. Leslie Walker.
- “Pastoral Visiting for Presbyterian Elders”, taught by The Rev. Dr. Jean Morris.
- “Practical Presbyterian Polity”, written by The Rev. Dr. Tony Plomp and The Rev. Dr. Hans Kouwenberg, and taught by Dr. Kouwenberg.

A new course guide for online learners has been piloted and is now in use for our course participants. It is particularly helpful for students new to online learning and includes step-by-step instructions with screenshots and arrows.

Special Projects

The Elders' Institute's leadership training project for Mandarin-speaking ruling elders and lay leaders is progressing well. The first project is an online course, “Leadership Training for Chinese Churches: Reaching Your God-Given Potential”, which has been developed by Dr. Shuling Chen of Presbyterian College (in consultation with Roberta Clare) and will be offered in Mandarin. It is scheduled to run October 18 to November 26, 2010. This will be the Elders' Institute's first online course provided in Mandarin.

A pilgrimage, “From Noyon to Iona: Exploring the Reformed Heritage”, will take place September 30 to October 16, 2010 and will include visits to those sites associated with the heart of the Reformed tradition and with the Scottish Reformation, the 450th anniversary of which is being celebrated in 2010. The pilgrimage will be led by Dr. Roberta Clare, Dr. Gerald Hobbs and Dr. Lynne McNaughton and will include sites in France, Germany, Switzerland and Scotland.

On-the-Road Workshops

The Elders' Institute also offers “On-the-Road” workshops. In 2009-2010, more than 20 workshops were offered in presbyteries and congregations across the country on a wide variety of topics.

Resources

The Elders' Institute also offers a number of “e-sources” of which *Leadership Habits for Great Session Meetings* written by Dr. Peter Coutts is the newest. These can be found at www.eldersinstitute.ca.

Several new tools have been added to the toolbox on the Elders' Institute website, including *Spiritual Needs at End of Life* by Janet Stark, *The Session and Congregation as Emotional Systems* by Keith Boyer, *Discerning God's Will* by Mark Tremblay, *Pastoral Care Visiting* by Susan Swanney and *When a Problem Becomes a Problem* by Keith Boyer.

Dr. Roberta Clare was on study leave for the second half of 2009. During that time, she completed a UBC Certificate in Intercultural Studies and read extensively in the area of Christian Education. She also maintained supervision of a number of projects including the upcoming pilgrimage to sites associated with the Reformation.

HOUSING AND HOSPITALITY

St. Andrew's Hall contains 93 apartment units of various sizes and types. These range from “quads”, four bedrooms, around a common cooking and living area, through studio, one bedroom and two bedroom apartments, to townhouses with two bedrooms and a den. As noted, above more than 250 people call St. Andrew's Hall home during term. The residence is full for the academic year 2009-2010. There was a drop in summer occupancy during the summer of 2009, probably due to the recession. The buildings are in good condition and there is no deferred maintenance. In addition to the ministry activities described later in this report, a number of activities have involved much of the community. These have included a welcome barbecue, a celebration of the Lunar New Year and a talent show and bake sale to raise money for relief of Haiti earthquake victims.

CAMPUS MINISTRY AND CHAPLAINCY

St. Andrew's Hall believes that it has the responsibility to reach out gently and respectfully with the gospel of Jesus Christ from its central location on a secular campus. A chaplaincy team, headed by Mr. Richard Watson, a final year student in theology, organizes a wide range of

activities. The simplest way to report on the range of activities may be to reproduce a weekly schedule of activities

Sunday	3:00 pm	Children's Music Hour
	5:00 pm	Feasting on the Word, an exposition of the Gospel of John and celebration of the sacrament of the Lord's Supper
Tuesday (biweekly)	5:15 pm	Soup and Fellowship Night
Tuesday	12:00 noon	Weekly Presbyterian Community Worship
Wednesday (monthly)	6:00 pm	Korean residents Potluck
Thursday	9:30 am	English as a Second Language conversation group
	5:00 pm	Korean Campus Ministry, worship, speaker and meal
Friday	7:00 pm	Mandarin Ministry evening
Saturday	7:00 pm	UBC area AA Meeting

OTHER MATTERS

St. Andrew's Hall continues to enjoy good financial health. The buildings are in good condition and money is set aside for all necessary repairs and maintenance. There have been certain expenses in this last year outside the normal patterns of expenditure. These include paying the St. Andrew Hall's share of the final infrastructure improvement in the theological neighbourhood. The other unusual expense involved engaging a building consultant to help guide the board through the process of negotiation with a potential partner in constructing a new building. It may be that a supplemental report on this matter will be presented before the General Assembly.

Three staff members, Glen Davis, Kathleen Bolton and Helen Anderson volunteered during the Winter Olympics. Both University of British Columbia and Vancouver School of Theology had a double reading week during the Olympic period so no classes were held at that time.

St. Andrew's Hall faces many challenges but the challenges are, for the most part, the challenges of possibility. We give thanks for those challenges and pray for God's blessing in meeting them.

David Jennings
Convener

Stephen Farris
Dean

VANCOUVER SCHOOL OF THEOLOGY

Grace to you and peace as these early days of spring unfold.

I am delighted to write on behalf of Vancouver School of Theology to offer our annual report.

STEWARDSHIP

VST remains healthy overall. Our housing operations, as well as grants and donations remain strong. Our investments are slowly recovering from the trauma of 2008. VST remains debt free, with excellent facilities, and a healthy endowment. We anticipate expanding both our development initiatives and our housing operations work, as a vehicle for increasing our revenue sources and further reducing our draw on our investments. Our challenge lies, as with the whole church in the area of participation. As the church declines, so too theological education struggles with its demographic. VST is no exception.

ACADEMIC PROGRAMS

In the academic arena we continue to enjoy first class faculty offering innovative programs, to a lively student body. At our Convocation in May 2009, we celebrated the accomplishments of 30 graduates from a variety of VST programs. This past fall 132 students registered in our degree programs (a total of 11 are Presbyterian). However, this number as a full-time equivalent is less than it has been over the last decade. Fewer students are electing to pursue full-time studies and fewer still are choosing to seek preparation for order of ministry. As a response to this VST is

introducing several new initiatives in flexible program delivery effective January, 2011 and extensive new bursary support for persons who elect to pursue degree studies.

Other changes are unfolding in the academic arena of our life as well. At its August planning meetings, VST's Faculty Council made the decision to adapt its student evaluation model. Although still firmly grounded in a competency based assessment model, VST will articulate its assessment of student work with both narrative comments and letter grades with the beginning of the next academic year. This is a departure from earlier assessment models and reflects both changing student needs and current theories of systematized evaluations. The implementation process for this decision has been developed and the process of assisting students with the transition is underway.

Beyond our degree programs VST continues to reach a wide audience in the church, university and public sectors. Over the past year, well over 2,000 people have joined us for VST educational opportunities. Chalmers Summer School registered 261 persons in courses and welcomed 761 to our programs overall. The Native Ministries Consortium summer school including a Centre for Indian Scholars Symposium welcomed another 155 participants. Exciting among new initiatives shared between Chalmers and Native Ministries this past summer was a program for youth entitled, "*Theatre of the Oppressed*" which brought together 26 youth to engage questions of their adolescent becoming and faithfulness. I should note that recently the Anglican Indigenous Network (a United Nations Committee) named VST as one of the two theological schools in the world with appropriate Indigenous inclusion.

DR. RICHARD TOPPING

VST has been delighted to welcome St. Andrew's new professor of Reformed Studies into our teaching and learning community. We are confident that Richard Topping will bring many valuable things to our educational environment. We are most grateful to St. Andrew's Hall for this gift.

VISITING SCHOLARS

Scholars who joined us at VST this year included: Tracy Trothen from Queen's University, Phillip Sheldrake from Durham University in the UK, Wilhelm Siemans from the University of South Africa and Seth Klein from the Canadian Centre for Policy Alternatives. Several additional visiting international guests enriched our common life with their worship leadership and companionship. The Dr. Barbara Brown Taylor will serve as this year's Peter Kay Lecturer.

FACULTY NEWS

We welcomed several new faculty persons as regular members of the VST teaching learning community this year:

- The Reverend Dr. Paula Sampson as Director of our Native Ministries Program and Professor of Ethics and First Nations Studies – Dr. Martin Brokenleg retired from that office in July;
- Rabbi Dr. Robert Daum as the first Director of Iona Pacific Inter-Religious Centre and Professor of Rabbinic Literature and Jewish Thought;
- The Rev. Janet Gear began her work as Professor of Public and Pastoral Leadership;
- The Rev. Valerie Taylor joined us as mentor in United Church Denominational Studies;
- Dr. Bruce Harding joined us as musician in residence.

Each of these persons is making a significant contribution to the rich academic and spiritual life we enjoy at our school.

- Dr. Sharon Betcher took first place in the biblical reflection category at the 2009 Canadian Church Press Awards for her article, "Remembering the Sabbath: A Practice for 21st Century Christians?"
- Dr. Patricia Dutcher-Walls edited a volume recently entitled *The Family in Life and Death: the Family in Ancient Israel*, published by T.&T. Clarke.
- The Rev. Dr. Richard Leggett was awarded the Morris Saltzman Award in recognition of his commitment to and leadership in Jewish-Christian relations in British Columbia.
- Dr. Harry Maier and Dr. Robert Daum were awarded a Lily Collaborative Research Grant for their project entitled, "Disturbing Images: Reading Civic Ideals in Early Judaism and Ancient Christianity Against the Backdrop of Roman Imperial Iconography".

Several faculty members have signed new book contracts for works to be produced over the next two years.

COMMUNITY LIFE

New initiatives designed to enrich our community life were introduced this year. As well as daily coffee and lunch service (Monday to Thursday) in addition to our weekly Principal's lunch, bi-weekly mentor groups and guest speakers were added to our timetable. The introduction of an exercise room with fitness equipment has been well received. Several wellness workshops were offered (stress management, conflict resolution, positive space) for faculty, staff and students. Spiritual direction, provided by the school continues, as do our regular daily and weekly worship services and prayer opportunities.

OTHER NEWS

VST Auxiliary

After over one hundred years of service to VST and its predecessor institutions, VST's Auxiliary ended its work. From its end came the birth of a new organization known as the Friends of VST. Our final celebration with the Auxiliary members was a very moving time of affirming the significant contribution which the Auxiliary made both to the life of the school as institution and to our students, across the story of many generations. The Friends of VST held their inaugural meetings this year under the capable leadership of Dr. Louise Ralston.

Iona Pacific

The work of *Iona Pacific: Inter-religious Centre for Social Action, Research and Contemplative Practice* is underway. Rabbi Dr. Robert Daum began his work as the first Director of the Centre July 2001. The official launch of the centre was held January 28, 2010 with a gala which brought together religious and First Nations leadership from across the province, all gathered to bless this new work on its way.

Property Development

Final aspects of our 10 year construction project appear to be reaching closure at long last. One of the last pieces of work to be tended will be the building of a playground for children on the lawn south of the Iona building. We are grateful for the partnership of St. Andrew's Hall, as we honour the needs of the children in our neighbourhood in this way.

My friends, I wish you blessing and peace as you tend the garden of faithful discipleship, new life and possibility which is flourishing in the communities of The Presbyterian Church in Canada.

Wendy Fletcher
Principal and Dean

Ian A.R. McDonald
Convener

Terrie-Lee Hamilton
Secretary

TRUSTEE BOARD

To the Venerable, the 136th General Assembly:

The Trustee Board of The Presbyterian Church in Canada (the board) is incorporated by Federal Statute and by ancillary legislation in every province. The board met four times during this past year and has sought to ensure that it has properly discharged its statutory responsibilities as trustees. The board acts at the direction of the General Assembly and the Assembly Council and is responsible for giving close attention to the matters with which it is charged.

The board welcomed new members, Mr. William Herridge, Mr. Frank Cooper and The Rev. Bert Vancook. Departing members were Ms. Lisbeth Duncan, The Rev. Sam Priestly, The Rev. John Powell and Mr. Eric Cockshutt.

Eckler Ltd. continues to perform a quarterly investment review of the fund managers and to present its report to the board.

The Investment Advisory Committee of the board met six times during the year. The purpose of the committee is to assist the board in meeting the requirements of the Trustee Act and fulfilling its obligations by receiving reports, meeting with Fund Managers, educating itself in relevant areas and making recommendations to the board. The committee has expertise and interest in investments, business and economics and is allowed to have three non-board members who possess expert knowledge in the above areas and are either adherents or members of The Presbyterian Church in Canada. The Investment Advisory Committee welcomed Mr. Gordon MacNeill and Mr. Russ MacKay to the committee.

Two new fund managers, Templeton Franklin and Walter Scott, who replaced Howson Tatersall, were given the mandate to manage foreign equities.

During the year, documents were executed under the seal of the board as required on behalf of various organizations of the church.

We are pleased to submit the following:

- A list of securities showing those:
 - purchased or received during the year,
 - matured or sold during the year,
 - held by the board at December 31, 2009 on behalf of the funds of the church.
- A list of properties whose title is held by the board for various organizations of the church.
- A list of loans outstanding.

The following are currently members of the Trustee Board.

Ms. Virginia Bell	The Rev. Donald Pollock
Ms. Carrie Thornton	Mr. William Herridge
The Rev. Bert Vancook	Mr. Frank Cooper
Ms. Lisa Whitwell	The Rev. Walter Hearn
The Rev. Stephen Kendall	Mr. Stephen P. Roche
The Rev. Graham Kennedy	Mr. John McColl

Ex-officio without vote:

Ms. Barbara Nawratil, Secretary
 Mr. H. Donald Guthrie, Q.C., provides counsel to the Trustee Board at its invitation.

Lisa Whitwell
 Convener

Barbara Nawratil
 Secretary

WOMEN'S MISSIONARY SOCIETY

To the Venerable, the 136th General Assembly:

The Council Executive of the Women's Missionary Society respectfully submits the following report for 2009.

ANNUAL COUNCIL MEETING

The theme at the 94th Council meeting, held at Crieff Hills Community, was "Opportunity Knocks". To reflect on this, the Bible studies, led by The Rev. Dr. Emily Bisset, focused on the theme "I stand at the door and knock", using various portraits of Jesus knocking at the door, as well as a couple of chapters in the book of Revelations.

Sunday evening's program was a time of introductions and entertainment. An evening of music and singing was given by Lost Pilgrims, with Stephen Kendall, David Linderman, Scott Cooper and Hugh Donnelly.

Normal business matters were on the agenda for Monday. Two special guests brought greetings: Ms. Lorette Noble (Past President of the Catholic Women's League) and Ms. Mary MacLeod (representing the Atlantic Mission Society). In the afternoon, Ms. Tori Smit did a presentation on "Preparing for Change – Avoiding the 'Let's go back to Egypt' stage". In the evening, Ms. Karen Plater, Associate Secretary, Education for Mission, presented the church's study for 2009-2011 on "*Refugees and Uprooted People*" written by The Rev. Dr. Glynis Williams. Karen

Plater introduced guests, a refugee family from Burma as well as Ms. Margaret Douglas (parish nurse) who talked about the refugee program at Knox, Woodstock.

Tuesday morning, after the Bible study led by Emily Bisset, a panel discussion was led by Ms. Druse Bryan (WMS President) and The Rev. Dr. Rick Fee (General Secretary, Life and Mission Agency) on the "Future of Mission". In the afternoon, along with some business, a presentation on "Human Trafficking" was given by Ms. June Campbell (Council Executive member). After this, two regional staff who were invited to Council for the first time, The Rev. Theresa McDonald-Lee and The Rev. Glenn Ball, were introduced and given opportunity to speak on their work. Also on Tuesday afternoon, a presentation was given by Ms. Gloria Wasacase on her Residential School experience. Tuesday evening program was a presentation on the Eastern Europe Trip by Ms. Katherine Allen and Ms. Gladys Stover.

Wednesday morning, the Moderator of the 134th General Assembly, The Rev. Cheol Soon Park gave an inspiring address on his year as Moderator and highlighted some of his experiences across the country and around the world. He also installed the new officers of Council Executive. Following this, the Moderator led the closing worship with communion.

The offering collected during the closing worship was designated for the Together We Can! Projects, Jobat Hostel and school supplies for Eastern Europe.

CHANGES IN STAFF

Last year we reported that with young staff it should not come as a surprise that maternity leaves would be common. In 2008, two WMS staff gave birth to two healthy boys, causing them to take a year off from WMS work. In 2009, Ms. Colleen Wood started her maternity leave; and early in 2010, Ms. Alexis McKeown and Ms. Tricia Browne started their second maternity leaves. Once again, Ms. Grace Kim was hired on contract to cover the work of both the program co-ordinator and the resource consultant. The Rev. Heather Jones was contracted to cover as interim editor for Glad Tidings.

TOGETHER WE CAN! WMS PROJECTS

Following a decision at the annual Council meeting in May 2008, the WMS launched a fund-raising drive for two projects – bricks for a hostel at the Christian School in Jobat, India and school supplies for students in Eastern Europe. Groups were notified of this decision and packages with resources were mailed out in December 2008. Word was also spread to congregations through flyers in the PCPak, with the vision to encourage everyone, not just the WMS, to participate in this fund-raising drive.

After one year, at Council 2009, it was decided to run these projects for one more year, in order to raise most of the funds needed to build the hostel in India. Currently, the total raised for the Jobat Hostel is \$139,503.33 and for school supplies in Eastern Europe the total is \$49,668.82. At this time it appears enough funds have been raised to begin construction of the hostel in Jobat this year. We are grateful to all the congregations, WMS groups and individuals who have contributed generously to these projects.

MISSION RESOURCES

A new Resource Book was printed end of December and mailed out to all groups in the January mailing with the Mission Awareness Sunday resource. The Rev. Dr. Lynda Reid and The Rev. Ann Yee-Hibbs, both regional staff, were co-editors and worked collaboratively with Ms. Alexis McKeown (WMS Program Coordinator) on this project. This resource is downloadable from the WMS website (www.wmspcc.ca), and also available through the WMS office.

Resources for Mission Awareness Sunday were distributed to all WMS and affiliated groups in early January 2010. This year the resource was written by The Rev. Karen Horst. The sermon title is "When It All Seems Like Too Much". The bulletin insert for that Sunday is on the two WMS projects, bricks for Jobat and school supplies for Eastern Europe. Resources for Mission Awareness Sunday are available online at www.wmspcc.ca, or through the WMS office.

The WMS popular report "On the Move in Mission" marked its ninth publication this past year. It continues to serve as an excellent promotional tool for the society and for mission. Through the use of words and pictures, information regarding the work and the finances of the society is provided.

After two years into publication, the name of our semi-annual newsletter has been changed from “WMS Ways” to “WMS Matters!”. Now in its third year of publication, it continues to keep our WMS groups across the country connected and informed about the latest news and information in the WMS. It is published every January and June. Contact the WMS office to be put on the mailing list.

Glad Tidings, the mission magazine of the WMS, is published every two months, and available by subscription (\$14 for one year). It is filled with reports from missionaries, WMS groups, and many relevant and interesting articles. These are all arranged and edited by our very capable editor, Ms. Colleen Wood. For a free complimentary copy, please contact the WMS office.

HUMAN TRAFFICKING ADVOCACY

Human Trafficking, specifically for the sex trade, was a subject that was brought to the WMS Council May 2008 by guest, Ms. Lorette Noble, President of the Catholic Women's League at that time. The idea of advocacy to government through WMS followed, with human trafficking being possibly the first issue we might address. This has been followed through, at least in part, with research and reports to WMS members across Canada and by circulation of a petition re a private member's Bill C-268. This bill asks for an amendment to the Criminal Code of Canada for mandatory minimum sentences of five years for anyone convicted of trafficking persons under the age of 18. Ms. Joy Smith, MP for Kildonan-St. Paul, Manitoba, has guided this Bill successfully through Parliament to the Senate. She has received more than 14,000 signatures on petitions, many of which she acknowledged were through WMS. An information sheet on the subject was sent in the August mailing to all WMS groups. Advocacy, in the form of letters to local MP's, Justice Minister Rob Nicholson and Prime Minister Stephen Harper has been urged through the WMS reports, an article in Glad Tidings and the January/February edition of *Women's Perspectives*. The established fact that revenues from human trafficking for criminal organizations have now moved to second place behind arms dealing and before drugs dealing is reason for utmost alarm and call to action at all levels of society.

Recommendation No. 1 (amended and adopted, p. 26)

That the Moderator of the 136th General Assembly, communicate to Prime Minister Stephen Harper and other relevant Cabinet Ministers, the church's concern over human trafficking in Canada, and urge the government to develop and implement a national strategy to combat this growing trade.

NATIONAL WOMEN'S GATHERING 2011

Look In: Shout Out – that is the theme for the National Presbyterian Women's Gathering 2011. In 2009, the WMS and the AMS began planning and organizing this enormous event happening May 20-23, 2011. It will be a time of worship, education, fellowship, and renewal for Presbyterian women across the country. We anticipate an attendance of 800 women, along with special guests from our partner churches around the world as well as ecumenical guests from sister denominations in Canada. The venue is the Sheraton Conference Centre in Richmond Hill, Ontario. Much is being prepared for this exciting event, including keynote speaker Dr. Margaret Somerville, Sunday worship preacher The Rev. Paulette Brown, praise leader The Rev. Glen Soderholm, plenary speaker The Rev. Margaret Mullin, MC The Rev. Karen Horst, chaplains The Rev. Jean Morris and The Rev. Theresa Han, 27 workshops led by well-known individuals who are specialists in their field. The budget for the whole event is \$250,000. Of this amount the WMS has set aside \$100,000 from the Giollo Kelly legacy. The remaining funds are expected to be made up from registration fees and grants from other organizations. While the main focus of the event is aimed for women, men are also welcome to register for the event.

MISSION EXPOSURE TOURS 2009

In 2009, a group of 12 women travelled to the Blantyre Synod of Malawi for a mission exposure tour, August 30 to September 14, 2009. Led by President Druse Bryan, the group had 14 busy days learning about the people of Malawi, the church, the women, and the mission work, including the Mulanji Hospital, Chigodi House, the theological college at Zomba, and the many orphanages where most of the children were from families affected by HIV/AIDS. The group was hosted by The Presbyterian Church in Canada missionaries, Linda and Glenn Inglis.

TAIWANESE WOMEN

A group of six women from the Presbyterian Church in Taiwan visited Canada from October 2-18, 2010. They were hosted by WMS groups across the country, starting in Vancouver, with stopovers in Calgary, Montreal and Toronto. They also had a few days with the AMS in the Presbytery of Halifax and Lunenburg where they were hosted by various AMS and church groups in the area. While in Toronto, they met with Council Executive, visited the George Leslie Mackay memorial in Woodstock, and were guest speakers at the Circles of Sharing event planned and organized by the Presbyterials of East and West Toronto.

Through this exchange the tie has been strengthened between our two groups; there is an eagerness to visit each other again soon.

THE BOOK ROOM

The WMS continues to work in partnership with The Presbyterian Church in Canada and offers a valuable service to congregations and individuals through the Book Room under the capable management of Ms. Susan Clarke.

The Book Room resources are available to view on-line.

PARTNERSHIP WITH THE AGENCIES OF THE CHURCH

In 2009, the WMS continued to fund regional staffing through a grant of up to \$200,000 to The Presbyterian Church in Canada for salaries and benefits of regional staff. Another \$6,000, approximately, was given in 2009, towards the expenses of the regional staff annual gathering and the meeting of the conveners of the regional staff committees, which were held at Crieff Hills but at a different times.

A contribution of \$150,000 is given annually to the operating fund of The Presbyterian Church in Canada.

The WMS continues to give annual student bursaries of \$1,000 each to Knox College, Presbyterian College and the Vancouver School of Theology. Also, grants were given to Presbyterian College and Knox College students for their mission education trips to Cuba.

Each year, the WMS supports international students for theological studies at one of our colleges. Currently, we are supporting an aboriginal Taiwanese man, Mr. Ibi Chuan, by covering the tuition fees for his studies in the Master of Divinity program at the Vancouver School of Theology. As well, Angela Jin has returned from China to continue her doctoral studies at Knox College. The WMS is supporting Angela's studies with a grant of \$5,000 to cover her tuition fees.

In early 2009 the WMS learned of an urgent need in the schools in Eastern Europe, in particular, in Ukraine. The global economic crisis had affected this part of the world to the point of possible national bankruptcy. The schools in the area were also affected, with the possibility that there would not be sufficient funds to reopen later that year. Through our missionary, David Pandy-Szeker, the WMS sent \$50,000 to assist the schools. Today we are glad to report that the schools have remained open and are continuing with the important work of providing education for Hungarian and Ukrainian children and youth.

Canada Youth is an exciting and important event for the youth of our church. Recognizing this, the WMS gave \$6,500 towards a couple of their programming ideas. In addition, many young people were given individual grants of \$200 each to attend this event, adding up to \$5,400 from the Children and Youth Leadership Development Fund.

Besides the above, the WMS continues to give grants from its various endowment funds for individuals as well as for projects.

FINANCES

The following is a summary of receipts and disbursements for 2009.

Receipts	\$
Presbyterials	556,871
Special Gifts	13,334
Legacies	336,287

Bank & Investment Interest	4,150
Life Membership (Pins) Income	2,157
Book Room Sales	205,830
Glad Tidings Subscriptions and Advertising	<u>48,717</u>
Total	1,167,346

Disbursements	
General Fund of the Presbyterian Church in Canada	150,000
Regional Staff	200,000
Program Support	373,844
Administration	79,780
Grants from Undesignated Legacies	165,101
Grants, Bursaries, etc. from Endowment Funds	25,670
Outside Organizations	1,470
Book Room Expenses	118,756
Glad Tidings Expenses	49,049
Investment Fees	<u>7,739</u>
Total	1,171,409

An audited statement can be found in the annual report of the society.

Previously in this report, gratitude was expressed to all who joined with the WMS to raise the funds for the two ambitious projects. Now, with the upcoming event in May 2011, we ask for the support and prayers of congregations, presbyteries, and synods across the country, to ensure that women in The Presbyterian Church in Canada know about, and are able to take advantage of, this wonderful opportunity.

Druse Bryan
Past President

Sarah Kim
Executive Director

OVERTURES – 2010

NO. 1 – SESSION OF BETHEL CHURCH, SYDNEY, NOVA SCOTIA

Re: Using the term “elder emeritus”

(Referred to the Clerks of Assembly, p. 372)

WHEREAS, section 247 of the Book of Forms states that the General Assembly finds the term “minister emeritus” a convenient one, and

WHEREAS, the Session of Bethel Church finds that it is increasingly common for elders to find themselves in a position of being unable to carry out the regular responsibilities of the office of elder, because of the infirmities of advanced years, and

WHEREAS, these elders have provided years of dedicated service to their congregation, and

WHEREAS, the session and congregation would like to have a way of honouring this service, and

WHEREAS, elders, once lawfully called to the office, are ordained for life, unless they resign the active exercise of the office, and

WHEREAS, the quorum of a session is twenty-five percent of the membership, and elders who are no longer able to attend session meetings because of the infirmities of advanced age and have not resigned, are still counted as part of the session membership,

THEREFORE, the Session of Bethel Church, Sydney, humbly overtures the Venerable, the 136th General Assembly to amend the Book of Forms to include the term “elder emeritus” as a suitable term, which would be applied at the discretion of the session of the congregation to an elder who has faithfully served the session and congregation, but because of the infirmities of advanced years or physical restrictions, is no longer able to continue in an active role; the elder emeritus would not sit in the meetings of session, nor would be counted as part of the membership but would be welcome as health permits to sit and serve at the communion table at the invitation of session, and would be welcome to sit with session at any special services as an elder, or to do otherwise as the General Assembly, in its wisdom, may deem best.

(Transmitted by the Presbytery of Cape Breton, with support.)

NO. 2 – SESSION OF WESTMINSTER CHURCH, SAULT STE. MARIE, ONTARIO

Re: Using technology to assist in providing communion

(Referred to the Church Doctrine Committee, p. 356)

WHEREAS, in remote and rural churches within our denomination there are those members and adherents who are without a fixed minister, and
WHEREAS, in many remote and rural places across our church there is a serious lack of ordained ministers and interim ministers able to conduct the sacraments with any degree of regularity, in some cases years, and
WHEREAS, the lack of the sacraments, most notably the Sacrament of Holy Communion is a serious barrier to comfort, hope and growth in the faith and life of the individual and the church community, and
WHEREAS, this situation of remote and rural churches without access to the Sacrament of Holy Communion is a serious issue which appears to be sadly increasing, and
WHEREAS, many remote and rural areas of our country are increasingly being opened up to the availability of the internet, and
WHEREAS, it is possible now to broadcast over the internet entire services including ones that include the Sacrament of Holy Communion, and
WHEREAS, the minister in said broadcast may be seen and heard and may even converse (if necessary) with any remote congregation through an internet connection, and
WHEREAS, since the broadcasting minister may be seen and heard and that this would seem to satisfy the requirement of the Westminster Confession of Faith that the minister be “present” at worship and therefore the elements of communion on both sides of the internet would be properly “set apart” and could be distributed among the people, and
WHEREAS, were this to be allowed by The Presbyterian Church in Canada for churches in remote and rural churches without a fixed minister, this could significantly help the comfort, hope and growth in faith of said congregations and their members,
THEREFORE, the Session of Westminster Church, Sault Ste. Marie, humbly overtures the Venerable, the 136th General Assembly to request the Committee on Church Doctrine to examine the use of technology for the purpose of providing the Sacrament of Holy Communion to remote and rural congregations without a fixed minister, or to do otherwise as the General Assembly, in its wisdom, may deem best.

(Transmitted by the Presbytery of Algoma and North Bay, with support.)

NO. 3 – SESSION OF BOULARDERIE PASTORAL CHARGE, BIG BRAS D'OR, NOVA SCOTIA

Re: Guidelines for ministers sharing a common manse

(Referred to the Life and Mission Agency Committee – Ministry and Church Vocations, p. 459)

WHEREAS, two ministers may live in the same manse but minister in different congregations, and
WHEREAS, some congregations have manses and others do not, and
WHEREAS, a congregation that owns a manse bears the burden of day to day expenses, and
WHEREAS, a congregation without a manse pays an accommodation allowance and there is no obligation for where this accommodation allowance is directed, and
WHEREAS, there are guidelines for manses and guidelines for accommodation allowance but no guidelines for a manse and an accommodation allowance being received by two ministers being accommodated in a manse, and
WHEREAS, some guidelines on how two congregations could equitably share the day to day expenses of the manse (eg: insurance, taxes, heating electricity, telephone and routine maintenance) would provide helpful guidance to congregations in this situation,
THEREFORE, the Session of the Boularderie Pastoral Charge, humbly overtures the Venerable, the 136th General Assembly to direct Ministry and Church Vocations to develop and publish guidelines to assist congregations in the equitable sharing of the day to day costs of the manse, such as a 50/50 split, where two ministers in separate congregations are sharing a manse, or to do otherwise as the General Assembly, in its wisdom, may deem best.

(Transmitted by the Presbytery of Cape Breton, with support.)

NO. 4 – SYNOD OF CENTRAL, NORTHEASTERN ONTARIO AND BERMUDA**Re: Maintaining regional staff funding levels**

(Referred to the Life and Mission Agency Committee, p. 408)

WHEREAS, effective 2011, the funding for regional staff in The Presbyterian Church in Canada is being reduced, and,

WHEREAS, the report of the Regional Staffing Model Review, under the heading, “Issues Identified” from the Life and Mission Agency and the Women’s Missionary Society, says the following: “The role of the regional staff is highly valued by the synods/synodicals” and further, “The Assembly Council affirmed the present regional staffing model, with clarifications presented throughout the report, (A&P 2008 p. 218), and

WHEREAS, the report further states that the Assembly Council “has been requested to look at ways where the ongoing shortfall might also be made up in future budget cycles, (A&P 2008, p. 218), and

WHEREAS, the Assembly Council, in 1995, stated that it believed that funding “should be applied primarily “in the field” rather than being invested in enhanced national staffing, (A&P 1995, p. 213-214), and

WHEREAS, funding for ministry “in the field” by The Presbyterian Church has declined from 53.62% of revenue in 1974 to 35.2% in 2008, (supporting documents, Overture No. 7, 1994, Presbytery of London, updated to 2008), and

WHEREAS, the regional staff are consistently and directly involved with congregations, presbyteries, the Women’s Missionary Society and the Atlantic Mission Society, fulfilling the priorities identified by Canada Ministries (A&P 2009, p. 307), and

WHEREAS, the decision to reduced funding does not appear to have been made in the context of a strategic plan of overall spending and mission priorities at the national church level,

THEREFORE, the Synod of Central, Northeastern Ontario and Bermuda humbly overtures the Venerable, the 136th General Assembly to maintain current funding levels regional staff after 2010, and that this be done in the context of a strategic funding model that emphasizes ministry “in the field,” or do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 5 – SESSION OF CORNERSTONE COMMUNITY CHURCH, KLEINBURG, ONTARIO**RE: Educational requirements for candidates from other theological schools**

(Referred to Life and Mission Agency Committee – Ministry & Church Vocations: Committee on Education and Reception, p. 454)

WHEREAS, candidates seeking to be certified as ministers of Word and Sacrament in The Presbyterian Church in Canada from other Christian denominations are usually required to take additional study at one of the three Presbyterian schools in Canada, completing two additional semesters of study if they have an M.Div. from a theological school affiliated with member churches of the World Alliance of Reformed Churches and at least three semesters of study if they have an M.Div. from an Association of Theological Schools (ATS) school that is not affiliated with The Presbyterian Church in Canada, and

WHEREAS, the church has deemed this necessary to prepare and contextualize the candidate for ministry within The Presbyterian Church in Canada, and

WHEREAS, after many years of following these guidelines, pastors, including many who have gone through this process, have raised concerns that much of the additional training and study is excessive and repetitive, since they already possessed an M.Div., including an extensive internship from some of the largest and most prestigious theological schools in North America and the United Kingdom, and

WHEREAS, many of these schools have more Presbyterian faculty members than the Canadian Presbyterian schools, and

WHEREAS, the ethos of ministry in The Presbyterian Church in Canada is not primarily learned within our theological schools, since they are part of a larger ecumenical institution composed of Presbyterian, Anglican, United Church, Roman Catholic and Baptist faculty and students, but within the local church and the presbytery, and

WHEREAS, many outstanding candidates who considered ministry within The Presbyterian Church in Canada have decided to not pursue ministry within this context because the demands were too excessive and placed undue hardship upon them and their families to commit to such a program of study, and

WHEREAS, many of these candidates have since been effectively received and integrated into other denominations that credit previous training more readily, and
WHEREAS, we are not only a denomination that is continuing to decline but we are also losing very gifted and committed ministerial candidates as has been the experience of Cornerstone Community Church, Kleinburg, who had twelve candidates consider ministry in The Presbyterian Church in the past thirteen years, to have six of these candidates withdraw because of the excessive educational demands, but they have found a welcoming presence in Anglican, Baptist and Alliance churches, where they now serve,
THEREFORE, the Session of Cornerstone Community Church, Kleinburg, humbly overtures the Venerable, the 136th General Assembly to reconsider the current educational standards with the view to eliminating unnecessary duplication of academic preparation by removing the present requirements and to supplement any deficiency in a candidate seeking certification within our denomination by requiring only courses pertaining to Canadian Presbyterian Church History and Church Polity and an internship in a Canadian Presbyterian congregation under proper supervision if necessary, for candidates from theological schools affiliated with the World Alliance of Reformed Churches, and courses in Presbyterian Canadian Church History, Church Polity, Reformed Worship, Reformed Theology and an internship in a Canadian Presbyterian congregation under proper supervision, for candidates who have received their theological training from Association of Theological Schools (ATS) schools not affiliated with The Presbyterian Church in Canada, or do otherwise as the General Assembly, in its wisdom, may deem best.

(Transmitted by the Presbytery of Oak Ridges, with support.)

NO. 6 – PRESBYTERY OF WINNIPEG

RE: Travel funding for regional staff

(Referred to Life and Mission Agency Committee, p. 410)

WHEREAS, the regional staff are for many rural and remote congregations the most identifiable sign of the larger dimensions of The Presbyterian Church in Canada, and
WHEREAS, the regional staff travel great distances to provide the sense of presence and concern of a larger church to these rural and remote congregations, and
WHEREAS, the base rate of \$61,000 established for the funding of regional staff does not adequately reflect the cost of travelling to the far-flung parts of this nation which are visited by the regional staff,
THEREFORE, the Presbytery of Winnipeg humbly overtures the Venerable, the 136th General Assembly, to provide an additional \$80,000 (\$10,000 for each of the eight synods) to be used in ensuring that the regional staff have adequate resources to travel to those places and congregations that can be overlooked because of their distance from metropolitan areas, or to do otherwise as General Assembly, in its wisdom, may deem best.

NO. 7 – PRESBYTERY OF EAST TORONTO

RE: Removal of mandatory retirement age of ministers

(Referred to Clerks of Assembly, p. 372)

WHEREAS, as written in the Book of Forms section 245.1, the compulsory retiring age of all ministers is 70 years, with provisions for continuing the services in the present or another pastoral charge, and
WHEREAS, existing legislation in the Province of Ontario (and 5 other provinces and 3 territories) prohibits age restriction with regard to retirement, and
WHEREAS, recent changes in Canadian social attitudes have resulted in the end of mandatory retirement as people live longer, tend to be healthier, and often wish to work beyond the stated age limitations, and
WHEREAS, the current policy is that a minister must retire to take out his/her pension according to church regulations, in contradiction of the prevailing provincial legislation in much of Canada, and
WHEREAS, some ministers, supported by their congregations, may not be ready to retire at age 70,
THEREFORE, the Presbytery of East Toronto humbly overtures the Venerable, the 136th General Assembly to request:
1. that the mandatory retirement age for ministers in The Presbyterian Church in Canada be removed, and

2. that the Pension and Benefits Board ensure that continuity is maintained for any affected benefits that need to be adjusted as a result of this change, or do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 8 – PRESBYTERY OF SEAWAY-GLENGARRY

RE: Maintaining funding for regional staff

(Referred to Life and Mission Agency Committee, p. 408)

- WHEREAS, synods have been advised that effective 2011, the funding for regional staff in The Presbyterian Church in Canada is being reduced, and
- WHEREAS, since 1994 synods have been able through the efforts of regional staff to offer a variety of helpful programs to equip presbyteries and congregations to carry out their respective ministries to all ages, and
- WHEREAS, presbyteries and congregations face numerous challenges as they carry out their respective ministries in an increasingly secular society, and are grateful for all past efforts from their regional staff to assist in this area, and
- WHEREAS, the need for ongoing and direct assistance for presbyteries and congregations will not decrease and therefore the call upon regional staff will increase, and
- WHEREAS, presbyteries and congregations need to be able to call upon the regional staff to come to the field and work with them as the challenges of ministry are faced, and
- WHEREAS, the funding of regional staff needs to be maintained by The Presbyterian Church in Canada if this is to continue,
- THEREFORE, the Presbytery of Seaway-Glengarry humbly overtures the Venerable, the 136th General Assembly to maintain the funding and the funding model for regional staff effective 2011, or do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 9 – PRESBYTERY OF SEAWAY-GLENGARRY

RE: Assembly overtures on matters addressed within five years

(Referred to Clerks of Assembly, p. 373)

- WHEREAS, it has become through use and wont for the General Assembly not to receive overtures before it which may be deemed similar to others made within a prior five year period which have been dealt with by the General Assembly, and
- WHEREAS, this use and wont appears to hinder the prescribed practice for the introduction and implementation of change clearly delineated by the Book of Forms through the Barrier Act, and
- WHEREAS, this use and wont potentially undermines the right of a member of a court or a lower court to overture the General Assembly to consider an important matter needing reflection, guidance or discussion, and
- WHEREAS, an overture to the General Assembly must be promoted by a member of one of the church courts of The Presbyterian Church in Canada, and
- WHEREAS, an overture to the General Assembly is the only means through which a church court or member thereof may bring a formal proposal to enact a law, rule or executive action of a general kind, and
- WHEREAS, the General Assembly has the right to receive or refuse to receive any business the court wishes, and
- WHEREAS, that decision to receive or refuse to receive should be based on the will of the sitting court competent to deal with the business it desires having discerned God's will on the matter and should not be influenced or stifled by use and wont not approved by any General Assembly, and
- WHEREAS, five years is an arbitrary period of time which undermines the use of the Barrier Act making a barrier to the Barrier Act, not to mention even a barrier to discussion, not to mention even a barrier to the need for studying proposed changes and implementing them or not, and
- WHEREAS, it is theoretically possible for a member of a church court or a church court to manipulate this process to prevent or circumvent discussion on matters which may be important to The Presbyterian Church in Canada, and
- WHEREAS, it may be that it is only through successive overtures on similar issues that The Presbyterian Church in Canada can discern God's prophetic voice speaking through our various church courts over our large geography,

THEREFORE, the Presbytery of Seaway-Glenarry humbly overtures the Venerable, the 136th General Assembly to cease and desist from this un-Presbyterian practice trusting in the court system to bring matters before it of importance and in need of serious discussion, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 10 – PRESBYTERY OF HALIFAX AND LUNENBURG

RE: Determining the dollar base for congregations

(Referred to Assembly Council, p. 216)

WHEREAS, The Presbyterian Church in Canada exercises an equality of resources and endeavours to do all things decently and in order, and

WHEREAS, the information contained in the annual financial statements of each congregation forms the basis upon which the dollar base amount is determined, and

WHEREAS, the dollar base amount is used to determine the allocation under *Presbyterians Sharing...* and the congregational contributions to the pension fund, and often the dues for presbytery and synod, and

WHEREAS, the calculation of the dollar base amount includes the total raised by a congregation from all sources, minus the amount remitted for *Presbyterians Sharing...* and other mission purposes, and

WHEREAS, this clearly shows that there is recognition that the mission work of the church is not an area which should be considered when calculating the dollar base amount, and

WHEREAS, in order to carry out their mission to maintain and/or re-structure their property, some congregations undertake building and restoration projects which can increase the dollar base amount to a point which is highly inflated, and

WHEREAS, an inflated dollar base amount can pose a significant challenge to a congregation which is only trying to improve and maintain its property, and

WHEREAS, there is an element of unfairness in using extra ordinary expenditures as part of a basis upon which to establish a dollar base amount for any congregation,

THEREFORE, the Presbytery of Halifax and Lunenburg humbly overtures the Venerable, the 136th General Assembly to direct the Assembly Council to review the method by which the dollar base amount is determined with a view to making it more equitable for all congregations, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 11 – PRESBYTERY OF HALIFAX AND LUNENBURG

RE: Amalgamating the General Assembly Office and Financial Services

(Referred to Assembly Council, p. 217)

WHEREAS, the church seeks to exercise good stewardship of all its resources, and

WHEREAS, the matter of “permanent” savings was raised when the 2010 budget was being considered at the 135th General Assembly (A&P 2009, p. 207), and

WHEREAS, the combining of the Financial Services Department and the Assembly Office would result in a more effective use of financial resources and release funds for the programs of the General Assembly,

THEREFORE, the Presbytery of Halifax and Lunenburg humbly overtures the Venerable, the 136th General Assembly to instruct the Assembly Council to explore the wisdom of combining the work of the Assembly Office and the Financial Services Department, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 12 – PRESBYTERY OF LINDSAY-PETERBOROUGH

RE: Cease reporting stipend of minister on statistical forms

(Referred to Assembly Council, p. 217)

WHEREAS, only the stipend of the principal minister; of a congregation is listed in the statistical and financial reports of congregations in the Acts and Proceedings of the General Assembly, and

WHEREAS, some congregations are served by more than one minister, and

WHEREAS, the stipend listed is only one portion of a minister’s financial compensation due to travel allowance in a multi-point pastoral charge, book allowances, hospitality allowances, congregational loans for housing allowances, other benefits, etc. and does not give an accurate account of a minister’s total remuneration, and

WHEREAS, other servants of the church do not have their stipends published annually in an easily accessible place and identified personally (i.e. college professors, general and

associate secretaries, Canada and International Ministries professional staff of the Life and Mission Agency) thus creating various and discriminatory levels of financial disclosure of those who serve the church and are supported by the church's funds whether congregationally, regionally, or nationally, and

WHEREAS, presbyteries have other means to ensure that the ministers within its bounds are receiving the minimum stipend such as congregational visitations,

THEREFORE, the Presbytery of Lindsay-Peterborough humbly overtures the Venerable, the 136th General Assembly to delete the request for and the publication of the stipend of the principal minister from its list of the congregational statistical and financial report in the Acts and Proceedings, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 13 – SESSION OF ST. ANDREW'S, MONCTON, NEW BRUNSWICK

RE: Educational requirements for candidates from other theological schools

(Referred to Life and Mission Agency Committee – Ministry and Church Vocations, p. 454)

WHEREAS, candidates seeking to be certified as ministers of Word and Sacrament in The Presbyterian Church in Canada from other Christian denominations are usually required to take additional study at one of the three Presbyterian schools in Canada, completing two additional semesters of study if they have a M.Div. from a theological school affiliated with member churches of the World Alliance of Reformed Churches and at least three semesters of study if they have a M.Div. from an ATS school that is not affiliated with The Presbyterian Church in Canada, and

WHEREAS, the church deemed this necessary to prepare and contextualize the candidate for ministry within The Presbyterian Church in Canada, and

WHEREAS, after many years of following these guidelines pastors, including many who have gone through this process, have raised concerns that much of the additional training and study is excessive and repetitive, they already possess an M.Div., including an extensive internship from some of the largest and most prestigious theological schools in North America and the United Kingdom, and

WHEREAS, many of these schools have more Presbyterian faculty members than the Canadian Presbyterian schools, and

WHEREAS, the ethos of ministry in The Presbyterian Church in Canada is not primarily learned within our theological schools, since they are part of a larger ecumenical institution composed of Presbyterian, Anglican, United Church, Roman Catholic and Baptist faculty and students, but within the local church and the presbytery, and

WHEREAS, many outstanding candidates who considered ministry within The Presbyterian Church in Canada have decided to not pursue ministry within this context because the demands were too excessive and placed undue hardship upon them and their families to commit to such a program of study, and

WHEREAS, many of these candidates have since been received into other denominations who were more welcoming and receptive, and

WHEREAS, we are not only a denomination that is continuing to decline but we are also losing very gifted and committed ministerial candidates, and

WHEREAS, it has been our experience locally that candidates have decided not to pursue ministry in The Presbyterian Church in Canada because of the excessive demands, and this has been the same experience of other congregations, most markedly in the experience of Cornerstone Community Church Kleinburg, who had twelve candidates consider ministry in The Presbyterian Church in Canada in the past thirteen years, to have six of these candidates withdraw because of the excessive educational demands, but they found a welcoming presence in Anglican, Baptist and Alliance churches, where they now serve,

THEREFORE, the Session of St. Andrew's Church, Moncton, humbly overtures the Venerable, the 136th General Assembly to address this issue by removing the present requirements and to supplement any deficiency in a candidate seeking certification within our denomination by requiring only courses pertaining to Presbyterian Canadian Church History and Church Polity and an internship in a Canadian Presbyterian congregation under proper supervision if necessary, from candidates from theological schools affiliated with the World Alliance of Reformed Churches, and courses in Presbyterian Canadian Church History, Church Polity, Reformed Worship, Reformed Theology and an internship in a Canadian Presbyterian congregation under proper supervision, for candidates who

have received their theological training from ATS schools not affiliated with The Presbyterian Church in Canada, or do otherwise as the General Assembly, in its wisdom, may deem best.

(Transmitted by the Presbytery of New Brunswick, with support.)

NO. 14 – SESSION OF ST. PAUL’S, INGERSOLL, ONTARIO

RE: Eliminating synods and strengthening presbyteries and sessions

(Referred to Clerks of Assembly, p. 374)

WHEREAS, The Presbyterian Church in Canada seeks faithfully to witness to the Reformed tradition of the faith in its discipleship, teaching and practice, and

WHEREAS, we strive to be reformed and always reforming in our theology, mission and ministries, and

WHEREAS, the organization of the courts of the church draws its structure directly from the Second Book of Discipline, written in the 16th century, and

WHEREAS, in the changing social and missional context of the 21st century in Canada matters of communication, leadership and stewardship call all churches to regularly evaluate and discern where God is leading them, and

WHEREAS, amid shrinking numbers of professing members we continue to maintain 54 judicatory bodies on three levels beyond the local leadership by sessions, and

WHEREAS, the synods of the church have become ineffective in gathering their members for the purposes for which they formally exist [i.e., “A synod has the power to ‘handle, order, or redress all things omitted or done amiss’ by presbyteries and sessions within its bounds” (Book of Forms 273)], and

WHEREAS, the role and purpose of synods, the expenditure of human and material resources for the maintenance of the synod structures, the disenfranchisement of many elders and ministers from the life of the synod raises many serious questions for the future life of The Presbyterian Church in Canada as a connectational community,

THEREFORE, the Session of St. Paul’s Church, Ingersoll, humbly overtures the Venerable, the 136th General Assembly to consider the organizational structure of The Presbyterian Church in Canada with particular attention to the role and ministry of the synods of the church in support of the witness and mission of our church; that any such review consider the current model in the light of the limited participation and ownership of the ministry of the synods across the church, and that we strongly consider the elimination of the synods, the strengthening of the presbyteries and the building up of sessions; we would encourage comparative study among other Reformed tradition fellowships and seek to recapture the gifts of the Presbyterian model of church organization in the face of rising congregationalism, or to do otherwise as the General Assembly, in its wisdom, may deem best.

(Transmitted by the Presbytery of Paris, with support.)

NO. 15 – SESSION OF INNERKIP, INNERKIP, ONTARIO

RE: Educational requirements for candidates from other theological schools

(Referred to Life and Mission Agency Committee – Ministry and Church Vocations, p. 454)

WHEREAS, candidates seeking to be certified as ministers of Word and Sacrament in The Presbyterian Church in Canada from other Christian denominations are usually required to take additional study at one of the three Presbyterian schools in Canada, completing two additional semesters of study if they have a M.Div. from a theological school affiliated with member churches of the World Alliance or Reformed Churches, and at least three semesters of study if they have a M.Div. from an ATS school that is not affiliated with The Presbyterian Church in Canada, and

WHEREAS, the church has deemed this necessary to prepare and contextualize the candidate for ministry within The Presbyterian Church in Canada, and

WHEREAS, after many years of following these guidelines pastors, including many who have gone through this process, have raised concerns that much of the additional training and study is excessive and repetitive, since the candidates involved already possessed an M.Div., including an extensive internship from some of the largest and most prestigious theological schools in North America, the United Kingdom, and elsewhere, and

WHEREAS, some of these schools have more Presbyterian faculty members than the Canadian Presbyterian schools, and

WHEREAS, the ethos of ministry in The Presbyterian Church in Canada is not primarily learned within our theological schools, since they are part of larger ecumenical institutions composed of Presbyterian, Anglican, United Church, Roman Catholic and Baptist faculty and students, and

WHEREAS, the ethos of ministry in The Presbyterian Church in Canada is primarily learned within the local church and the Presbytery,

THEREFORE, the Session of Innerkip Church, Innerkip, humbly overtures the Venerable, the 136th General Assembly to address this issue by removing the present requirements and to supplement any deficiency in a candidate seeking certification within our denomination by requiring only courses pertaining to Presbyterian Canadian Church History and Church Polity and an internship in a Canadian Presbyterian congregation under proper supervision if necessary, from candidates from theological schools affiliated with the World Alliance of Reformed Churches, and courses in Presbyterian Canadian Church History, Church Polity, Reformed Worship, Reformed Theology and an internship in a Canadian Presbyterian congregation under proper supervision, for candidates who have received their theological training from ATS schools not affiliated with The Presbyterian Church in Canada, or do otherwise as the General Assembly, in its wisdom, may deem best.

(Transmitted by the Presbytery of Paris, with support.)

NO. 16 – PRESBYTERY OF BRANDON

Re: Moratorium in changes to regional staff funding

(Answered by Life and Mission Agency Committee Rec. No. 1, as amended, p. 410, 30)

WHEREAS, the regional staff program has proven itself to be both well received and extremely useful, especially in synods where many congregations could be classed as either rural or remote (ref: Cenera Report), and

WHEREAS, the proposed download of travel costs for regional staff has been set in motion without allowing synods time to give a reasoned response to a potentially costly alteration in their already tight budgets, and

WHEREAS, the effect of obliging synods to come up with thousands of dollars of extra revenue will mean in many cases a sizeable increase in synod allocations upon congregations many of which are already in crisis or near crisis situations, and

WHEREAS, there could be other ways that the national church could re-arrange its budgeting so that the regional staff program could continue without harming the very churches they are best able to serve, and

WHEREAS, the Assembly Council reports of 2008 and 2009 informed those General Assemblies of financial changes but did not give those assemblies an opportunity to affirm or reject those proposals.

THEREFORE, the Presbytery of Brandon humbly overtures the Venerable, the 136th General Assembly to place a moratorium on all changes to regional staff funding arrangements until such time as the entire church can give solid direction to national staff over what priorities the church considers most necessary and arrange funding accordingly, in the meantime maintaining regional staff funding at the 2010 level, or do otherwise as the Assembly, in its wisdom, deems best.

NO. 17 – SYNOD OF MANITOBA AND NORTHWESTERN ONTARIO

Re: Funding for regional staff travel

(Answered by Life and Mission Agency Committee Rec. No. 3, withdrawn, p. 411, 36)

WHEREAS, Canada is a huge country, therefore the synods of The Presbyterian Church in Canada are geographically vast, and

WHEREAS, the regional staff located in the synods are called to travel great distances in their work, and

WHEREAS, the new funding model for regional staff taking effect in 2011 makes no provision for the travel costs incurred by the regional staff in the course of their work,

THEREFORE, the Synod of Manitoba and Northwestern Ontario humbly overtures the Venerable, the 136th General Assembly, to provide \$80,000 (\$10,000 for each of the 8 synods) nationally towards the travel costs of the regional staff, the additional \$10,000 to be added to the \$61,000 of base funding, earmarked for hiring regional staff in each synod in each synod to assist with travel costs, or to do otherwise, as General Assembly, in its wisdom, deems best.

NO. 18 – SYNOD OF BRITISH COLUMBIA**Re: Maintaining regional and staff funding levels**

(Answered by Life and Mission Agency Committee Rec. No. 1, as amended, p. 410, 30)

- WHEREAS, effective 2011, the funding formula proposed for regional staff in The Presbyterian Church in Canada is being changed resulting in reductions for most synods, and,
- WHEREAS, the report of the regional staffing model review, under the heading, “Issues Identified” from the Life and Mission Agency and the Women’s Missionary Society, says the following: “The role of the regional staff is highly valued by the synods/synodicals”, and further, “The Assembly Council affirmed the present regional staffing model, with clarifications presented throughout the report,” (A&P 2008, p. 218) and,
- WHEREAS, the report further states that the Assembly Council “has been requested to look at ways where the ongoing shortfall might also be made up in future budget cycles,” (A&P 2008, p. 281) and,
- WHEREAS, the Assembly Council, in 1995, stated that it believed that funding “should be added primarily ‘in the field’ rather than being invested in enhanced national staffing,” (A&P 1995, p. 213-14) and,
- WHEREAS, funding for ministry “in the field” by The Presbyterian Church in Canada has declined from 53.62% of revenue in 1974 to 35.2% in 2008, (background information: Overture No. 7, 1994 from Presbytery of London, updated to 2008) and,
- WHEREAS, the regional staff are consistently and directly involved with congregations, presbyteries, the Women’s Missionary Society and the Atlantic Mission Society, fulfilling the priorities identified by Canada Ministries, (A&P 2009, p. 307) and
- WHEREAS, the decision to reduce funding by changing the funding formula might be perceived to have been made in a less than transparent or just manner and does not appear to have been made in the context of a strategic plan of overall spending and mission priorities at the national church level, and
- WHEREAS, the decision regarding the proposed funding formula does not address pastoral concerns of staff or provide for any transition allowances that may be required if the formula were to be implemented and funding levels reduced despite the fact that it is the policy of the church to make transition provisions (A&P 1998, p. 363-65),
- THEREFORE, the Synod of British Columbia humbly overtures the Venerable, the 136th General Assembly, to maintain current funding levels for regional staff after 2010, and that this be done in the context of a strategic funding model that emphasizes ministry “in the field”, or do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 19 – PRESBYTERY OF KOOTENAY**Re: Maintaining current funding level for regional staff**

(Answered by Life and Mission Agency Committee Rec. No. 1, as amended, p. 410, 30)

- WHEREAS, the Presbytery of Kootenay highly values the work of the regional staff, and;
- WHEREAS, the presbytery affirms the present regional staffing model which allows for adaptations suitable to the needs of the Synod of British Columbia and in particular the Presbytery of Kootenay, and
- WHEREAS, the regional staff are the face of the Presbyterian Church in Canada in our congregations and presbytery, and
- WHEREAS, the regional staff organize and facilitate our local engagement with the mission of the church through mission education, pastoral support, visioning, conflict management, Leading with Care, educational workshops, by means of introducing new resources or by the initial resource themselves, and
- WHEREAS, the regional staff encourage and sustain pastors and elders of the presbytery with their presence and leadership and support, and
- WHEREAS, the regional staff provide invaluable assistance to our congregations which would not be readily available given our demographic uniqueness given that we work in three mountain valleys and two time zones, and
- WHEREAS, given the geographic challenges of our region, the synod staff workers connect us with the entire synod of British Columbia, and
- WHEREAS, given the diversity of the presbytery and its needs, the present regional staff model allows for a balanced approach to ministry, and
- WHEREAS, the regional staff link us with the models or congregational settings who have dealt with similar issues and concerns in ministry, and

WHEREAS, the regional staff clarify current policy statements and initiatives of The Presbyterian Church in Canada, for example, Live the Vision, Leading with Care, and The Policy Dealing with Sexual Abuse and Sexual Harassment, and

WHEREAS, the regional staff assist in new church development and transitional ministry, and

WHEREAS, they are our “Pauls” bringing before us the mission and resources of the larger church, and

WHEREAS, we were assured by the courts and agencies of the church that ministry “in the field” is an tremendous asset to the church, and

WHEREAS, The Presbyterian Church in Canada values an open, complete and reflective examination of the changes proposed by the courts and agencies, and

WHEREAS, the proposed funding formula does not allow an opportunity for the courts of the church to adjust to the reduced funding, and

WHEREAS, the proposed funding formula jeopardizes the continuity of ministry opportunities provided by the regional staff, and

WHEREAS, the Synod of British Columbia was considering an increase in regional staff; this proposed funding formula forces the Synod of British Columbia to reduce its existing staff,

THEREFORE, the Presbytery of Kootenay humbly overtures the Venerable, the 136th General Assembly to maintain current funding levels for regional staff after 2010 so that ministry “in the field” can effectively continue or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 20 – PRESBYTERY OF BARRIE

Re: Diaconal ministers conducting sacrament of communion

(Referred to Committee on Church Doctrine to consult with the Clerks of Assembly, the Life and Mission Agency – Ministry and Church Vocations and the Order of Diaconal Ministries, p. 20)

WHEREAS, within The Presbyterian Church in Canada there are some remote presbyteries whose bounds cover a wide geographical area, and

WHEREAS, the sacrament of Holy Communion is a means of grace whereby the people of God are fed, and

WHEREAS, within these remote presbyteries are vacant congregations desiring to celebrate the sacrament of Holy Communion on a regular basis, and

WHEREAS, interim moderators appointed to these vacant congregations can encounter difficulties in obtaining the service of available ordained ministers of Word and Sacraments authorized to conduct the sacrament of Holy Communion, and

WHEREAS, The Presbyterian Church in Canada has recognized the theological training of diaconal ministers, giving them full membership in the church courts,

THEREFORE, the Presbytery of Barrie humbly overtures the Venerable, the 136th General Assembly to enact legislation to permit remote presbyteries in such hardship to call upon diaconal ministers to conduct the sacrament of Holy Communion, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 21 – PRESBYTERY OF PICTOU

Re: Affirming annual General Assemblies

(Answered by Assembly Council Rec. No. 6, p. 215, 46, 20)

WHEREAS, agencies, boards, committees and staff of the church are directed by and answerable to General Assembly, and

WHEREAS, accountability is central to the church’s understanding of its system of courts as reflected in the Vision Statement No. 9, “The administration of the church will be...accountable” (A&P 1989, p. 203), and

WHEREAS, biennial assemblies would encourage the centralization of authority on the one hand and a move toward congregationalism on the other, both of which are contrary to our understanding of church government, and

WHEREAS, a report to the 1986 General Assembly concluded that biennial assemblies would result in actual savings of perhaps only half of one per cent of the church’s annual budget (A&P 1986, p. 207), and

WHEREAS, only two years ago, as part of restructuring, the principle of annual General Assemblies was affirmed to “ensure national representation in the decision-making process of the church” (A&P 1992, p. 458), and

WHEREAS, the church must be wary of simply following the lead of government and business in looking for ways to reduce expenditures without careful consideration of the effect of such reductions on our faithfulness to God, and

WHEREAS, General Assembly is the highest court of our church and the last court of appeal for legislative and judicial matters, and

WHEREAS, General Assembly is an important forum for companionship and the exchange of ideas among clergy and laity of the church, providing participants with a wide perspective on the life and work of the church, and

WHEREAS, General Assembly is important as a symbol of the unity and diversity of our church, and

WHEREAS, General Assembly educates and integrates both clergy and laity in the ways of the courts of the church,

THEREFORE, the Presbytery of Pictou humbly overtures the 136th General Assembly to affirm and continue the practice of annual General Assemblies of The Presbyterian Church in Canada, or to do otherwise, as the General Assembly, in its wisdom, may deem best.

NO. 22 – PRESBYTERY OF WESTMINSTER

Re: Developing guidelines for part-time ministry

(Referred to Life and Mission Agency – Ministry and Church Vocations, p. 20)

WHEREAS, The Presbyterian Church in Canada is experiencing an overall decline in our congregations’ membership and attendance, despite growth in certain congregations, and

WHEREAS, many presbyteries are choosing to close struggling congregations rather than place faith in the service and growth potential of part-time congregational ministry, and

WHEREAS, presbyteries are proceeding with closures without clear guidelines or resources to address a congregation’s decline, and

WHEREAS, our current trend of national decline will likely force more congregations to consider options of compromise that range between the usual extremes of full-time ministry and closure, and

WHEREAS, part-time ministry has already received official legitimacy by virtue of our policies and widespread practice over many years, and

WHEREAS, part-time ministries are often fruitful for the Kingdom of God and building-up of the Body of Christ, and have unique wisdom to share with the wider church, and

WHEREAS, part-time ministries are not consistently and universally accepted and supported throughout the presbyteries of The Presbyterian Church in Canada, and

WHEREAS, the clergy, elders and lay members engaged in part-time ministry make no less a contribution, tangible and intangible, to Christ’s church than those in full-time ministry,

THEREFORE, the Presbytery of Westminster humbly overtures the Venerable, the 136th General Assembly, to confirm the value of part-time ministry, by developing guidelines that will define the parameters of part-time congregational ministries and assist presbyteries and congregations in making the transition from full to part-time ministry with grace, integrity, and professionalism, or do otherwise, as the General Assembly in its wisdom, may deem best.

NO. 23 – SESSION OF ST. ANDREW’S, ANCASTER, ONTARIO

Re: Revising educational standards for candidates of other theological schools

(Referred to Life and Mission Agency – Ministry and Church Vocations and the Committee on Theological Education, p. 20)

WHEREAS, candidates seeking to be certified as ministers of Word and Sacrament in The Presbyterian Church in Canada from other Christian denominations are usually required to take additional study at one of the three Presbyterian schools in Canada, completing two additional semesters of study if they have a M.Div. from a theological school affiliated with member churches of the World Alliance of Reformed Churches, and at least three semesters of study if they have an M.Div. from an Association of Theological Schools, such as Tyndale, Regent, Fuller, and Gordon Conwell, schools that are not affiliated with The Presbyterian Church in Canada, and

WHEREAS, the church has deemed this necessary to prepare and contextualize the candidate for ministry within The Presbyterian Church in Canada, and

WHEREAS, after many years of following these guidelines, pastors, including many who have gone through this process, have raised concerns that much of the additional training and study is excessive and repetitive, since the candidates involved already possessed a M.Div., including an extensive internship from some of the largest and most prestigious theological schools in North America, the United Kingdom, and elsewhere, and

WHEREAS, the ethos of ministry in The Presbyterian Church in Canada is not primarily learned within our theological schools, since they are a part of larger ecumenical institutions composed of Presbyterian, Anglican, United Church, Roman Catholic and Baptist faculty and students, and

WHEREAS, the ethos of ministry in The Presbyterian Church in Canada is primarily learned within the local church and the presbytery,

THEREFORE, the Session of St. Andrew's Church, Ancaster, humbly overtures the Venerable, the 136th General Assembly to reconsider the current educational standards with the view to eliminating unnecessary duplication of academic preparation by removing the present requirements and to supplement any deficiency in a candidate seeking certification within our denomination by requiring only reading pertaining to Presbyterian Canadian Church History and Polity and an internship in a Canadian Presbyterian congregation under proper supervision if necessary, for candidates from theological schools affiliated with the World Alliance of Reformed Churches, and reading in Presbyterian Canadian Church History, Church Polity, Reformed Worship, Reformed Theology and an internship in a Canadian Presbyterian congregation under proper supervision, for candidate who have received their theological training from ATS schools not affiliated with The Presbyterian Church in Canada, or do otherwise as the General Assembly, in its wisdom, may deem best.

(Transmitted by Presbytery of Hamilton without comment.)

APPEALS – 2010

NO. 1 – PEIKANG DAI

Re: Appeal against the verdict and censure of a commission of the Synod of Central Northeastern Ontario and Bermuda against Mr. Peikang Dai.

(Referred to a Special Commission, p. 21)

CHANGES AFFECTING STUDENTS, PROFESSIONAL CHURCH WORKERS AND CONGREGATIONS

STUDENTS CERTIFIED AS CANDIDATES FOR THE MINISTRY

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

MacDonald, Andrew, September 15, 2009

MacDonald, Peter, September 15, 2009

PRESBYTERY OF HALIFAX AND LUNENBURG

Miller, Jared, March 18, 2010

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Makomobo, Vincent, June 16, 2009

Afoakwah, Sampson, October 20, 2009

Coppieters, Joel, February 16, 2010

PRESBYTERY OF SEAWAY-GLENGARRY

Laberge, Guy, March 23, 2010

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF LINDSAY-PETERBOROUGH

Firth, Kathy, November 17, 2009

PRESBYTERY OF PICKERING

Paterson, Douglas, June 16, 2009

Patterson, Meghan, October 20, 2009

PRESBYTERY OF EAST TORONTO

Chang, Grace, February 3, 2009

PRESBYTERY OF OAK RIDGES

Manafu, Richard, October 20, 2009

Patton-Cowie, Linda, November 17, 2009

Sams, Matthew, November 17, 2009

McAnsh, Bruce, November 17, 2009

PRESBYTERY OF BARRIE

Kennedy, Robert, September 9, 2008

PRESBYTERY OF WATERLOO-WELLINGTON

Burns, Michael, June 16, 2009

Vallejo, Raphael, June 16, 2009

Warne, Richard, June 16, 2009

Thompson Goulet, Dara, June 16, 2009

Foxall, Jacquelyn, August 9, 2009

Molengraaf, Barbara, September 8, 2009

Smit, Tori, September 8, 2009

St. Louis, Reuben, November 10, 2009

Brimblecombe, Lisa, March 9, 2010

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Powers, Jessica, February 9, 2010

PRESBYTERY OF LONDON

Khalil, William, April 13, 2010

Synod of Manitoba and Northwest Ontario

PRESBYTERY OF WINNIPEG

Constant, John, November 19, 2009

PRESBYTERY OF BRANDON

Bretzlaff, Kathleen, September 16, 2009

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Childs, Brad, November 10, 2009

PRESBYTERY OF PEACE RIVER

Yanishevski, Joyce, September 19, 2009

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Astop, Sean, June 23, 2009

Sosnowsky, Woldemar, November 3, 2009

Kuo, Andy Yu-Ann, November 3, 2009

Balitz, Curtis, November 3, 2009

CANDIDATES CERTIFIED FOR ORDINATION

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

Rundle, Michael, December 30, 2008

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Jung, Yeon-Ho, March 16, 2010

PRESBYTERY OF OTTAWA

Kim, Philip, May 18, 2010

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF PICKERING

Bellsmith, Jeremy, February 4, 2010

PRESBYTERY OF OAK RIDGES

Henry-Carmichael, Albertha, January 19, 2010

Masterton, Joan, February 16, 2010

PRESBYTERY OF BRAMPTON

Read, John, February 16, 2010

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Sebestyen, Charmain, May 11, 2010

PRESBYTERY OF LONDON

Wilson, Robert, June 22, 2010

Synod of Alberta and the Northwest

CENTRAL CALGARY MACLEOD

Watson, Richard, January 1, 2010

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Simpson, Rebecca, December 1, 2009

Sosnowsky, Woldemar, February 2, 2010

ORDINATIONS

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

Rundle, Michael, August 20, 2009

PRESBYTERY OF NEW BRUNSWICK

Blaikie, Bradford E., July 5, 2009

Fraser, Marc William, August 23, 2009

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC

Burgess, Katherine, October 25, 2009

PRESBYTERY OF MONTREAL

Duguid, Barbara, September 13, 2009

Clark, David, June 21, 2009

PRESBYTERY OF OTTAWA

Allen-Macartney, Denise, September 1, 2010

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF EAST TORONTO

Morris, Courtney, March 29, 2009

Campbell, Mary F., April 5, 2009

Crawford, Jeffrey R., November 15, 2009

PRESBYTERY OF BRAMPTON

Shoemaker, Brad, September 20, 2009

PRESBYTERY OF OAK RIDGES

Ball, Corey, June 28, 2009

PRESBYTERY OF BARRIE

Hamilton, Michael, June 21, 2009

PRESBYTERY OF ALGOMA AND NORTH BAY

Clark, David, June 21, 2009

PRESBYTERY OF WATERLOO-WELLINGTON

Foxall, Jacqueline, August 9, 2009

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Geddes, Jennifer, June 21, 2009

Synod of Manitoba and the Northwest

PRESBYTERY OF WINNIPEG

Kim, Sean (Seong Ik), June 1, 2009

Pilozow, Barbara, September 27, 2009

Synod of Alberta and the Northwest

CENTRAL ALBERTA

Fraser, Marc, August 23, 2009

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Shieh, Parker Guan-Ming, May 17, 2009

DESIGNATION TO ORDER OF DIACONAL MINISTRIES

None reported.

RECEPTIONS FROM OTHER DENOMINATIONS

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Ablorh, Sowah, Presbyterian Church of Ghana, Ghana, January 31, 2010

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF EASTERN HAN CA

Chae, Hyeok-Su, Presbyterian Church of Korea, Korea, July 26, 2009

Jeon, Seung-Doek, Presbyterian Church in Korea, Korea, November 29, 2009

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Calvert-Koyzis, Nancy, United Methodist USA, February 10, 2009

Synod of Manitoba and Northwestern Ontario

PRESBYTERY OF WINNIPEG

Kim, (Sean) Seong-Ik, Korean Presbyterian Church, Korea, June 1, 2009

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Cheema, Bushra, Presbyterian Church of Pakistan, Pakistan, June 23, 2009

Cheema, Emmanuel, Presbyterian Church of Pakistan, Pakistan, June 23, 2009

PRESBYTERY OF WESTERN HAN CA

Han, Heung Ryeol, Presbyterian Church of Korea, Korea, September 14, 2009

Kim, Soo Hyn Choi, Presbyterian Church of Korea, Korea, November 18, 2008

Kim, Tae Hong, Presbyterian Church of Korea, Korea, February 23, 2010

INDUCTIONS

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON

Murdock, Shirley F., St. Paul's, Glace Bay, April 8, 2010

PRESBYTERY OF PICTOU

Webb, Steven W., St. Andrew's, Pictou, June 4, 2009

PRESBYTERY OF HALIFAX AND LUNENBURG

Koslowski, Michael A., Calvin, Halifax, September 15, 2009

Henderson, Michael W.A., Sharon, Dean and Musquodoboit Harbour, May 6, 2010

PRESBYTERY OF NEW BRUNSWICK

Blaikie, Bradford E., Grace, Ferguson and St. James Pastoral Charge, September 30, 2009

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC

Burgess, Katherine, St. Andrew's, Quebec City, October 25, 2009

PRESBYTERY OF MONTREAL

Duguid, Barbara, St. Andrew's, Huntingdon and Athelstan, September 13, 2009

PRESBYTERY OF OTTAWA

Allen-Macartney, Denise, Gloucester, Ottawa, September 1, 2009

Kendall, Douglas R., St. Andrew's, Stittsville, September 13, 2009

Zimmerman, George L., St. David and St. Martin, Ottawa, May 16, 2010

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF KINGSTON

Humphrey, Keith P., St. Andrew's, Roslin and St. Andrew's, Tweed, November 22, 2009

PRESBYTERY OF LINDSAY-PETERBOROUGH

Caldwell, Sabrina E., St. Stephen's, Peterborough, October 4, 2009

PRESBYTERY OF PICKERING

Gray, Joseph A., Grace West Hill, Toronto, March 28, 2010

PRESBYTERY OF EAST TORONTO

McKay, Matthew, Beaches, Toronto, June 28, 2009

Goh, Alan, Celebration North, Toronto, February 28, 2010

PRESBYTERY OF WEST TORONTO

Fraser, John A., St. Andrew's, Hamilton, Bermuda, August 28, 2009

PRESBYTERY OF BRAMPTON

Foxall, Jacquelyn, Knox, Oakville, September 13, 2009

Lampman, Wendy, Burns, Erin and Knox, Ospringe, January 10, 2010

PRESBYTERY OF OAK RIDGES

Hong, John, Emmanuel, Schomberg, May 16, 2010

PRESBYTERY OF BARRIE

Hamilton, Michael, Trinity Community, Oro, June 21, 2009

Ball, Corey, Knox, Uptergrove, Essen, East Oro Willis, Jarrat, June 30, 2009

Van Essen, H. Martyn, Essa Road, Barrie, July 19, 2009

PRESBYTERY OF ALGOMA and NORTH BAY

Clark, David, Calvin, North Bay, July 16, 2009

PRESBYTERY OF WATERLOO-WELLINGTON

Olivier, Johannes, Knox, Guelph, September 13, 2009

Smith, Jeffrey L., Knox, Crieff, March 7, 2010

PRESBYTERY OF EASTERN HAN-CA

Jeon, Seung-Doek, Hebron Korean, November 29, 2009

Chae, Hyeok-Su, Mahn-Min, Toronto, July 26, 2009

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Shaffer, Frederick W., St. Paul's, Hamilton, June 27, 2010

PRESBYTERY OF NIAGARA

McGale, Barbara, St. Andrew's, Niagara-on-the-Lake, July 5, 2009

Brown, Raye A., St. Andrew's-Knox, Fort Erie, August 9, 2009

PRESBYTERY OF PARIS

Adlam, Dean, Knox, Brantford and Mount Pleasant, September 1, 2009

Hibbs, John J., Central, Brantford, October 13, 2009

Blane, L. Ann, associate minister, Knox, Woodstock, March 7, 2010

PRESBYTERY OF LAMBTON-WEST MIDDLESEX

Osborne, Harvey, Petrolia and Knox, Dawn Township, November 1, 2009

PRESBYTERY OF HURON-PERTH

McCallum, Donald P.J., Knox, Listowel, July 26, 2009

Adams, Robert L., Knox, Mitchell, August 30, 2009

PRESBYTERY OF GREY-BRUCE-MAITLAND

Fleischer, Jeanette G., Knox, Tiverton, July 5, 2009

Rundle, Michael, St. Andrew's, Hanover, August 30, 2009

Synod of Manitoba and Northwestern Ontario

PRESBYTERY OF SUPERIOR

Kim, Yeon Wha, First, Thunder Bay, September 13, 2009

PRESBYTERY OF BRANDON

Lee, Jeanie, Knox, Neepawa, September 15, 2009

Patterson, James M., St. Andrew's, Virden, September 16, 2009

Zondag, John, First, Portage la Prairie, May 14, 2010

Synod of Alberta and the Northwest

PRESBYTERY OF PEACE RIVER

Pilozow, Barbara, St. James, Dawson Creek, October 4, 2009

PRESBYTERY OF CENTRAL ALBERTA

Fraser, Marc, Memorial, Rocky Mountain House, September 6, 2009

PRESBYTERY OF CALGARY-MACLEOD

Smith, M. Helen, Centennial, Calgary, January 31, 2010

Genus, Kobus, Westminster, Calgary, May 30, 2010

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Shieh Parker Guan-Ming, Taiwanese, Vancouver, May 17, 2009

Illman, Graeme M., Coquitlam, September 13, 2009

PRESBYTERY OF VANCOUVER ISLAND

Geddes, Jennifer, assistant minister, St. Andrew's, Victoria, July 5, 2009

PRESBYTERY OF WESTERN HAN-CA

Park, Cheol Soon, Korean, Vancouver, October 25, 2009

Kim, Tae Hong, assistant minister, Korean, Vancouver, February 23, 2010

INSTALLATIONS

None reported.

APPOINTMENTS AND RECOGNITIONS

Synod of the Atlantic Provinces

PRESBYTERY OF HALIFAX AND LUNENBURG

Hayes, Stephen A., Church of Saint David, Halifax, stated supply, September 3, 2009

Macavei-Katocz, Sara, Grace, Upper Tantallon, November 17, 2009

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Ferguson, Rod, stated supply, The Church of St. Andrew and St. Paul, Montreal, July 1, 2009

Reed, Joseph, stated supply, half-time, Maisonneuve, Montreal, October 1, 2009

Ablorh, Sowah, Ghanaian, January 31, 2010

Foster, Jill, part time chaplain, McGill University, February 1, 2010

PRESBYTERY OF SEAWAY-GLENGARRY

McPhee, Floyd R., interim minister, St. Andrew's, Chesterville-Morewood, Morewood and St. Paul's, Winchester, June 16, 2009

Tremblay, Mark, A., stated supply, the Church of the Covenant, Lansdowne and St. Paul's, Caintown, January 19, 2010

PRESBYTERY OF OTTAWA

Gemmell, Thomas, stated supply, half-time, Knox, Ottawa, September 15, 2009

Klassen, Harry J., interim minister, half-time, St. Stephen's, Ottawa, January 1, 2010

PRESBYTERY OF LANARK AND RENFREW

Boonstra, Tony, interim minister, St. Andrew's, Carleton Place, August 1, 2009

Hincke, Karen A., stated supply, half-time, the Pastoral Charge of McDonald's Corners, Elphin and Snow Road, September 1, 2009

Forget, Daniel H., chaplain, CFB Petawawa, September 1, 2009

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF LINDSAY-PETERBOROUGH

Clifton, Lloyd M., stated supply, Wick, March 7, 2010

Brand, Virginia P., stated supply, Knox, Cresswell, March 28, 2010

PRESBYTERY OF EAST TORONTO

Livington, J. Kevin, Associate Professor of Pastoral Ministry, Tyndale University College, Toronto, January 5, 2010

McCarroll, Pamela, Assistant Professor of Pastoral Theology, Knox College, February 3, 2009

Crawford, Jeffrey R., Youth Ministry Consultant, Synod of Central Northeastern Ontario and Bermuda, November 15, 2009

PRESBYTERY OF WEST TORONTO

Smit, Tori, Associate Secretary, The Vine Helpline, October 13, 2009

Van Auken, Ronald, Albion Gardens, April 14, 2010

PRESBYTERY OF BRAMPTON

Oh, Wan Tae, Hopedale, Oakville, January 17, 2010

PRESBYTERY OF BARRIE

Van Essen, H. Martyn, Essa Road, Barrie, July 19, 2009

Synod of Southwestern Ontario

PRESBYTERY OF PARIS

Hibbs, John J., Central, Brantford, October 13, 2009

PRESBYTERY OF LONDON

Khalil, William, Almanarah, June 1, 2009

Synod of Manitoba and Northwestern Ontario

PRESBYTERY OF WINNIPEG

Kim, (Sean) Seong Ik, St. Andrew's, Thompson, September 14, 2009

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Wallace, Annabelle, Westmount, Edmonton, April 1, 2010

PRESBYTERY OF CENTRAL ALBERTA

Bordon, W. Kendrick, interim minister St. Andrews, Olds, February 2010

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Topping, Richard R., Professor of Studies in Reformed Tradition, St. Andrew's Hall, Vancouver, September 25, 2009

Hill, Don, St. Paul's, Mission, March 7, 2010

Fraser, Brian, Brentwood, Burnaby, March 14, 2010

Ogdon, Bobby, stated supply, Bradner, June 18, 2009 to June 30, 2010

PRESBYTERY OF WESTERN HAN-CA

Kim, Dooje, Cloverdale Korean extension, January 1, 2010

Lee, Ki Tae, Young-Hwa, North Vancouver Korean, North Vancouver, January 1, 2010

DESIGNATION OF OVERSEAS MISSIONARIES

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF OAK RIDGES

Evans, Margaret, Shari Yako Community Youth Support Centre, Nyeri, Kenya, November 22, 2009

**PLACED ON CONSTITUENT ROLL
MINISTERS OF WORD AND SACRAMENTS**

Synod of the Atlantic Provinces

PRESBYTERY OF HALIFAX AND LUNENBURG

DeWolfe, D. Laurence, Professor, Atlantic School of Theology, Halifax, July 1, 2009

Synod of Quebec and Eastern Ontario

PRESBYTERY OF OTTAWA

Menard, Wayne L., chaplain, Carleton Ecumenical Chaplaincy, November 17, 2009
Klassen, Harry J., interim ministry, St. Stephen's, Ottawa, January 1, 2010

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF PICKERING

Morrison, J.P. (Ian), interim minister, St. David's, Toronto, November 1, 2009

PRESBYTERY OF EAST TORONTO

Onuoha, Arlene, September 8, 2009

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Stewart, David A., chaplain, CFB Edmonton, September 10, 2009

**PLACED ON THE CONSTITUENT ROLL
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

None reported.

**PLACED ON THE APPENDIX
MINISTERS OF WORD AND SACRAMENTS**

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON

MacKay, Donald W., March 1, 2010

PRESBYTERY OF PICTOU

Shephard, Donald M., March 31, 2009

Rundle, Michael, August 20, 2009

Crichton, Calvin, September 15, 2009

PRESBYTERY OF HALIFAX AND LUNENBURG

Murphy, Judith Adam, June 6, 2009

DeWolfe, D. Laurence, June 30, 2009

Koslowski, Michael A., July 1, 2009

Henderson, Michael W.A., February 1, 2010

Hayes, Stephen A., April 30, 2010

PRESBYTERY OF NEW BRUNSWICK

Blaikie, Bradford E., July 5, 2009

PRESBYTERY OF PRINCE EDWARD ISLAND

Berdan, Linda R., December 31, 2009

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Ferguson, Rod A., May 19, 2009

Reed, Joseph W., October 1, 2009

Bergeron, Maurice, November 17, 2009

Hwang, Timothy, January 30, 2010

PRESBYTERY OF SEAWAY-GLENGARRY

Blatch, Gregory W., June 30, 2009

PRESBYTERY OF OTTAWA

Menard, Wayne L., August 1, 2009

Fair, John C., September 15, 2009

Herbert, Dorothy, January 19, 2010

PRESBYTERY OF LANARK and RENFREW

Patterson, James M., August 1, 2009

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF KINGSTON

Cribar, Craig A., June 30, 2009

PRESBYTERY OF LINDSAY-PETERBOROUGH

Gordon, Noel C., September 1, 2009

PRESBYTERY OF PICKERING

Blane, L. Ann, September 8, 2009

Jess, Marshall S., November 17, 2009

McCloskey, Katherine E., November 17, 2009

PRESBYTERY OF EAST TORONTO

Pan, David, August 1, 2009

Stuart, Charlotte M., August 31, 2009

Emms, Pamela, October 7, 2009

Howes, David M., January 5, 2010

Hanna, Sameh, January 31, 2010

PRESBYTERY OF WEST TORONTO

Wilson, Garth B., September 1, 2009

PRESBYTERY OF OAK RIDGES

McMillan, Kenneth G., January 19, 2010

PRESBYTERY OF BARRIE

Kitson, James R., July 1, 2009

Bist, Candice J., September 9, 2009

Barnes, Michael, October 1, 2009

McVeigh, James T., November 10, 2009

PRESBYTERY OF WATERLOO-WELLINGTON

Carrothers, Dennis I., May 12, 2009

Foxall, Jacquelyn, August 9, 2009

Vandermeij, Kees, September 27, 2009

PRESBYTERY OF EASTERN HAN-CA

Lee, Seok Jai, August 31, 2009

Ahn, Samuel, August 31, 2009

Cho, Kyung, Won, November 30, 2009

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Geddes, Jennifer, June 21, 2009

Kouwenberg, Harold H.A., December 31, 2009

Smith, Colleen L., April 1, 2010

Docherty, Robert R., April 30, 2010

PRESBYTERY OF PARIS

Lewis, W. Rod, February 28, 2010

PRESBYTERY OF LONDON

Miles, Douglas, W., October 31, 2009

PRESBYTERY OF LAMBTON-WEST MIDDLESEX

Roushorne-Lau, Rebecca, September 16, 2009

Hodgson, Raymond, January 31, 2010

PRESBYTERY OF HURON-PERTH

Hamilton, Carol

Zondag, John M., June 30, 2009

Henderson, John C., October 31, 2009

Synod of Manitoba and Northwestern Ontario

PRESBYTERY OF WINNIPEG

MacDonald, Kevin V., February 28, 2010

PRESBYTERY OF BRANDON

Wilson, David S., April 2010

Synod of Alberta and the Northwest

PRESBYTERY OF PEACE RIVER

Kim, B. Joanne, November 1, 2009

PRESBYTERY OF EDMONTON-LAKELAND

McCloskey, Katherine E., September 15, 2009

PRESBYTERY OF CALGARY-MACLEOD
Crawford, David M., October 1, 2009
Wasilow, Ariane, January 12, 2010
Wilkinson, Fiona M., February 17, 2010

Synod of British Columbia

PRESBYTERY OF KOOTENAY
Lindsay, Donald K., August 30, 2009
Maxwell, Douglas W., June 30, 2010

PRESBYTERY OF KAMLOOPS
Heath, David, July, 2009
Horne, Cheryl L., August 1, 2009

PRESBYTERY OF WESTMINSTER
Cheema, Bushra, June 23, 2009
Cheema, Emmanuel, June 23, 2009
Dayton, Bruce, June 23, 2009
Ross, Robin D., June 30, 2009
Hibbert, Terrence P., July 31, 2009
Cairnie, S. Bruce, October 15, 2009
Kuntel, Murat, December 31, 2009
McAndless-Davis, Bruce, December 31, 2009

PRESBYTERY OF WESTERN HAN-CA
Kim, Soo Hyun Choi, November 18, 2008
Park, Hae Tae, March 3, 2009

**PLACED ON THE APPENDIX TO THE ROLL
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

None reported.

**REMOVED FROM APPENDIX
MINISTERS OF WORD AND SACRAMENTS**

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU
Rundle, Michael, August 21, 2009

PRESBYTERY OF HALIFAX AND LUNENBURG
Macavei-Katocz, Sara, November 17, 2009
Hayes, Stephen A., April 30, 2010
Henderson, Michael W.A., May 6, 2010
DeWolfe, D. Laurence, July 1, 2009
Koslowski, Michael A., July 1, 2009

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF KINGSTON
Cribar, Craig A., January 8, 2010

PRESBYTERY OF EAST TORONTO
Dai, Peikang, September 28, 2009

PRESBYTERY OF WEST TORONTO
Fraser, John A., August 28, 2009

PRESBYTERY OF ALGOMA AND NORTH BAY
Brett, Gordon W.C., December 4, 2009

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON
Flindall, Robert F., December 1, 2009
Macleod, Margaret A., April 13, 2010
Kouwenberg, Harold H.A., June 2, 2010

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Johnston, George A., October 18, 2009

Synod of British Columbia

PRESBYTERY OF KAMLOOPS

Horne, Cheryl L., August 1, 2009

PRESBYTERY OF WESTMINSTER

Manthorpe, M.H. Ross, July 1, 2009

Carson, Don, May 4, 2010

**REMOVED FROM APPENDIX TO ROLL
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

None reported.

PLACED ON CONSTITUENT ROLL BY LEAVE OF ASSEMBLY

None reported.

LEAVE OF ABSENCE

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

Vines, Joanne M., as of April 19, 2010

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Bergeron, Maurice, as of May 7, 2009

Fraser, Ian D., April 5, 2010 to September 7, 2010

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF EAST TORONTO

Emms, Pamela, June 13, 2009 to July 15, 2009

Donnelly, Jennifer, June 24, 2009 to August 2, 2010

Macleod, Alex, September 1, 2009 to December 31, 2009

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Smith, Colleen L., September 1, 2009 to March 31, 2010

PRESBYTERY OF LAMBTON-WEST MIDDLESEX

Roushorne-Lau, Rebecca, as of September 16, 2009

Synod of Alberta and the Northwest

PRESBYTERY OF CALGARY MACLEOD

Platford, Joye, June 22, 2009 to November 1, 2010

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Ross, Robin D., November 30, 2008 to June 30, 2009

TRANSLATIONS

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON

Henderson, Michael W.A., to Presbytery of Halifax and Lunenburg, January 3, 2010

PRESBYTERY OF PICTOU

Fleischer, Jeanette G., to Presbytery of Grey-Bruce-Maitland, July 1, 2009

PRESBYTERY OF NEW BRUNSWICK

Van Essen, H. Martyn, to Presbytery of Barrie, July 19, 2009

Adams, Robert L., to Presbytery of Huron-Perth, September 6, 2009

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Topping, Richard R., to Presbytery of Westminster, July 1, 2009

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF KINGSTON

Lampman, Wendy, to Presbytery of Brampton, January 10, 2010

PRESBYTERY OF PICKERING

Illman, Graeme M., to Presbytery of Westminster, July 31, 2009

Gray, Joseph A., to Presbytery of Brampton, February 16, 2010

PRESBYTERY OF OAK RIDGES

McKay, Matthew, to Presbytery of East Toronto, June 28, 2009

Goh, Alan, to Presbytery of East Toronto, February 14, 2010

PRESBYTERY OF BARRIE

Brown, Raye A., to Presbytery of Niagara, August 9, 2009

PRESBYTERY OF ALGOMA AND NORTHBAY

Boonstra, Tony, to Presbytery of Lanark and Renfrew, August 1, 2009

PRESBYTERY OF WATERLOO-WELLINGTON

McCallum, Donald P.J., to Presbytery of Huron-Perth, July 29, 2009

Foxall, Jacquelyn, to Presbytery of Brampton, September 1, 2009

Smit, John-Peter, to Presbytery of West Toronto, October 13, 2009

Smit, Tori, to Presbytery of West Toronto, October 13, 2009

PRESBYTERY OF EASTERN HAN-CA

Park, Cheol Soon, to Presbytery of Western Han-Ca, September 1, 2009

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Macleod, Margaret A., to Presbytery of Cape Breton, April 13, 2010

Kouwenberg, Harold H.A., to Presbytery of Seaway-Glengarry, June 2, 2010

PRESBYTERY OF LONDON

Olivier, Johannes, to Presbytery of Waterloo-Wellington, September 13, 2009

Caldwell, Sabrina E., to Presbytery of Lindsay-Peterborough, October 4, 2009

PRESBYTERY OF GREY-BRUCE-MAITLAND

Webb, Steven W., to Presbytery of Pictou, May 31, 2009

Osborne, Harvey, to Presbytery of Lambton-West-Middlesex, November 1, 2009

Synod of Manitoba and Northwestern Ontario

PRESBYTERY OF WINNIPEG

Stewart, David A., to Presbytery of Edmonton-Lakeland, September 17, 2009

Synod of Alberta and the Northwest

PRESBYTERY OF PEACE RIVER

Kim, Yeon Wha to Presbytery of Superior, August 23, 2009

PRESBYTERY OF CENTRAL ALBERTA

Wilkinson, Fiona M., to Presbytery of Calgary-Macleod, February 17, 2010

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Koslowski, Michael A., to Presbytery of Halifax and Lunenburg, July 1, 2009

CERTIFICATES GRANTED

Synod of the Atlantic Provinces

PRESBYTERY OF NEWFOUNDLAND

Duff, John C., to Presbytery of Hamilton, June 19, 2010

PRESBYTERY OF HALIFAX AND LUNENBURG

Hayes, Stephen A., to the Presbytery of Ottawa, April 30, 2010

PRESBYTERY OF PICTOU

Fleischer, Jeanette G., to Presbytery of Grey-Bruce-Maitland, June 30, 2009

Rundle, Michael, to Presbytery of Grey-Bruce-Maitland, August 30, 2009

Synod of Quebec and Eastern Ontario

PRESBYTERY OF SEAWAY-GLENGARRY

McPhee, Floyd R., to the Presbytery of Ottawa, September 1, 2010

PRESBYTERY OF OTTAWA

Hayes, Stephen A., to Presbytery of Halifax and Lunenburg, September 15, 2009

PRESBYTERY OF LANARK AND RENFREW

Patterson, James M., to Presbytery of Brandon, August 1, 2009

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF LINDSAY-PETERBOROUGH

Jess, Marshall, to Presbytery of Pickering, July 9, 2009

PRESBYTERY OF PICKERING

Blane, L. Ann, to Presbytery of Paris, February 28, 2010

PRESBYTERY OF EAST TORONTO

Klassen, Harry J., to Presbytery of Ottawa, January 1, 2010

PRESBYTERY OF BRAMPTON

Gray, Joseph A., to Presbytery of Pickering, February 16, 2010

PRESBYTERY OF OAK RIDGES

Ball, Corey, to Presbytery of Barrie, June 30, 2009

Fair, John C., to Presbytery of Ottawa, September 15, 2009

PRESBYTERY OF BARRIE

Heath, David to Presbytery of Kamloops

PRESBYTERY OF WATERLOO-WELLINGTON

Foxall, Jacquelyn, to Presbytery of Brampton, August 15, 2009

Smit, John Peter, to Presbytery of West Toronto, October 13, 2009

Smith, Tori (Victoria), to Presbytery of West Toronto, October 13, 2009

PRESBYTERY OF EASTERN HAN-CA

Lee, Jeanie, to Presbytery of Brandon, September 15, 2009

Oh, Wan Tae, to Presbytery of Brampton, January 17, 2010

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Geddes, Jennifer, to Presbytery of Vancouver Island, June 30, 2009

Hibbs, John J., to Presbytery of Paris, October 13, 2009

Flindall, Robert F., to Presbytery of Paris, February 16, 2010

PRESBYTERY OF PARIS

Smith, Jeffrey L., to Presbytery of Waterloo-Wellington, March, 2010

PRESBYTERY OF LONDON

Miles, Douglas W., to Presbytery of Lambton-West-Middlesex

PRESBYTERY OF ESSEX-KENT

Grant, Norm, to Presbytery of Barrie

PRESBYTERY OF LAMBTON WEST-MIDDLESEX

Adlam, Dean, to Presbytery of Paris, August 31, 2009

PRESBYTERY OF HURON-PERTH

Zondag, John, to Presbytery of Brandon, May 2010

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

McCloskey Katherine E., to Presbytery of Pickering, November 10, 2009

Humphrey, Keith P., to Presbytery of Kingston, November 22, 2009

PRESBYTERY OF CENTRAL ALBERTA

Wilkinson, Fiona, to Presbytery of Calgary-Macleod, February 17, 2010

PRESBYTERY OF CALGARY-MACLEOD

Borden, W. Kendrick, to Presbytery of Central Alberta, January 12, 2010

Synod of British Columbia

PRESBYTERY OF KAMLOOPS

Ferguson, Rod A., to Presbytery of Montreal, July 1, 2009

RESIGNATIONS

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON

MacKay, Donald W., Boularderie Pastoral Charge, February 28, 2010

PRESBYTERY OF PICTOU

Crichton, Calvin, Knox, Blue Mountain, and Zion East River St. Mary's, and Blair, Garden of Eden, September 15, 2009

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Bergeron, Maurice, Westminster, Montreal, November 17, 2009

Hwang, Timothy, Chambit, Montreal, January 30, 2010

PRESBYTERY OF LANARK AND RENFREW

Forget, Daniel H., First, Pembroke, August 31, 2009

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF EAST TORONTO

Pan, David, Toronto Formosan, Toronto, August 1, 2009

Livingston, J. Kevin, Knox, Toronto, December 31, 2009

PRESBYTERY OF WATERLOO-WELLINGTON

Carrothers, Dennis I., Knox, Palmerston, May 12, 2009

PRESBYTERY OF EASTERN HA-CA

Ahn, Samuel, Dahdrim Church, Toronto, August 31, 2008

Lee, Seok Jai, Joyful Community, Toronto, August 31, 2009

Cho, Kyung Won, Yae Dalm, Toronto, November 30, 2009

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Kouwenberg, Harold H.A., St. Columba, Hamilton, December 31, 2009

Smith, Colleen L., Heritage Green, Stoney Creek, March 31, 2010

PRESBYTERY OF HURON-PERTH

Zondag, John M., Knox, Listowel, June 30, 2009

Synod of Manitoba and Northwestern Ontario

PRESBYTERY OF WINNIPEG

Kevin MacDonald, St. John's, Winnipeg, February 28, 2010

Synod of Alberta and the Northwest

PRESBYTERY OF PEACE RIVER

Kim, Joanne, Strang, Dixonville and North Peace Territorial Ministry, October 31, 2009

PRESBYTERY OF EDMONTON-LAKELAND

Frotten, Richard W., Westmount, Edmonton, August 1, 2008

PRESBYTERY OF CENTRAL ALBERTA

Wilkinson, Fiona M., St. Andrew's, Olds, December 31, 2009

PRESBYTERY OF CALGARY-MACLEOD

Crawford, David M., St. Giles, Calgary, October 1, 2009

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Cairnie, S. Bruce, Langley, October 15, 2009

DISSOLUTION OF PASTORAL TIE

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON

Murdock, Shirley F., St. Andrew's, North River, January 1, 2009

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF PICKERING

Blane, L. Ann, St. David's, Toronto, September 8, 2009

PRESBYTERY OF EAST TORONTO

Emms, Pamela, Queen Street East, Toronto, October 7, 2009

PRESBYTERY OF BARRIE

Kitson, James R., Knox, Midland, July 1, 2009

Bist, Candice J., Knox, Dunedin, September 9, 2009

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Kouwenberg, Harold H.A., St. Columba, Hamilton, December 31, 2009

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

McCloskey, Katherine E., Westminster, Chauvin and St. Andrew's, Wainwright, September 15, 2009

PRESBYTERY OF CALGARY-MACLEOD

Crawford, David M., St. Giles, Calgary, October 2, 2009

Wasilow, Ariane, Trinity, Calgary, January 12, 2010

Synod of British Columbia

PRESBYTERY OF KAMLOOPS

Horne, Cheryl L., First, Prince Rupert, August 1, 2009

PRESBYTERY OF WESTMINSTER

Kuntel, Murat, St. Columba, Vancouver, December 31, 2009

McAndless-Davis, Bruce, St. Aidan's, Westminster, January 1, 2010

RETIREMENTS

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

Shephard, Donald M., March 31, 2009

PRESBYTERY OF PRINCE EDWARD ISLAND

Berdan, Linda, R., December 31, 2009

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Reed, Joseph W., October 1, 2009

Szabo, Peter, March 31, 2010

PRESBYTERY OF SEAWAY-GLENGARRY

Blatch, Gregory W., June 30, 2009

PRESBYTERY OF OTTAWA

Herbert, Dorothy, December 31, 2009

PRESBYTERY OF LANARK AND RENFREW

Hincke, Karen A., August 1, 2009

Patterson, James M., August 1, 2009

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF LINDSAY-PETERBOROUGH

Gordon, Noel C., September 1, 2009

PRESBYTERY OF EAST TORONTO

Stuart, Charlotte M., August 31, 2009

Pan, David, December 1, 2009

PRESBYTERY OF WEST TORONTO

Wilson, Garth B., September 1, 2009

Van Auken, Ronald E., April 14, 2010

PRESBYTERY OF OAK RIDGES

Henderson, John C., October 31, 2009

PRESBYTERY OF BARRIE

Barnes, Michael, October 1, 2009

PRESBYTERY OF WATERLOO-WELLINGTON

Vandermeij, Kees, September 27, 2009

Martin, Brice L., August 31, 2010

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Docherty, Robert R., March 1, 2010

PRESBYTERY OF PARIS

Lewis, W. Rod, February 28, 2010

PRESBYTERY OF LONDON

Miles, Douglas W., October 31, 2009

PRESBYTERY OF LAMBTON-WEST-MIDDLESEX

Hodgson, Raymond, January 31, 2010

Synod of Manitoba and Northwestern Ontario

PRESBYTERY OF BRANDON

Wilson, David S., April 2010

Synod of Alberta and the Northwest

PRESBYTERY OF PEACE RIVER

Kim, B. Joanne, November 1, 2009

Synod of British Columbia

PRESBYTERY OF KOOTENAY

Lindsay, Donald K., December 31, 2009

Maxwell, Douglas W., June 30, 2010

PRESBYTERY OF WESTMINSTER

Ross, Robin D., June 30, 2009

Hibbert, Terrence P., July 31, 2009

HISTORICAL CERTIFICATES

None reported.

LETTER OF STANDING GRANTED

Synod of the Atlantic Provinces

PRESBYTERY of NEW BRUNSWICK

Smith, Wayne G., June 17, 2009

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF WEST TORONTO

MacPhail, Bryn E., June 1, 2010

DEMITTED FROM MINISTRY

None reported.

SUSPENSION FROM THE MINISTRY

Synod of Southwestern Ontario

PRESBYTERY OF LONDON

McInnis, Donald G.I., August 13, 2009

SUSPENSION LIFTED

Synod of Southwestern Ontario

PRESBYTERY OF LONDON

McInnis, Donald G.I., May 11, 2010

Synod of the Atlantic Provinces

PRESBYTERY of HALIFAX AND LUNENBURG

Adam-Murphy, Judithe, June 6, 2009

DEPOSITION FROM THE MINISTRY

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF EAST TORONTO

Dai, Peikang, September 28, 2009

DEATHS IN THE MINISTRY

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON

Caldwell, Georgine G., August 5, 2009

Wild, Kenneth C., February 21, 2010

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF KINGSTON

Cribar, Craig A., January 8, 2010

Fresque, Gordon H., March 29, 2010

PRESBYTERY OF EAST TORONTO

Johnson, Lois C., September 12, 2009

PRESBYTERY OF ALGOMA AND NORTH BAY

Brett, Gordon W.C., December 4, 2009

PRESBYTERY OF WATERLOO-WELLINGTON

Cowper, Larry, April 21, 2009

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Rowland, Kenneth J., September 5, 2009

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Johnston, George A., October 18, 2009

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Manthorpe, M.H. Ross, July 1, 2009

Carson, Donald G., April 6, 2010

PRESBYTERY OF VANCOUVER ISLAND

Green, Ione, (deaconess), May 2, 2010

CHANGE OF STATUS OF PRESBYTERY

None reported.

CONSTITUTION OF NEW CONGREGATIONS

Synod of Southwestern Ontario

PRESBYTERY OF LONDON

Almanarah, London, May 24, 2009

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Asian Christ Church, Abbotsford, September 15, 2009

PRESBYTERY OF WESTERN HAN-CA

Doorae, Vancouver, October 25, 2009

CHANGE OF STATUS OF CONGREGATION

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Ormstown and Rockborn now separate pastoral charges, June 16, 2009

PRESBYTERY OF SEAWAY-GLENGARRY

St. Andrew's, Chesterville, Morewood and St. Paul's, Winchester, became a three point charge, May 18, 2010

Central, Northeastern Ontario and Bermuda

PRESBYTERY OF LINDSAY-PETERBOROUGH

Cannington, Cresswell and Wick Pastoral Charge dissolved July 1, 2009; now three separate charges: Knox, Cannington, St. John's, Cresswell and Wick, Sunderland

DEDICATION OF CHURCH BUILDINGS

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF LINDSAY-PETERBOROUGH

St. John's, Port Perry, accessibility addition including office, meeting and hall space, April 11, 2010

St. Andrew's, Lindsay, accessibility addition including office, meeting and kitchen space, November 15, 2010

PRESBYTERY OF BRAMPTON

Almanarah, Mississauga, March 21, 2010

PRESBYTERY OF OAK RIDGES

Keswick, Keswick, May 24, 2009

NAME CHANGE OF CONGREGATION

Synod of Alberta and the Northwest

PRESBYTERY OF CENTRAL ALBERTA

Chalmers-St. Andrews to West Park, Red Deer, January 31, 1010

AMALGAMATION OF CONGREGATIONS

Synod of Southwestern Ontario

PRESBYTERY OF LONDON

Knox, Kintyre, Knox, New Glasgow and St. John's, Rodney amalgamated to form Trinity-West Elgin, June 17, 2008

PRESBYTERY OF HURON-PERTH

Knox, Belgrave amalgamated with Melville, Brussels, January 29, 2010

Synod of Saskatchewan

PRESBYTERY OF NORTHERN SASKATCHEWAN

Mckercher Drive amalgamated with St. Andrew's, Saskatoon, April 25, 2010

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Galahad amalgamated with St. Paul's, Killam, December 20, 2009

DISSOLUTION OF CONGREGATION

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Fabreville, March 25, 2010

First, Verdun, June 27, 2010

PRESBYTERY OF SEAWAY-GLENGARRY

St. Andrew's, Oxford Mills, May 18, 2010

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF EASTERN HAN-CA

Dahdrim, Toronto, closed as of March 31, 2009

Synod of Southwestern Ontario

PRESBYTERY OF LONDON

Trinity-West Elgin, February 28, 2009

PRESBYTERY OF HURON-PERTH

St. Andrew's, Clinton, November 6, 2009

Synod of Saskatchewan

PRESBYTERY OF NORTHERN SASKATCHEWAN

Circle Wet, Saskatoon, January 10, 2010

Synod of British Columbia

PRESBYTERY OF KOOTENAY

Trinity, Nelson, August 30, 2009

EXTENSION WORK ESTABLISHED

Synod of Manitoba and Northwestern Ontario

PRESBYTERY OF WINNIPEG

Filipino Mission, Winnipeg, May 8, 2009

Synod of British Columbia

PRESBYTERY OF WESTERN HAN-CA

Cloverdale Korean, Surrey, January 1, 2010

Young-Hwa North Vancouver Extension, Vancouver, January 1, 2010

TRANSFER OF CONGREGATION TO ANOTHER PRESBYTERY

None reported.

MEMORIAL RECORDS

SYNOD OF THE ATLANTIC PROVINCES

Presbytery of Halifax and Lunenburg

THE REV. KENNETH CHARLES WILD

B.A., B.TH., M.DIV.

Kenneth (Ken) Charles Wild, 61, minister of St. Andrew's, Rose Bay and St. Andrew's, Lunenburg, died on Sunday, February 21, 2010, at South Shore Regional Hospital, Bridgewater, Nova Scotia.

Born in Brampton, Ontario, he was a son of the late Charles and Margaret (Crosby) Wild. After graduating from York University, Ken worked for the Pilot Insurance Industry and then the General Accident Insurance Company. In 1986, he entered The Presbyterian College, Montreal, from which he graduated in 1989. While studying at The Presbyterian College, Ken was a student minister at Robert Campbell Memorial Church.

After his ordination as a minister of Word and Sacrament, he served at Kenyon Church, Dunvegan, Ontario; at St. Andrew's, Southampton, Ontario; and then at St. Andrew's, Lunenburg and St. Andrew's, Rose Bay, Nova Scotia beginning in November 2004.

Ken served as clerk of the Presbytery of Grey-Bruce-Maitland, clerk of the Synod of Southwestern Ontario, interim moderator of Grace Church, Upper Tantallon, Nova Scotia and chaplain of the Royal Canadian Legion Branch No. 23, Lunenburg, Nova Scotia. With a constant determination and a steady spirit, Ken continued to serve faithfully until he became ill in 2009.

Ken was an avid sports person; he had a wonderful sense of humour, he loved to tell stories and he enjoyed reading, especially history and science. His life and witness inspired many people and he will be deeply missed.

Ken is survived by his brother, Ronald (Cathy), Thornton, Ontario; nieces Jennifer (Joe) Mercer, and their daughter, Katelyn; Kimberly Wild; nephew, Michael (Sarah) Wild; mother-in-law, Mary (Sandles) Mossop, Pentanguishene, Ontario; brother-in-law, John (Nora) Mossop, Indianapolis.

He was predeceased by his wife, Darlene, on February 2, 2009.

A funeral service was held in St. Andrew's Presbyterian Church, Lunenburg, Nova Scotia on February 24, 2010; it was conducted by the Presbytery Moderator, G. Murray MacDonald, assisted by The Rev. D. Laurence Mawhinney who preached the sermon, and by the Presbytery Clerk, The Rev. Dr. P. A. McDonald, by The Rev. Dr. C.J. Chenard, Mr. John Dolimount and Mr. Robert Parks.

A funeral service was also held in St. Andrew's Church, Southampton, Ontario on February 27, 2010, conducted by The Rev. M. Margaret Kinsman and The Rev. Jeff Loach.

**SYNOD OF CENTRAL, NORTHEASTERN ONTARIO AND BERMUDA
Presbytery of Kingston**

THE REV. CRAIG A. CRIBAR
B.A., M.A.

Craig Cribar was born on February 2, 1934, and was baptized and grew up within St. Andrew's Church, Newmarket, Ontario. Prior to his university and seminary studies Craig did social work in Regent Park, a depressed area of Toronto. Craig graduated from Waterloo University College with a B.A. degree and then studied theology at Knox College from which he graduated in 1962. Craig and his wife, Marlene, were appointed by The Board of World Mission, to the two-point charge of Chauvin-Wainright in Alberta. After several years there Craig accepted a call to St. Mark's Orillia. From there, Craig was called to his home church in Newmarket where he enjoyed a fruitful ministry of fifteen years. Craig not only served on various boards and committees of the national church, he also was moderator of the Presbytery of East Toronto. For eleven years Craig was a leader of the York Region School Board and also served as chairman of the Board. Craig was called to Knox Church, Acton, where he served for 10 years. During those years Craig continued to take courses in psychology and counselling to enable him to extend his ministry to people beyond the church. He earned an M.A. in Pastoral Psychology from Boston University.

In the mid 1990s Craig received a call to St. Andrew's Church, Belleville, where he worked diligently to re-empower a congregation which had gone through difficult times. Having completed his work there, Craig officially retired in 2001, but then took up the challenge to work with the small congregation in Roslin, Ontario, a ministry he greatly enjoyed. One of the last things Craig did for the church was to arrange for the call of a minister to the new two-point charge of Roslin and Tweed which he had set up on behalf of the Presbytery of Kingston. Craig was known as a good preacher, a wise counsellor and a passionate supporter of The Presbyterian Church in Canada. He will be remembered by all who knew him as a Christian concerned that all things be done in love but also decently and in order. Although his funeral was held in St. Andrew's Newmarket on January 13th, five days after his death on January 8, 2010, the minister of his home church, The Rev. Jennifer Cameron, and the Moderator of the Kingston Presbytery, The Rev. Kate Jordan, participated. The Rev. Morley Mitchell sang a solo and the minister of St. Andrew's, Newmarket, The Rev. Laurie Duggan, who was influenced by Craig to enter the ministry, welcomed the people and led in prayers. Two of Craig's Knox College classmates, The Rev. John Congram and The Rev. Zander Dunn, led the service which celebrated Craig's life and witness.

Craig is survived by his wife, Marlene, who not only supported his ministry but has given much of herself to our church, and by his daughter, Kimberlee, wife of Stewart Smith and his son, Kyle, husband of Linda. Craig was the proud grandfather of Taylor Smith and dear brother of Joan Barrett.

THE REVEREND GORDON HUBERT FRESQUE
B.A., B.TH., M.DIV.

Gordon Fresque grew up in the home of a minister and the church was always a part of his life. In the early 1940s he attended Normal School in Ottawa in order to become a teacher and he continued in that career until his retirement in the late 1970s. During that time Gordon served as a teacher, principal and eventually a supervising principal. During the latter years of that career Gordon and his wife Dorothy were actively involved in the life of the church in Deseronto, Ontario, and The Rev. Bob Jones was a good friend and mentor. As his retirement from teaching approached his colleagues questioned what he would do and Gordon was fond of replying, "I am going to be a shepherd." While it initially puzzled his teaching colleagues it was clear to Gordon that he was being called into ministry within The Presbyterian Church in Canada. Having completed a B.A. at Queen's while teaching and having taken a variety of religion courses Gordon was well prepared to enter studies at The Presbyterian College in Montreal. During his first year of studies an opportunity to serve arose at the congregation in Dunvegan, Ontario. He served there until his graduation, was ordained there, and continued as their shepherd for almost ten years. During his years of ministry he served various charges including Tara and Allenford, Ontario, and concluding in a two-point charge in Fort Coulonge and Bristol, Quebec. At one point Gordon served as Grand Chaplain of Canada in the Province of Ontario for the Masonic Lodge. Gordon invested himself in ministry preparation and service to the church for approximately eighteen years retiring and moving to Kingston in 1997. Gordon's interest in the church continued in his formal retirement; he was always eager to see presbytery minutes and looked forward to the arrival of the Acts and Proceedings each September.

Gordon's widow, Dorothy, continues to live in the manse at St. Andrew's, Kingston. He leaves behind two children, four grandchildren and one great granddaughter.

Presbytery of East Toronto

THE REV. GEORGE LOWE
B.A.

George Lowe was born on February 27, 1914, in the city of Winnipeg, Manitoba, the son of a father from Scotland and a mother from the United States. Along with his sisters Mary and Jean, the family moved to Fort William (now Thunder Bay). Here they received their primary and secondary education.

The family was tragically bereaved by the accidental death of Mary while en route to serve as a missionary in Africa. Both Jean and George, however, proceeded to the University of Toronto for higher education. After graduation from Victoria College in 1936, George enrolled at Toronto Bible College for a further three year period.

In December 1939 George had his first contact with Knox Church, Toronto, when he was appointed by the session as secretary of the congregation. From the very beginning of his service, his efficiency and spirit of helpfulness were apparent. In addition to his many official duties, he also became an active participant and leader in the program of the Young People's Society. During this association, George felt called to enter the Christian ministry and commenced theological studies at Knox College, with graduation in 1947. He was then appointed by the Home Mission Board to serve the two-point charge of Wilkie and Biggar in Saskatchewan. In 1952 he received a call from the congregation of Chalmers Church, Hamilton to become their minister, where he served with distinction and dedication for 13 years.

On January, 1965, Dr. William Fitch persuaded George to move from Hamilton to become assistant minister of Knox Church, Toronto. From that time, on, George became woven into the fabric of Knox's life. He won himself a place of affection and gratitude in the hearts of congregation with the focus on pastoral care. He had the uncanny ability, having met a new person once, to greet them by first name, the next time he saw them, and to recall, even years later, details about that person's life, work and family connections. He also devoted himself with unceasing zeal to the promotion of Christian missions at Knox, and to the pastoral care of the Knox Missionary family. His personal interest and faithful correspondence with each

missionary was legendary. Upon his retirement in 1989, session unanimously resolved to honour The Rev. George Lowe with title of “Assistant Minister Emeritus”.

George continued to be a source of support and encouragement to Knox Church, and particularly to its missionary family, right up to his death on December 5, 2008 at Christie Gardens in Toronto, surrounded by friends and loved ones.

A service of worship to God in gratitude for the life of George Lowe was held at Knox Church, Toronto, on Wednesday, December 10, 2008.

“Precious in the sight of the Lord is the death of his saints.” (Psalm 116:15)

THE REV. J.J. HARROLD MORRIS
B.A., B.ED., B.D., TH.M., D.D.

The Rev. J.J. Harrold Morris died suddenly on Saturday, June 14, 2008. Born in 1929 in Scotland and raised in Alberta, Harrold trained for ministry in The Presbyterian College, Montreal. Following his graduation he pursued theological studies in New College, Edinburgh. He was ordained a minister of the Presbyterian Church in Canada in October 1, 1957.

Dr. Morris served as minister in Lloydminster; Garden Village, Burnaby; Forbes, Grand Prairie; First Presbyterian, Regina; Knox, Listowel; and Glenview, Toronto. In all the congregations in which he ministered he is recalled with affection as one who cared for God’s people with a conscientious and compassionate heart. He was also a most loyal and generous friend to his colleagues in ministry, and respected by them for his wise, perceptive and practical counsel.

Throughout his ministry Harrold manifested an ongoing concern for, and commitment to, the wider life of the church. A committed church leader, he worked faithfully for denominational strength, ecumenical breadth and community integration. His contribution extended to service organizations in the communities where he served. Within our own denomination he gained immense respect for his work with the Board of World Mission and the Pension Board, and he contributed wisely and effectively to the life of the respective presbyteries in which he served. In 1989, he served with distinction as Moderator of the 115th General Assembly of The Presbyterian Church in Canada. He was also named minister emeritus of Glenview Church, Toronto. For eleven years, following his retirement, he served as interim minister with several congregations.

Harrold loved to read, he loved to sing, he loved his family. He was dearly loved by his wife, Jeanette MacDonald, with whom he took great delight in the life of their blended family. He is lovingly remembered by his daughters Mary Jesse (Howard) and their children John and Christeen, The Rev. Jean Morris (Matthew Vyse), Jo Morris (Graham Pelat) and their son Ian; and by stepdaughters Tracey Methven (David Neale) and their son Timothy, Nicole Methven (Paul Smith) and their children Cameron and Hannah. He was predeceased by his dear wife Morag MacRae.

A celebration of Harrold’s life and a Service of Witness to the Resurrection was held in Glenview Presbyterian Church, Toronto on Friday, June 20, 2008.

Thanks be to God for the gift of Harrold Morris, God’s good and faithful servant, who touched and blessed our lives for good in so many ways.

SYNOD OF ALBERTA AND THE NORTHWEST
Presbytery of Edmonton-Lakeland

THE REV. GEORGE ALBION JOHNSTON
B.A., B.D., M.DIV.

The Rev. George Johnston died suddenly and unexpectedly at home on the evening of October 18, 2009, at the age of 86. Throughout much of his life, he lived with a diagnosis of congestive heart failure and had been coping with cancer in the last handful of years. He bore these burdens with strength and courage.

George was born on December 8, 1922, the third child of Irish immigrants. He attended the University of Saskatoon for his initial degree and then transferred to Knox College, but

withdrew after two years to join the army. After fulfilling his time in the service, he returned to Knox and graduated in 1948.

George Johnston served congregations in many parts of Canada including a multi-point rural charge in Carragana, Saskatchewan; St. Andrew's, Flin Flon, Manitoba; stated supply at Eversley, Strange, West King, Ontario, during his M.Div. studies; Knox, Cranbrook, British Columbia; St. Paul's, Prince Albert, Saskatchewan; and St. Paul's, Ingersoll, Ontario. In 1975, he accepted the position of Superintendent of Missions for the Synod of Alberta, based out of Edmonton. He retired in 1991, after 43 dedicated years of active ministry.

During his time in Prince Albert, Saskatchewan, George was one of the limited number of Canadians who received the Centennial Medal in 1967 in recognition of valuable service to the nation. He led a purposeful life, especially dedicated to the work of the church and its people. A soft spoken man, his quiet nature and modesty often hid the passion he held for his faith, and he was a supportive mentor for his younger and older colleagues in ministry.

He was a man who cared deeply about people, and he worked hard to help individuals and congregations to be the best they could be. He gently, but firmly, gave direction, expected accountability, laboured himself and was always quietly supportive and encouraging. God has richly blessed many people through George's ministry. During his term as superintendent, he was affectionately known as a "pastor of pastors". We will all miss his warmth, wit and quiet counsel.

George is survived by his beloved wife of 54 years, Mickey, a deaconess in the Presbyterian Church. He was a devoted father to his five children Greg (Monica), Bev (Barry), Murray (Colleen), Lynn (Stacey) and Susan (Rod). A loving family man, he will also be greatly missed by his 12 grandchildren.

Presbytery of Calgary-Macleod

THE REV. GEORGE TELCS
BA., BD., MTH.

One of the most faithful, gentle shepherds of the church passed away March 27, 2008, in Lethbridge, Alberta. George Telcs passed away as quietly and gently as he lived. Born January 1, 1915 in Hungary, George was one born in a time that could be one of the most threatening and frightening for any European Jew graduating from high school in 1933. With the election of Adolf Hitler and the advent of Nazism, we will never know what dreams and ambitions might have been thwarted as a pall of darkness fell over Europe.

George was a brilliant mind, ardent scholar, voracious reader who could recite from memory the entire Westminster Confession of Faith. Many people in Lethbridge, Alberta, his first Canadian Mission Board appointment, would see George walking on the streets downtown talking to himself. The Rev M.A. Mark, then minister of St Andrew's, often had to explain to questioners that George was simply exercising his brain and practicing his English at the same time, repeating the questions and answers of either the Larger or Shorter Catechism as he strolled the streets. Yet in many ways George was an enigma, being one of those young people of the late 30s and wartime 40's whose experience would shape their futures.

What is known is that he attended the University of Leningrad graduating with his B.A.. As a young Jew, he would not be untouched by the concordat Hitler made with the Hungarian parliament to not invade Hungary if the Hungarians would solve their "Jewish Problem". Not seeing the results he expected, Hitler in February 1944 assigned Adolf Eichmann to clean up what Hitler thought was the Hungarian mess.

Where was George Telcs in all of this? Did he and his parents flee? Were they hidden and protected by Christian sympathizers? Did they convert? Were they among Raoul Wallenberg's "saved"? Who knows? Because the story was never told and George would not let anyone scratch his memory to share that part of his story.

Eventually, we do know George Telcs made his way to post-war England and entered theological studies at New College, London. George met the love of his life, Eva Marie, a nurse, in England while still pursuing his studies and obtaining his B.D. degree, yet she had already

made plans for emigration to Canada in 1949. Upon graduation George immigrated to Canada landing in Newfoundland and eventually caught up with Eva in Montreal in 1951. They were married and George applied to the General Board of Missions for an appointment and was appointed by the Home Missions section as a catechist to the Hungarian Church in Lethbridge. He arrived on the field May 25, 1951. Then on June 26, 1952, George was licensed, ordained and inducted by the Presbytery of MacLeod. These were jubilant “heady” days for this young minister and wife as the new church building was completed and furnished. Services were well attended and the congregation was growing. It was always his dream that Bethlen congregation would be a bilingual centre and Christian Learning Centre. However, any mass emigration of Hungarian refugees after WWII did not occur in southern Alberta.

In September 1956, George Telcs resigned Bethlen to take up further studies for his M.Th.. On June 25, 1957, the Presbytery of Paris received George Telcs by appointment to serve as minister of the Hungarian Church in Brantford. This congregation later came to be called Pleasant Ridge. It was here in 1959 their son Wayne was born.

George resigned from Pleasant Ridge on July 31, 1967, and on September 19, 1967, was received by the Presbytery of the Lake-of-the-Woods to serve as ordained missionary at Shoal Lake and Whitefish Bay. On July 1, 1971, he was transferred to the Presbytery of Calgary and appointed to the pastoral charge of Bethlen. George had come full circle, his first call to ministry was in Lethbridge and as events turned out, his final call was from Lethbridge as well. His beloved Eva succumbed to cancer on June 12, 1983. It was in a way the death of George as well. He abruptly resigned the ministry on July 1, 1983. George remained healthy, hearty, until his 93 years began to take their toll. He died March. 27, 2008. George is survived by his son Wayne, and his wife Wendy and their children, a daughter Shanna and son Tegan.

SYNOD OF BRITISH COLUMBIA
Presbytery of Westminster

THE REV. M.H. ROSS MANTHORPE

Ross Manthorpe was born in the east end of London, England on July 16, 1921. He served in the Royal Air Force for six years. While training air crews in Nova Scotia he met Agnes Brown who he married in 1943. Ross landed in Northern France on D-Day and later helped to liberate one of the Nazi concentration camps. For his valour Ross was awarded several military medals.

After the war Ross received the Lord and was soon called to ministry. Ross studied for two years in Regina where he exercised his spiritual gifts of evangelism and preaching by planting a church. Ross then began his studies at Knox College in 1963 and pastored a three point charge and yet graduated with honours from Knox.

Ross was appointed to the mission charge of Coquitlam, British Columbia, where he built the church to a thriving congregation (1965-1969) serving also as chaplain at Simon Fraser University. In 1969 Ross became the chaplain at the Oakalla Prison. His vibrant ministry reached the prisoners, their families and the corrections staff.

Following retirement, at 70 years of age, Ross became even more involved in ministry within local congregations. His passions were preaching and prayer. In his late 70s he learned to sail, becoming a skilled, competent sailor.

Ross Manthorpe died on July 1, 2009, and is survived by Agnes, his wife of 66 years, Marthe (Ray), Troy (Rosalind) and Dahl (Lorelei), and six grandchildren.

We have been blessed by his gifts.

THE REV. DONALD CARSON
B.TH.

Donald Carson was born April 23, 1924 and died on April 6, 2010. Don grew up in Saskatchewan as the eldest of three sons during the Great Depression, instilling in him strong values of integrity and duty. In 1943, he enlisted in the Royal Canadian Air Force and he was stationed in Yorkshire, England. In 1946, he returned to Canada where he worked for the Saskatchewan government until 1950. He then re-enlisted in the RCAF and first served in

France where he met and married his life partner, Lucienne. He served on various bases in Europe and Canada, retiring in 1974.

Don entered The Presbyterian College receiving his Bachelor of Theology in 1977. He was ordained in Knox Church, Ottawa, and was called to the congregations of Killam and Galahad, Alberta in 1978. He was then called to Calvin Church, Abbotsford in 1981. Don was a big and gentle man with a big heart. His warm, friendly character and quiet, but determined, leadership style resulted in considerable church growth, and in 1985 he was instrumental in the building extension of a new sanctuary and church basement.

He retired in 1992 and he and Lucienne took to the road in their RV. They travelled extensively all over North and South America, and made many return trips to Europe. Don also volunteered his spare time in such community activities as Kiwanis, hospice and reading to children at school. He also filled the pulpit briefly at Bradner Presbyterian Church.

Because of increasing age and infirmity, Don and Lucienne moved to the Foyer Maillard in Coquitlam. He is survived by his wife of 55 years, Lucienne, and her grand-daughter, Nicole (Floyd Hartog) and great grandson, Matthew, of Winnipeg as well as his brothers, Ken (Betty) of Winnipeg and Glenn (Pat) of Ottawa. A memorial service was held at Calvin Presbyterian Church, Abbotsford, on May 6, 2010.

SUPPLEMENTARY LIST OF DEGREES AND THEIR SOURCES

Allen-Macartney, Denise	B. J.	Carleton University, Ottawa
	M.Div.	Presbyterian College, Montreal
Burgess, Katherine	B.A.	Memorial University, St. John's
	B.A.Ed.	Memorial University, St. John's
	M.Ed.	Memorial University, St. John's
	Dip. F.A.	University of Calgary, Calgary
	B.Th.	McGill University, Montreal
	M.Div.	Presbyterian College, Montreal
Geddes, Jennifer	B.A. (Hons.)	Sir Wilfred Laurier University, Waterloo
	M.Div.	Knox College, Toronto
Kahumbu, Charles	Dip.Th.	University of Congo
	B.Th.	Acadia University, Wolfville
	Dip.Min.	Presbyterian College, Montreal
Kim, Dong-Ha	B.Sc.	Waterloo University, Waterloo
	M.Div.	Knox College, Toronto
	Th.D.	Knox College, Toronto
Lee, Jeanie	B.R.E.	Tyndale Seminary, Toronto
	M.Div.	Tyndale Seminary, Toronto
MacDonald, Glenn	M.T.S.	Atlantic School of Theology, Halifax
Macavei-Katocz, Sara	M.Div.	Protestant Theological Institute, Romania
	M.Th.	Protestant Theological Institute, Romania
	M.A.	Ashland Theological Seminary, Cleveland
Morris, M. Jean	D.D.	Vancouver School of Theology, Vancouver
Peck, Marlene	M.T.S.	Tyndale Seminary, Toronto
Pilozow, Barbara	M.Div.	Vancouver School of Theology, Vancouver
Shieh, Guan-Ming Parker	M.Div.	Vancouver School of Theology, Vancouver
	M.Sc.	University of Idaho, Moscow
	B.A. Chem.	University of Idaho, Moscow
Smith, James G.	Th.M.	Vancouver School of Theology, Vancouver
Sutherland, David	D.Min.	Pittsburg Seminary, Pittsburg
Victor, D. Ian	D.D.	Presbyterian College, Montreal
Wishart, Ian S.	D.D.	Knox College, Toronto

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SYNOD AND PRESBYTERY CLERKS AND CONVENERS OF STANDING COMMITTEES – 2010

SYNOD & PRESBYTERY	CLERKS	TREASURER	MISSION	CONG'L LIFE	MINISTRY	HISTORY	RECORD	PENSION
Atlantic Provinces	G. Cooper	C. Weeks	B. Wynn	C. MacFadyen		J. Cho		
1. Cape Breton	S. Murdock	W. Sneddon	W. Sneddon		G. Grant			
2. Newfoundland	D. Dent	D. Sutherland		J. Dent	D. Griffiths	J. Dent	J. Dent	J. Dent
3. Pictou	C. McPherson	A. Pearson	J. Lackie	M. Grant	R. Sand	G. Matheson	C. McPherson	C. McPherson
4. Halifax & Lunenburg	P.A. McDonald	J. Ross	B. Hornibrook	B. Hornibrook	F. Perrin	P.A. McDonald	P.A. McDonald	P.A. McDonald
5. New Brunswick	K. Burdett	C. Matchett	L. MacLeod		J. Murray			
6. Prince Edward Island	L. Moase	S. MacDonald	R. MacPhee	G. Ross	N. Harvey			
Quebec & Eastern Ontario	D. McIlveen	J. R. Davidson	D. MacMillan					J. R. Davidson
7. Quebec	J.R. Davidson	G. Fantechi	S. MacDonald	J. R. Davidson	J.R. Davidson	J. R. Davidson	J. R. Davidson	J. R. Davidson
8. Montreal	M. Pettem	S. Steadman	R. Robinson	A. Mack	R. DeVries	B. Mack		
9. Seaway-Glengarry	D. McIlveen	I. MacMillan	J. Ferrier	S. Kandalaft	M. Bourgon	F. Rennie		
10. Ottawa	J.T. Hurd	M. Ranson	J.G. Davidson	S. Currie	A. Auret	C. C. Pettigrew	C. C. Pettigrew	M. Ranson
11. Lanark & Renfrew	S. McCuan	S. McCuan	M. Fraser	M. Fraser	J. Patterson		M. Fraser	D. Forget
Central, Northeastern Ontario & Bermuda	J. MacDowell	L. Pinkney	J. Gordon	J. Dennis				
12. Kingston	M. Tremblay	M. Mundell		J. Gordon	N. Bettridge			
13. Lindsay- Peterborough	R. McMillan	D. Carpenter	D. McBride	G. Turner	P. Johnston	P. Johnston	G. Turner	P. Johnston
14. Pickering	E. Briard	J. Weatherup	M. Bowes	R. Fluit	D. Cameron			
15. East Toronto	I. McDonald	T. Nettleton	H. Athanasiadis	A. Cluney	C. Stuart			
			D. McIntyre					
16. West Toronto	J. Williams	M. Mawhinney	P. Kang	J. Kang	R. Van Auken	L. Odland	L. Odland	L. Odland
17. Brampton	P. van Harten	L. Pinkney	H. Lau	S. Howard	J. Tait			
18. Oak Ridges	J. Loach	D. Acheson	L. Leung	D. Banfield	G. Beaton	D. Banfield	L. McBride	L. McBride
19. Barrie	J. Sitler	A. Cowan	E. Inglis	E. Inglis	D. Crocker	J. Sitler	E. Inglis	D. Crocker
20. Temiskaming	C. Walker	M. Frost	C. Hilder	J. Jamieson				
21. Algoma North Bay	D. Laity	D. Laity	D. Reeves	D. Reeves	D. Reeves	D. Laity	D. Laity	D. Laity
22. Waterloo- Wellington	J. MacDowell	M. Koeslag	N. St. Louis	B. Ashfield	K. Wubbenhorst	A. Foster		
23. Eastern Han-Ca	I. Kim	Y. Lee	K. Choi		H. Park			

Southwestern Ontario	J. Archer-Green	A. Wearn	M. Wehrmann	O. Coughlin				
24. Hamilton	J. Archer-Green	A. Forsyth	A. Yee-Hibbs		M. Hoogsteen	B. Docherty		
25. Niagara	M. Lallouet	N. Wehrmann	T. Billard	K. Morden	M. Hoogsteen			
26. Paris	K. Smith	J. Cruickshank	C. Little	L. Atkinson	M. McLennan	K. Smith	K. Smith	K. Smith
27. London	C. Evans	C. Rayner						
28. Essex-Kent	S. McAndless	C. Congram	M. Templer	M. Templer	M. Maroney			
29. Lambton-West Middlesex	J. MacOdrum	E. Heath	B. Van Dusan	M. Bell	E. van Zoeren			
30. Huron-Perth	C. Campbell	M. Kirkby	R. Adams		S. Moore			
31. Grey-Bruce- Maitland	J. Gilbert	B. Price	S. Samuel	W. Lampman	J. Johnson			
Manitoba & Northwestern Ontario	P. Bush	D. Pachaluk	P. Bush	P. Bush	P. Bush	P. Bush	P. Bush	P. Bush
32. Superior	K. Haggerty	K. Haggerty	B. Vancook	H. Hunt				
33. Winnipeg	J. Instance	D. Clarke	A. Farros	A. Bouw				
34. Brandon	J. MacKenzie	B. Patterson	D. Kim	D. Kim	D. Kim			J. Patterson
Saskatchewan	D. Wilkinson	E. Muirhead				S. Scott		
35. Assiniboia	D. Wilkinson	D. Armstrong	B. Vennard	J. Kwan	D. Pattemore			
36. Northern Saskatchewan	I. McGregor	J. DeBruijn	S. Folster	A. Currie				
Alberta & the Northwest	W. Haliburton	R. Anderson	A. Wallace			R. Glen		
37. Peace River	G. Malcolm	J. Malcolm	S. Cochrane	B. Pilozow	A. Ewin	G. Malcolm	G. Malcolm	G. Malcolm
38. Edmonton-Lakeland	H. Currie	W. Hessels	A. Wallace	R. Calder	J. Bryden			
39. Central Alberta	R. Anderson	R. Anderson	J.W. Kim					
40. Calgary-Macleod	P. Coutts	H. Eisenhauer	C. Kuhn	M. LaMontagne	B. Smith			
British Columbia	R. Sparks	B. Coram						
41. Kootenay	G. Robertson	M. Robertson	G. Robertson	J. Deeney	R. Foubister	G. Robertson	G. Robertson	G. Robertson
42. Kamloops	H. Hilder	R. Moffatt	J. Bell-Wyominga	J. Statham				
			S. Bell-Wyominga					
43. Westminster	D. Tait-Katerberg	B. Coram						
44. Vancouver Island	L. Hargrove	H. Walker	J. Green		R. Cleaver	L. Hargrove	L. Hargrove	E. Forrester
45. Western Han-Ca	H. Kim	J. Choi	C. Ahn		E. Kim			

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Camp Keir Box 20125 Sherwood, PE, C1A 9E3 902-962-3348	Amelia Campbell	gcampbell@pei.sympatico.ca www.campkeir.ca
Gracefield Christian Camp and Retreat Centre PO Box 420, 37 Ch. Des Loisirs Gracefield, QC, J0X 1W0 888-493-2267 819-463-4918 (f)	Relena Lyddon Myers	info@gracefieldcamp.ca www.gracefieldcamp.ca
Camp d'action biblique PO Box 3154 Richmond, QC, J0B 2H0 819-826-5400 (camp) 450-923-0794 (director)	Anita Mack	cabqc@yahoo.ca www.cabqc.ca
Cairn Presbyterian Camping and Retreat Centres - Glen Mohr - Iona RR 1 Bayside, ON, P0B 1A0 705-767-3300, 705-767-2232 (f) - Dorothy Lake Family Camp PO Box 1058 Kirkland Lake, ON, P2N 3L1 705-567-4171 or Harvey Delpport, c/o PO Box 81 Kirkland Lake, ON, P2N 3M6 705-567-4170 - Muskoka Presbyterian Music Camp 428 Delrex Blvd. Georgetown, ON, L7G 4H9 905-877-8203	Chantal Jackson Rebecca Jess	www.ilovecamp.org info@ilovecamp.org
	Harvey Delpport	dlfc@dorothylake.on.ca www.dorothylake.on.ca gawie@ntl.sympatico.ca
	Linda Brennan	register-west@musiccamp.ca www.muskoka.musiccamp.ca
Camp Kummoniwannago 54 Queen St. N. Kitchener, ON, N2H 2H2 519-578-4430		flash@campk.on.ca www.campk.on.ca

Camp Kintail

Summer: RR 3
Goderich, ON, N7A 3X9
519-529-7317
Winter: PO Box 2418
Exeter, ON, N0M 1S7
519-235-3701

Theresa
McDonald-Lee

grow@campkintail.ca
www.campkintail.ca

Huron Feathers Centre

Summer: 303 Lakeshore Blvd. N.
Sauble Beach, ON, N0H 2T0
519-422-2264 (Camp Centre)
519-422-2050 (staff cottage)
Winter: St. Andrew's Church
Owen Sound, ON, N4K 4M6
519-376-7886

Megan Purdy

huronfeathers@gmail.com
www.huronfeathers.ca

Prescawa Camp

c/o 11-131 Tyndall Avenue
Winnipeg, MB, R2X 0Z3
204-633-6480

Joanne Instance

jinstanc@mts.net

Camp Christopher

Summer: RR1, Site 7, Comp 20
Christopher Lake, SK, S0J 0N0
306-982-4534
Winter: 925 McKercher Dr.
Saskatoon, SK, S7H 4T9
306-668-0010

Jen Bell

info@campchristopher.ca
www.campchristopher.ca

Camp Kanawin

Summer: PO Box 9240
Sylvan Lake, AB, T4S 1S8
403-286-5099
Winter: 132-5020 52 Ave.
Beaumont, AB, T4X 1P3
780-929-9246

Mickey Johnston

www.synodabnw.ca/camp

Dutch Harbour

George Wiebe, 407-10 Ave.
Creston, BC, V0B 1G4
250-428-8751 or 250-225-3509

Nils Anderson
Bonnie Anderson

Camp Douglas

c/o 11858-216th St.
Maple Ridge, BC V2X 5H8

Rebecca Simpson

campdouglas@telus.net
www.campdouglas.ca

Camp VIP

531 Herbert St.
Duncan, BC, V9L 1T2
250-732-7270 (registrar)
250-746-7450 (fax)

Lori King

info@campvip.net
www.campvip.net

SYNOD OF THE ATLANTIC PROVINCES**1. PRESBYTERY OF CAPE BRETON**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Baddeck, Knox (CB010) Box 184 Baddeck, NS B0E 1B0 902-295-1522 (C) - Englishtown, St. Mark's (CB190) Summer Mission Charge - St. Ann's, Ephraim Scott (CB011) Box 184 Baddeck, NS B0E 1B0	G. Cameron Brett	Donald Morrison Robert A. MacLeod
2 Birch Grove, Victoria (CB020) 1089 Birch Grove Rd. Birch Grove, NS B1B 1K1	Vacant	Robert Johnson
3 Boularderie Pastoral Charge (CB030) - Big Bras d'Or, St. James (CB200) 1829 Old Route 5 Bras d'Or, NS B1X 1A5 902-674-2469(C) - Ross Ferry, Knox (CB210) 1829 Old Route 5 Bras d'Or, NS B1X 1A5 902-674-2469 (C)	Vacant	Mervyn A. MacAulay Mervyn A. MacAulay
4 Glace Bay, St. Paul's (CB050) Box 431, 262 Brookside St. Glace Bay, NS B1A 6B4 902-842-0150 (C)	Shirley Murdock	Barbara MacDonald
5 Grand River (CB060) c/o Norman Bartholomew Box 2 MI, 279 East Side Rd. Grand River, NS B0E 1M0 - Framboise, St. Andrew's (CB061) RR 1 Gabarus, NS B0A 1K0 murdock.macrae@ns.sympatico.ca - Loch Lomond, Calvin (CB062) c/o Kenneth MacDonald Mt. Auburn, RR 1 St. Peters, NS B0E 3B0	Murdock J. MacRae	Norman Bartholomew John MacCormick Dan A. Morrison
6 Little Narrows (CB070) Box 352 Whycocomagh, NS B0E 3M0 - Whycocomagh, St. Andrew's (CB071) RR 1 Whycocomagh, NS B0E 3M0	Adam Lees	Gerald Gillis Fred Matthews
7 Louisbourg-Catalone Pastoral Charge (CB102) 375 Main-A-Dieu Rd. Catalone, NS B1C 1S9	Vacant	Kaye MacLeod

1. PRESBYTERY OF CAPE BRETON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Catalone, St. James (CB101) 375 Main-A-Dieu Rd. Catalone, NS B1C 1S9		
- Louisbourg, Zion (CB102) 375 Main-A-Dieu Rd. Catalone, NS B1C 1S9		
8 Middle River, Farquharson (CB090) c/o Box 735 Baddeck, NS B0E 1B0	Vacant	Winston Nicholson
- Lake Ainslie (CB091) RR 1 Whycocomagh, NS B0E 3M0		Charles N. MacDonald
9 Mira Pastoral Charge	Vacant	
- Marion Bridge, St. Columba (CB080) c/o Box 6456 Marion Bridge, NS B1K 1A8 902-727-2625 (C)		
- Mira Ferry, Union (CB081) c/o 280 Brickyard Rd. Albert Bridge, NS B1K 2R4		Clayton Bartlett
10 Neil's Harbour, St. Peter's (CB041) Neil's Harbour Rd. Neil's Harbour, NS B0C 1N0	Vacant	Enid Stuart
11 North River and North Shore North River, St. Andrew's (CB160) c/o 49502 Cabot Trail, RR 4 Baddeck, NS B0E 1B0 902-929-2548 (C) rev.sfm@ns.sympatico.ca	Vacant	Barbara Tower
12 North Sydney, St. Giles (CB120) c/o Mary MacFarlane 132 Regent St. North Sydney, NS B2A 2G5 902-794-1886 (C)	R. Ritchie Robinson	Georgina Keeping
13 Orangedale, Malagawatch (CB130) General Delivery Orangedale, NS B0E 2K0 902-756-3545 (C)	Vacant	Ian MacCalder
- Malagawatch, Fulton (CB131) c/o Marina MacIntyre RR 1 West Bay Road, NS B0E 3L0		
- River Denys (CB132) c/o Marina MacIntyre RR 1 West Bay Road, NS B0E 3L0		Ian MacCalder
14 Sydney, Bethel (CB140) 9 Brookland St. Sydney, NS B1P 5B1 902-562-3740 (C) bethelchurch@ns.sympatico.ca	Robert Lyle	Charles D. Greaves

1. PRESBYTERY OF CAPE BRETON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
15 Sydney Mines, St. Andrew's (CB150) 643 Main St. Sydney Mines, NS B1V 2L1 902-736-8884 (C) barclaymackay@eastlink.ca	Marion R. Barclay MacKay	James Selfridge

Appendix to Roll

1 Donald W. MacKay	Retired
2 Ian G. MacLeod	Retired
3 Margaret MacLeod (Diaconal)	Without Charge
4 Lloyd A. Murdock	Retired
5 James D. Skinner	Without Charge
6 Anna Smith	Without Charge

Clerk of Presbytery: The Rev. Shirley Murdock, 41 Catherine St., Glace Bay, NS, B1A 2J8.
Phone: 902-842-0150 (C), cbclerk@seaside.ns.ca

(For statistical information see page 761)

2. PRESBYTERY OF NEWFOUNDLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Grand Falls/Windsor, St. Matthew's (NF010) c/o D. Baird 38 Riverview Rd. Grand Falls/Windsor, NL A2A 1X5 709-489-6555	Vacant	Vacant
2 St. John's, St. Andrew's (NF020) P.O. Box 6206 St. John's, NL A1C 6J9 709-726-5385 (C), 709-726-5740 (F) standrews@nl.rogers.com	David W.K. Sutherland	Bruce Templeton
3 St. John's, St. David's (NF030) 98 Elizabeth Ave. St. John's, NL A1B 1R8 709-722-2382 (C) stdavids@nfld.com	Jonathan Dent	Lillian Crawford

Without Congregation

1 John C. Duff	Retired
2 Ian S. Wishart	Retired

Appendix to Roll

1 Dawn Griffiths	Without Charge
2 Cassandra H. Wessel	Retired

Diaconal Ministries - Other

1 Jean Tooktoshina	Rigolet, Labrador, NL, A0P 1P0.
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Clerk of Presbytery: The Rev. Dr. Jonathan Dent, 98 Elizabeth Ave., St. John's, NL, A1B 1R8.
Phone: 709-722-2382 (R), jd123444@gmail.com

(For statistical information see page 761)

3. PRESBYTERY OF PICTOU

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Barney's River - Marshy Hope (PI010) c/o Mrs. Elsworth Fraser RR 3 Merigomish, NS B0K 1G0 902-924-2432 (C)	Vacant	Marjorie Murray
2 Blue Mountain, Knox (PI020) RR 5 New Glasgow, NS B2H 5C8 902-922-2238 (C)	Vacant	Joan Coady
- East River St. Mary's, Zion (PI021) c/o Audrey Cameron RR 5 New Glasgow, NS B2H 5C8 902-922-2287(C)		Cathy Cameron
- Garden of Eden, Blair (PI022) RR 5 New Glasgow, NS B2H 5C8		Kay MacDonald
3 East River Pastoral Charge c/o H. Archibald RR 2 New Glasgow, NS B2H 5C5	Vacant	Howard Archibald
- Caledonia, Bethel (PI030) c/o H. Archibald RR 2 New Glasgow, NS B2H 5C5		
- St. Paul's (PI032) c/o H. Archibald RR 2 New Glasgow, NS B2H 5C5		
- Springville (PI031) c/o H. Archibald RR 2 New Glasgow, NS B2H 5C5		
- Sunnybrae, Calvin (PI033) c/o H. Archibald RR 2 New Glasgow, NS B2H 5C5		
4 Glenelg (PI151) RR 1 Guysboro County Aspen, NS B0H 1E0 902-833-2700 (C)	Vacant	Wm. A. MacDonald
5 Hopewell, First (PI040) General Delivery Hopewell, NS B0K 1C0	Vacant	Joanne Nichols
- Gairloch, St. Andrew's (PI042) RR 2 Westville, NS B0K 2A0 902-396-4206 (C)		Clarence Nelson
- Rocklin, Middle River (PI043) c/o Cathy Chestnutt 23 Campbell's Lane New Glasgow, NS B2H 2H9 902-396-1457 (C)		Phyllis Hayter

3. PRESBYTERY OF PICTOU

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
6 Little Harbour (PI050) RR 1 New Glasgow, NS B2H 5C4 902-752-2235 (C) - Pictou Landing, Bethel (PI051) RR 2 Trenton, NS B0K 1X0 902-752-7434 (C)	Joanne M. Vines	Cheryl Ward Wm. MacPherson
7 MacLennan's Mtn., St. John's (PI060) RR 4 New Glasgow, NS B2H 5C7	Supply	W. Douglas Fraser
8 Merigomish, St. Paul's (PI012) RR 1, Rte. 245 Merigomish, NS B0K 1G0 902-926-2112 (C)	Vacant	John Muir
9 Moser River, St. Giles (PI152) c/o A. Moser Box 156 Sheet Harbour, NS B0J 3B0	Supply	Angus H. Moser
10 New Glasgow, First (PI070) 208 MacLean St. New Glasgow, NS B2H 4M9 902-752-5691 (C), 902-755-2055 (F) first.church@aliantzinc.ca	Glen Matheson	Jim McInnis
11 New Glasgow, St. Andrew's (PI080) 37 Mountain Rd. New Glasgow, NS B2H 3W4 902-752-5326 (C) thekirk@ns.sympatico.ca	Richard E. Sand	Bill MacCulloch
12 Pictou, First (PI100) Box 1003 Prince St. Pictou, NS B0K 1H0 902-485-4298 (C), 902-485-1562 (F) ionamac@eastlink.ca	E.M. Iona MacLean	Linda Johnson
13 Pictou, St. Andrew's (PI110) Box 254 105 Coleraine St. Pictou, NS B0K 1H0 902-485-5014 (C) boblove@ns.sympatico.ca	Steven W. Webb	Murray Hill
14 Pictou Island, Sutherland (PI120)	Supply	
15 River John, St. George's (PI130) c/o Michael Joudrey 1384 Mountain Rd. River John, NS B0K 1N0 902-351-2219 (C) - Toney River, St. David's (PI131) c/o Linda Otter RR 3 Pictou, NS B0K 1H0 902-351-2439 (C)	Vacant	Michael Joudrey James W. Fraser

3. PRESBYTERY OF PICTOU

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
16 Scotsburn, Bethel (PI140) RR 2 Scotsburn, NS B0K 1R0 902-485-6137 (C), 902-485-6137 (F) bethel@pchg.net - West Branch, Burns Memorial (PI142) RR 1 Scotsburn, NS B0K 1R0	Lara Scholey	Elizabeth Byers Millie Langille
17 Springhill, St. David's (PI160) Box 2039 Springhill, NS B0M 1X0 902-597-2626 (C) - Oxford, St. James (PI161) P.O. Box 228 Oxford, NS B0M 1P0 902-447-3013 (C) - Riverview, St. Andrew's (PI162) c/o D. Dixon RR 1, Cumb Cty Port Howe, NS B0K 1K0	Vacant	Reginald A. Mattinson Robert Hunsley Dorothy Dixon
18 Stellarton, First (PI170) Box 132 Stellarton, NS B0K 1S0 902-752-6548 (C) c.cmcperson@ns.sympatico.ca	Charles E. McPherson	Jim Hood
19 Tatamagouche, Sedgwick Mem. (PI180) Box 98 Tatamagouche, NS B0K 1V0 902-657-2748 (C) - Pugwash, St. John's (PI181) Pugwash, NS B0K 1L0 - Wallace, St. Matthew's (PI182) c/o Box 188 Wallace, NS B0K 1Y0 902-257-2811 (C)	Mary Anne Grant	Lesley Jean Tucker Kenneth Chesnutt David Dewar
20 Thorburn, Union (PI190) Box 12 Thorburn, NS B0K 1W0 902-922-2366 (C) - Sutherland's River (PI191) RR 1 Thorburn, NS B0K 1W0 902-922-3276 (C)	Jeffrey R. Lackie	Gerald MacLellan Audrey Hodder
21 West River Pastoral Charge - Durham, West River (PI200) c/o C. Wood RR 2 Pictou, NS B0K 1H0 - Greenhill, Salem (PI201) RR 1 Westville, NS B0K 2A0 - Saltsprings, St. Luke's (PI202) RR 1 Salt Springs, NS B0K 1P0	Barbara J. Fotheringham	Clifton Wood Jori Hart Sandra MacCulloch

3. PRESBYTERY OF PICTOU

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
22 Westville, St. Andrew's (PI220) Box 1078, 2011 Church St. Westville, NS B0K 2A0 902-755-0213 (C), 902-485-1562 (F) lonieferguson@hotmail.com	Vacant	Alonzo Ferguson

Without Congregation

1 Carol Smith	Director, Christian Council for Reconciliation	
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Appendix to Roll

1 Ina Adamson (Diaconal)	Retired
2 Glenn A. Cooper	Retired
3 Calvin Crichton	Without Charge
4 Sara Cunningham (Diaconal)	Retired
5 D. John Fortier	Retired
6 Gail Johnson-Murdock	Without Charge
7 Glenn S. MacDonald	Without Charge
8 R. Sheldon MacKenzie	Retired
9 J. Kenneth MacLeod	Retired
10 Lee M. MacNaughton	Retired
11 Patricia A. Rose	Retired
12 Robert Russell	Retired
13 Don Shephard	Retired
14 A. Gordon Smith	Without Charge
15 Susan M. Smith	Without Charge
16 Debbie R. Stewart (Diaconal)	Without Charge
17 Gerald E. Thompson	Without Charge
18 Gary Tonks	Retired
19 Larry A. Welch	Retired

Clerk of Presbytery: The Rev. Charles McPherson, Box 132, Stellarton, NS, B0K 1S0.
Phone: 902-752-6548 (C), 902-752-5935 (R), c.cmcpherson@ns.sympatico.ca

(For statistical information see page 762)

4. PRESBYTERY OF HALIFAX & LUNENBURG

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Dartmouth, Iona (HL010) Box 2554 Dartmouth, NS B2W 4B7 902-434-2203 (C), 902-462-0244 (F) ionapc@eastlink.ca	Cynthia J. Chenard	Irene Rose
2 Dartmouth, St. Andrew's (HL020) 216 School St. Dartmouth, NS B3A 2Y4 902-469-4480 (C), 902-466-0210 (F) ceweeks@ns.sympatico.ca - Musquodoboit Harbour (HL021) c/o P.A. McDonald 4 Pinehill Rd. Dartmouth, NS B3A 2E6 902-466-6247 (H), 902-466-0210 (F)	P.A. (Sandy) McDonald	Cheryl Weeks
3 Dean, Sharon (HL030) RR 1 Upper Musquodoboit, NS B0N 2M0 902-568-2771 (C) mikewahenderson@gmail.com	Michael W.A. Henderson	Kenneth Lemmon

4. PRESBYTERY OF HALIFAX & LUNENBURG

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
4 Elmsdale, St. Matthew's (HL040) 143 Hwy 214 Elmsdale, NS B2S 1G7 902-883-2550 (C) smehdl@chebucto.ca - Hardwood Lands (HL041) Box 252 Shubenacadie, NS B0N 2H0 902-758-1031 (C)	Gwendolyn Roberts	Grant MacDonald Graham Gagne
Halifax:		
5 Calvin (HL050) 3311 Ashburn Ave. Halifax, NS B3L 4C3 902-455-7435 (C)	Michael Koslowski	Murray Nicoll
6 Knox (HL060) 5406 Roome St. Halifax, NS B3K 5K7 902-455-1688 (C) knoxpc@ns.sympatico.ca	Brian Hornibrook	Jean Dunn
7 Church of St. David (HL070) 1537 Brunswick St. Halifax, NS B3J 2G1 902-423-1944 (C), 902-423-2185 (F) stdavids.office@ns.sympatico.ca	Vacant	Murray Alary
8 Lower Sackville, First Sackville (HL100) Box 273 Lower Sackville, NS B4C 2S9 902-865-4053 (C) firstsackville@pccatlantic.ca	Jean K. MacAulay	Marian Tomlik
9 Lunenburg, St. Andrew's (HL080) Box 218 Lunenburg, NS B0J 2C0 902-634-4846 (C), - Rose Bay, St. Andrew's (HL081) Box 24 Riverport, NS B0J 2W0 902-766-4718 (C)	Vacant	Robert Parks George Walker
10 New Dublin-Conquerall - Dublin Shore, Knox (HL091) c/o Ola Hirtle RR 1 La Have, NS B0R 1C0 902-688-2321 (C) labelnova@ns.sympatico.ca - West Dublin, St. Matthew's (HL092) c/o Ola Hirtle RR 1 La Have, NS B0R 1C0 902-688-2321 (C) labelnova@ns.sympatico.ca	Vacant	Ola Hirtle

4. PRESBYTERY OF HALIFAX & LUNENBURG

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
11 New Minas, Kings (HL130) 5563 Prospect Rd. New Minas, NS B4N 3K8 902-681-1333 (C), 902-681-1246 (F) kingschurch@ns.aliantzinc.ca	Timothy F. Archibald	Barry MacDonald
12. Noel Road, St. James' (HL121) c/o Sandra Cameron RR 2 Kennetcook, NS B0N 1P0 902-369-2696 (C)	Vacant	Sandra N. Cameron
13 Truro, St. James' (HL110) Box 1313 Truro, NS B2N 5N2 902-893-9587 (C) stjameschurch@eastlink.ca	Brian R. Ross	George MacKenzie
- McClure's Mills, St. Paul's (HL111) P.O. Box 1313 Truro, NS B2N 5N2 902-893-9587 (C) stjameschurch@eastlink.ca		Leota Upham
14 Windsor, St. John's (HL120) Box 482 Windsor, NS B0N 2T0 902-757-2445 (C)	Jean K. MacAulay (Stated Supply)	Beverley Harvey

Without Congregation

1 D. Laurence DeWolfe	Professor, Atlantic School of Theology
2 H. Kenneth Stright	Synod Staff, Mission & Education Consultant

Appendix to Roll

1 Judithe Adam-Murphy	Without Charge
2 Margaret Craig (Diaconal)	Retired
3 Janet A. DeWolfe	Without Charge
4 L. Dale Gray	Retired
5 William G. Johnston	Without Charge
6 Sara Macavei-Katocz	Without Charge
7 L. George Macdonald	Retired
8 Robert A.B. MacLean	Retired
9 G. Clair MacLeod	Retired
10 W.G. Sydney McDonald	Retired
11 D. Laurence Mawhinney	Retired
12 John Pace	Retired
13 J. Bruce Robertson	Retired

Clerk of Presbytery: The Rev. Dr. P.A. (Sandy) McDonald, 4 Pinehill Road, Dartmouth, NS, B3A 2E6. Phone: 902-466-6247 (H), 902-466-0210 (F), pamcdonald@ns.sympatico.ca

(For statistical information see page 763)

5. PRESBYTERY OF NEW BRUNSWICK

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Bass River, St. Mark's (NB010) 7739 Route 116 Bass River, NB E4T 1L2 506-785-4383 (C)	Alexander Sutherland	Willah Ryan
- Beersville, St. James (NB020) 3279 Route 465 Beersville, NB E4T 2P1 506-785-4383 (C)		James Cail
- Clairville, St. Andrew's (NB030) 1220 Route 465 Clairville, NB E4T 2L7 506-785-4383 (C)		Alfred Filmore
- West Branch, Zion (NB040) 806 Zion Church Rd. West Branch, NB E4W 3H9 506-785-4383 (C) fredwin@nb.sympatico.ca		Fred Wilson
2 Bathurst, St. Luke's (NB050) 395 Murray Ave. Bathurst, NB E2A 1T4 506-546-4645 (C), 506-548-8144 (F)	Vacant	Cal MacInnis (Acting Clerk)
3 Dalhousie Charge	Vacant	
- Campbellton, Knox (NB060) 29 Duncan St. Campbellton, NB E3N 2K5 506-753-7300 (C)		Cal MacInnis (Acting Clerk)
- Dalhousie, St. John's (NB070) 142 Edward St. Dalhousie, NB E8C 1P8 506-684-2459 (C)		Raymond MacNair
4 Eastern Charlotte Pastoral Charge	Lorne A. MacLeod	
- Pennfield, The Kirk (NB080) 5055 Route 1 Pennfield, NB E5H 2M1 506-755-3852 (C) korban@nb.sympatico.ca		John A. Brown
- St. George, The Kirk (NB090) 180 Brunswick St. St. George, NB E5C 3S2 506-755-3852 (C) korban@nb.sympatico.ca		Alberta Cooke
5 Fredericton, St. Andrew's (NB100) 512 Charlotte St. Fredericton, NB E3B 1M2 506-455-8220 (C), 506-458-8419 (F) sapc@sapc.ca	Douglas E. Blaikie	Ed Peterson
6 Grace, Ferguson and St. James Pastoral Charge 580 Old King George Hwy. Miramichi, NB E1V 1K1	Bradford E. Blaikie	Jim Lockerbie
- Derby, Ferguson (NB180) c/o G. Hubbard 4444 Hwy 108 Bryenton, NB E1V 5C8 506-622-0687 (C)		Gerald Hubbard

5. PRESBYTERY OF NEW BRUNSWICK

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Millerton, Grace (NB170) c/o G. Hubbard 4444 Hwy 108 Bryenten, NB E1V 5C8 506-622-3318 (C), 506-622-6165 (F)		Gerald Hubbard
- Miramichi, St. James (NB190) 275 Newcastle Blvd. Miramichi, NB E1V 7N4 506-622-1648 (C), 506-622-1648 (F) rachsmi@nbnet.nb.ca		Robert McKay
7 Hampton, St. Paul's (NB110) 101 Dutch Point Rd. Hampton, NB E5N 5Z2 506-832-7619 (C), 506-832-4115 (F) kburdett@nbnet.nb.ca	Kent E. Burdett	Gillian Urquhart
- Barnesville (NB120) 12 Grassy Rd. Grove Hill, NB E5N 4P5 506-832-7619 (C) acbrad@nb.sympatico.ca		Lonnie Bradley
8 Hanwell, St. James (NB130) 1991 Route 640 Highway Hanwell, NB E3C 1Z5 506-450-4031 (C) sjchurch@nbnet.nb.ca	Vacant	Wina Parent
9 Harvey Station, Knox (NB140) 2410 Route 3, Harvey York Co., NB E6K 1P4 506-366-3174 (C) wynn@nb.sympatico.ca	Bonnie M.G. Wynn	David MacMinn
- Acton (NB150) 2410 Route 3, Harvey York Co., NB E6K 1P4 506-366-3174 (C) wynn@nb.sympatico.ca		Marlene Phillips
10 Kirkland, St. David's (NB160) c/o Judy Cole 1301 Route 540 Kirkland, NB E7N 2K9 506-366-3174 (C) wynn@nb.sympatico.ca	Vacant	Lloyd Rosborough (contact elder)
11 Miramichi (Chatham), Calvin (NB200) 37 King St. Miramichi, NB E1N 1M7 506-773-7141 (C) dkrunys@hotmail.com	Derek Krunys	Harold Cameron
- Black River Bridge, St. Paul's (NB210) c/o K. Glendenning 475 North Napan Rd. Napan, NB E1N 4W9 506-228-4988 (C), 506-228-0116 (F)		Kenneth A. Glendenning
- Kouchibouquac, Knox (NB220) c/o C. Barter 11307 Rte 134 Kouchibouquac, NB E4X 1N5 506-876-2904 (C)		Connie Barter

5. PRESBYTERY OF NEW BRUNSWICK

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
12 Moncton, St. Andrew's (NB230) 90 Park St. Moncton, NB E1C 2B3 506-382-7234 (C), 506-388-7157 (F) standrews@nb.aibn.com	J. Martin R. Kreplin	Peter Humby
13 New Carlisle, Knox (NB240) 137 rue Gerrard D. Levesque New Carlisle, QC G0C 1Z0 418-752-2822 (C) lewiss@globetrotter.net	Vacant	Lewis Smollett
14 Port Elgin, St. James (NB250) 16 West Main St., Box 1599 Port Elgin, NB E4M 1L9 506-536-3257 (C) rsage@ns.sympatico.ca	Vacant	Janet Tower
15 Riverview, Bethel (NB260) 600 Coverdale Rd. Riverview, NB E1B 3K6 506-386-6254 (C), 506-386-1939 (F) bethelchurch@nb.aibn.com	Charles S. Cook	Fred Thorburn
16 Sackville, St. Andrew's (NB270) 36 Bridge St. Sackville, NB E4L 3N7 506-536-2324 (C) revjeff@nb.sympatico.ca	Jeffrey Murray	Brian McNally
17 St. Andrews, Greenock (NB280) 146 Montague St. St. Andrews, NB E5B 1H8 506-466-6743 (C) cmac1@nb.sympatico.ca	Cheryl G. MacFadyen	Ken MacKeigan
- St. Stephen, St. Stephen's (NB290) Box 45 St. Stephen, NB E3L 2W9 506-466-6743 (C) cmac1@nb.sympatico.ca		Derek O'Brien
Saint John:		
18 Saint Columba (NB300) 1454 Manawagonish Rd. Saint John, NB E2M 3Y3 506-672-6280 (C) kurban@nb.sympatico.ca	Vacant	Sasha Melvin
19 Grace (NB310) 101 Coburg St. Saint John, NB E2L 3J8 506-634-7765 (C), 506-693-3223 (F) jcrector@nb.sympatico.ca	John Crawford	Euan Strachan
20 Stanley, St. Peter's (NB330) 21 English Settlement Rd. Stanley, NB E6B 2C7 506-367-2415 (C), 506-367-2415 (F) kbarlow@nbnet.nb.ca	Kimberly Barlow	Guy Douglass

5. PRESBYTERY OF NEW BRUNSWICK

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
21 Sunny Corner, St. Stephen's (NB340) 1780 Highway 425 Sunny Corner, NB E9E 1J3 506-836-7459 (C) - Warwick, St. Paul's (NB350) 471 Route 415 Warwick Settlement, NB E9E 1Y9 506-836-7459 (C)	J. Gillis Smith	Joseph Sheasgreen Joseph Sheasgreen
22 Tabusintac, St. John's (NB360) 7 Hierlihy Rd. Tabusintac, NB E9H 1Y5 506-779-1812 (C) - Bartibog Bridge, St. Matthew's (NB370) (Oak Point) 809 Route 11 Bartibog Bridge, NB E1V 7H8 506-773-4709 - New Jersey, Zion (NB380) 19 Burnt Church Rd. New Jersey, NB E9G 2J9 506-776-3630	Vacant	Jim Lockerbie (acting) Jim Lockerbie (acting) Jim Lockerbie (acting)
23 Woodstock, St. Paul's (NB390) 113 Victoria St. Woodstock, NB E7M 3A4 506-325-9749 (C) c3104@hotmail.com	Justin K.W. Kim	W.M. Mutrie

Appendix to Roll

1 John M. Allison	Retired
2 Catherine Anderson (Diaconal)	Without Charge
3 Gordon L. Blackwell	Retired
4 Paul A. Brown	Retired
5 Steven C.H. Cho	Retired
6 David A. Dewar	Retired
7 Colleen J. Gillanders-Adams	Without Charge
8 J. Douglas Gordon	Retired
9 Murray M. Graham	Retired
10 Philip J. Lee	Retired
11 Basil C. Lowery	Retired
12 Calvin C. MacInnis	Retired
13 Lori Scholten-Dallimore	Without Charge
14 Charles H.H. Scobie	Retired
15 Terrance R. Trites	Without Charge

Clerk of Presbytery: The Rev. Kent Burdett, 101 Dutch Point Rd., Hampton, NB, E5N 5Z2.
Phone: 506-832-7619, presclerk@nb.aibn.com

(For statistical information see pages 763-64)

6. PRESBYTERY OF PRINCE EDWARD ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Belfast, St. John's (PE020) RR 3 Belfast, PE C0A 1A0 902-659-2703 (C), 902-659-2842 (F) stjohns@pei.aibn.com	Roger W. MacPhee	Barbara Ann Gillis

6. PRESBYTERY OF PRINCE EDWARD ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Wood Islands (PE021) Belle River Post Office Belle River, PE C0A 1B0 rkmacphee@pei.sympatico.ca		Francis G. Panting
2 Brookfield Pastoral Charge	Beth M. Mattinson	
- Brookfield (PE030) RR 2 North Wiltshire, PE C0A 1Y0 902-621-2259 (C), 902-621-0501 (F) brookfieldpastoralcharge@pei.sympatico.ca		Allister Cummings
- Glasgow Road (PE031) c/o D. Matheson 346 Crooked Creek Rd. Oyster Bed Bridge, PE C1E 1Z4 902-621-2259 (C) brookfieldpastoralcharge@pei.sympatico.ca		Donald Matheson
- Hunter River (PE032) c/o Kent Smith P.O. Box 72 Hunter River, PE C0A 1N0 902-621-2259 (C) brookfieldpastoralcharge@pei.sympatico.ca		Kent Smith
3 Charlottetown, St. James (PE040) 35 Fitzroy St. Charlottetown, PE C1A 1R2 902-892-2839 (C), 902-894-7912 (F) kirkstjames@pei.aibn.com	Geoffrey M. Ross	Jennifer Moss
4 Charlottetown, St. Mark's (PE060) P.O. Box 2007, RPO Sherwood Charlottetown, PE C1A 9E3 902-892-5255 (C), 902-892-0685 (F) stmarkspres@eastlink.ca	Thomas J. Hamilton Paula Hamilton (Team Ministry)	David R. Stewart
- Marshfield, St. Columba (PE061) 124 St. Peter's Rd. Charlottetown, PE C1A 5P4 902-892-1383 (C), 902-367-7076 (F) edfoster@eastlink.ca		Earl Foster
5 Charlottetown, Zion (PE050) P.O. Box 103 Charlottetown, PE C1A 7K2 902-566-5363 (C), 902-894-7895 (F) dwhite@zionpres.org	Douglas H. Rollwage	John Barrett
6 Central Parish Pastoral Charge	Steven Stead	Wayne Gillespie
- Canoe Cove (PE071) 548 Canoe Cove Rd., RR 2 Cornwall, PE C0A 1H0 902-675-3175 (C) steven.stead@pei.sympatico.ca		
- Clyde River, Burnside (PE070) 746 Clyde River Rd., RR 2, Cornwall, PE C0A 1H0 902-675-3175 (C) steven.stead@pei.sympatico.ca		Wayne Gillespie

6. PRESBYTERY OF PRINCE EDWARD ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
7 Hartsville (PE150) North Wiltshire P.O. North Wiltshire, PE C0A 1Y0	Vacant	Kenneth A. MacInnis
8 Kensington (PE080) P.O. Box 213 Kensington, PE C0B 1M0 902-836-3266 (C) ken.pres.church@bellaliant.net	Vacant	Betty J. Mann
- New London, St. John's (PE082) Box 8036, RR 6 Kensington, PE C0B 1M0 902-886-2554 (C)		Betty Wigmore
9 Montague, St. Andrew's (PE090) Box 28 Montague, PE C0A 1R0 902-838-3139 (C), 902-368-1938 (F) bnbrcraig@pei.sympatico.ca	Stephen Thompson	Gladys MacIntyre
- Cardigan, St. Andrew's (PE091) RR 4 Cardigan, PE C0A 1G0 902-838-3139 (C) bnbrcraig@pei.sympatico.ca		Allison Myers
10 Murray Harbour North (PE100) Brooklyn, RR 1 Montague, PE C0A 1R0 902-962-2906 (C) mhnpc@isn.net	Vacant	Malcolm MacPherson
- Caledonia (PE101) Brooklyn, RR 1 Montague, PE C0A 1R0 902-962-2906 (C) mhnpc@isn.net		
- Murray Harbour South (PE102) Brooklyn, RR 1 Montague, PE C0A 1R0 902-962-2906 (C) mhnpc@isn.net		
- Peter's Road (PE103) Brooklyn, RR 1 Montague, PE C0A 1R0 902-962-2906 (C) gcampbell@pei.sympatico.ca		
11 Nine Mile Creek (PE073) c/o 5835 Route 19 Rice Point, PE C0A 1H0 902-675-4302 (C) damosher@pei.sympatico.ca	Vacant	Anita Burdett
12 North Tryon (PE130) c/o Box 2807 Borden, PE C0B 1X0 902-855-2616 (C) asmh@islandtelecom.com	Andrew Hutchinson	Wyman Waddell

6. PRESBYTERY OF PRINCE EDWARD ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
13. Richmond Bay Pastoral Charge P.O. Box 47 Tyne Valley, PE C0B 2C0 902-831-3088 - Freeland (PE121) P.O. Box 47 Tyne Valley, PE C0B 2C0 902-831-2514 - Lot 14 (PE122) P.O. Box 47 Tyne Valley, PE C0B 2C0 902-831-2766 - Tyne Valley (PE120) P.O. Box 47 Tyne Valley, PE C0B 2C0 902-831-3088 - Victoria West (PE123) P.O. Box 47 Tyne Valley, PE C0B 2C0 902-831-3421	Vacant	Kathy Cooling
14 Summerside (PE110) 130 Victoria Rd. Summerside, PE C1N 2G5 902-436-2557 (C), 902-436-0811 (F) spchurch@pei.aibn.com	Vicki L. Homes	Laura Paynter
15 West Point (PE011) c/o Ruth MacIsaac 2432 Rte. 14, RR 1 Coleman, PE C0B 1H0 902-859-2568 (C) ecarpenter@pei.sympatico.ca	Vacant	Ruth MacIsaac

Without Congregation

1 Mark W. Buell Queen Elizabeth Hospital, Charlottetown

Appendix to Roll

1 Linda R. Berdan	Retired
2 Daphne A. Blaxland	Without Charge
3 M. Wayne Burke	Without Charge
4 Anne Cameron (Diaconal)	Retired
5 John R. Cameron	Retired
6 Evelyn Carpenter	Retired
7 William F. Dean	Without Charge
8 W. James S. Farris	Retired
9 Ian C. Glass	Retired
10 W. Stirling Keizer	Without Charge
11 Susan M. Lawson	Retired
12 Jennifer MacDonald	Without Charge
13 Gordon J. Matheson	Retired
14 Gerald E. Sarcen	Retired
15 Christine Schulze	Without Charge
16 William Scott	Retired
17 H. Alan Stewart	Retired

6. PRESBYTERY OF PRINCE EDWARD ISLAND**Appendix to Roll (cont'd)**

- 18 Donald G. Wilkinson Retired
 19 Barbara Wright-MacKenzie Retired

Clerk of Presbytery: Mr. Lorne Moase, 16 Glencove Dr., Stratford, PE, C1B 1Y3. Phone: 902-569-3082 (R), lsmoase@islandtelecom.com

(For statistical information see pages 764-65)

SYNOD OF QUEBEC & EASTERN ONTARIO**7. PRESBYTERY OF QUEBEC**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Inverness, St. Andrew's (QU020) 339 des Erables St. Inverness, QC G0S 1K0 418-338-0856 (C)	UCC Minister (Lynn Hamilton)	Raymond Dempsey
2 Leggatt's Point (QU030) P.O. Box 189 Price, QC G0J 1Z0	Vacant	Joan Craig
3 Melbourne, St. Andrew's (QU050) 1169 Route 243 Richmond, QC J0B 2H0 819-826-3644 (C)	Vacant	Estelle Blouin
4 Quebec City, St. Andrew's (QU070) 106 Ste. Anne Quebec City, QC G1R 3X8 418-694-1347 (C), 418-694-3331 (F) standrewquebec@yahoo.ca	Katherine Burgess	Gina Farnell
5 Scotstown, St. Paul's (QU090) c/o 256 Queen St. Sherbrooke, QC J1M 1K6 819-837-1475	Vacant	Wayne Mouland
6 Sherbrooke, St. Andrew's (QU100) 256 Queen St. Sherbrooke, QC J1M 1K6 819-837-1475 (C) jbfors@netrevolution.com	John Barry Forsyth	Sarah MacDonald
7 Valcartier, St. Andrew's (QU110) 1827 boul. Valcartier, Box 10 Saint Gabriel de Valcartier, QC G0A 4S0 418-871-5650 (C)	Vacant	Joanne McCalla

Without Congregation

- 1 Giancarlo Fantechi Mission St-Paul

Appendix to Roll

- 1 J. Ross H. Davidson Retired

Clerk of Presbytery: The Rev. J. Ross H. Davidson, 702, rue Lafontaine, Thetford Mines, QC, G6G 3J6. Phone: 418-334-0587 (R), jr.h.davidson@sympatico.ca

(For statistical information see page 765)

8. PRESBYTERY OF MONTREAL

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Beaconsfield, Briarwood (MT020) 70 Beaconsfield Blvd. Beaconsfield, QC H9W 3Z3 514-695-1879 (C), 514-695-1307 (F) briarwood.church@bellnet.ca	J. Gregory Davidson	Virginia Bell
2 Beauharnois, St. Edward's (MT030) 72 St. George St. Beauharnois, QC J6N 1Z1	Vacant	Irene Legassic
3 Chateauguay, Maplewood (MT050) 215 McLeod Ave. Chateauguay, QC J6J 2H5 450-691-4560 (C) maplewoodchurch@bellnet.ca	Vacant	Elizabeth Johnston
4 Hemmingford, St. Andrew's (MT080) c/o S. Kyle 825 Old Rd. Hemmingford, QC J0L 1H0	Vacant	Sally Kyle
5 Howick, Georgetown (MT090) 920 Rte. 138 Howick, QC J0S 1G0	Vacant	Brian Tannahill
6 Huntingdon, St. Andrew's (MT100) 33 Prince St. Huntingdon, QC J0S 1H0 450-264-6226 (C) - Athelstan (MT101) 139 Ridge Road Athelstan, QC J0S 1A0 450-264-6226 (C)	Barbara Duguid	Jean Armstrong Donald W. Grant
7 Lachute, Margaret Rodger Memorial (MT120) P.O. Box 877 Lachute, QC J8H 1Y0 450-562-6797 (C), 450-562-6797 (F) mrmchurch@videotron.ca	Douglas Robinson	Edna Young
8 Laval (Duvernay), St. John's (MT060) 2960 Blvd. de la Concorde, Duvernay, Laval, QC H7E 2B6	Vacant	John Kerner
9 Lost River (MT130) c/o Eileen Dewar 5150 Lost River Rd. Harrington, QC J8G 2T1 819-687-2813 (C)	Summer Supply	Eileen Dewar
10 Mille Isles (MT140) c/o Darleen Smith 1247 Mille Isles Rd. RR 1 Bellefeuille, QC J0R 1A0	Vacant	John D. Reeves
Montreal:		
11 Arabic (MT470) 2960 Blvd. de la Concorde, Duvernay, Laval, QC H7E 2B6 450-661-2916 (C)	Samy Said	Gamal Hanna

8. PRESBYTERY OF MONTREAL

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Montreal (cont'd):		
12 Chambit (MT450) 5545 Snowdon Ave. Montreal, QC H3X 1Y8 514-989-2094 (C) chambitchurch@yahoo.ca	Vacant	Kun Soo Paek
13 Chinese (MT150) 5560 Hutchison Rd. Montreal, QC H2V 4B6 514-270-4782 (C), 514-270-4782 (F) clerk@mtlpc.org	Jonah (Chung Lok) Ho	Warren Wong
14 Cote des Neiges (MT160) 3435 Cote Ste. Catherine Rd. Montreal, QC H3T 1C7 514-738-6115 (C)	John P. Vaudry	Kenneth Bell
15 Ephraim Scott Memorial (MT180) 5545 Snowdon Ave. Montreal, QC H3X 1Y8 514-486-8922 (C)	Coralie Jackson- Bissonnette	Carole Thomas
16 Ghanaian (MT460) 1345 Lapointe St. Laurent, QC H4L 1K5 514-278-8109 (C) ghanapresbymontreal@hotmail.com	Sowah Ablorh	Samuel Ofosuhene
17 Knox, Crescent, Kensington & First (MT220) 6225 Godfrey Ave. Montreal, QC H4B 1K3 514-486-4559 (C) infokckf@bellnet.ca	Roland DeVries	Gerald Auchinleck
18 Livingstone (MT240) 7110 de l'Epee Ave. Montreal, QC H3N 2E1 514-272-7330 (C), 514-331-2850 (F) - Hungarian (MT200) c/o 1969 Charles Gill St. Montreal, QC H3M 1V2 514-331-1510 (C), 514-331-2850 (F)	Vacant	Love Akraasi-Sarpong Iren Dobra
19 Maisonneuve (MT250) 1606 Letourneux St. Montreal, QC H1V 2M5 514-255-4100	Joe W. Reed (Stated Supply)	Florence McLean
20 St-Luc Eglise (MT170) 5790 17e Ave. Montreal, QC H1X 2R8 514-722-3872 (C), 514-722-8546 (F) eglise.stluc@videotron.ca	Supply	Rose Djiana
21 St. Andrew & St. Paul (MT270) 3415 Redpath St. Montreal, QC H3G 2G2 514-842-3431 (C), 514-842-3433 (F) info@standrewstpaul.com	Rod A.Ferguson (Stated Supply)	Judy Mowat

8. PRESBYTERY OF MONTREAL

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Montreal (cont'd):		
22 Taiwanese Robert Campbell (MT260) 2225 Regent Ave. Montreal, QC H4A 2R2 514-481-3258 (C), 514-481-3258 trchurch@hotmail.com	Paul Wu	Jeason Tsai
23 Westminster (Pierrefonds) (MT320) 13140 Monk Blvd. Montreal, QC H8Z 1T6 514-626-2982 info@wpcm.net	Vacant	Laurie Hatfield
24 Montreal West (MT300) 160 Ballantyne Ave. N. Montreal West, QC H4X 2C1 514-484-7913 presbyter7913@bellnet.ca	John A. Simms (Stated Supply)	Frank Smith
25 Ormstown (MT310) 52 Lambton St. Ormstown, QC J0S 1K0 450-829-4108	Vacant	J. Peter Kerr
26 Pincourt, Ile Perrot (MT330) 242-5th Ave. Pincourt, QC J7V 5L3 514-453-1441 nivmark1230@gmail.com	Luke Vanderkamp	Eric Clegg
27 Pointe Claire, St. Columba by the Lake (MT340) 11 Rodney Ave. Pointe Claire, QC H9R 4L8 514-697-2091 (C), 514-697-4552 (F) office@stcolumba.ca	Ian D. Fraser	Cheryl Doxas
28 Riverfield (MT091) Box 347 Howick, QC J0S 1G0	Vacant	Elmer Black
- St. Urbain, Beechridge (MT040) c/o Neil MacKay 333 Rang Double St. Urbain, QC J0S 1Y0 450-427-2241		Neil MacKay
29 Rockburn (MT311) c/o Shirley McNaughton 2488 Boyd Settlement Rd. Huntingdon, QC J0S 1H0	Vacant	Shirley McNaughton
30 St. Andrew's East (MT350) 5 John Abbott St. St. Andre d'Argenteuil, QC J0V 1X0	Vacant	Sharon McQuat
31 St. Lambert, St. Andrew's (MT360) 496 Birch Ave. St. Lambert, QC J4P 2M8 450-671-1862 (C), 450-671-1862 (F) standrews@standrews-stlambert.ca	D. Barry Mack	Rose Mackie

8. PRESBYTERY OF MONTREAL

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
32 Town of Mount Royal, Presbyterian Church of the (MT390) 39 Beverley Ave. Montreal, QC H3P 1K3 514-733-0112	Bruce W. Gourlay	

Without Congregation

1 Charles Deogratias	Chaplain, Armed Forces
2 Daniel J. Shute	Librarian, Presbyterian College
3 John A. Vissers	Principal, Presbyterian College
4 Glynis Williams	Refugee Co-ordinator
5 Dale S. Woods	Director of Pastoral Studies, Presbyterian College, Montreal

Appendix to Roll

1 Chen Chen Abbott	Without Charge
2 J.S.S. Armour	Retired
3 Maurice Bergeron	Without Charge
4 Cirric Chan	Without Charge
5 Timothy Hwang	Without Charge
6 Alice E. Iarrera	Without Charge
7 Hye-Sook Kam	Without Charge
8 Kwang Oh Kim	Without Charge
9 William J. Klempa	Retired
10 D. Joan Kristensen (Diaconal)	Retired
11 Harry Kuntz	Retired
12 Sam A. McLauchlan	Retired
13 Joseph C. McLelland	Retired
14 Ronald Mahabir	Retired
15 Patrick A. Maxham	Retired
16 Donovan G. Neil	Retired
17 Jean F. Porret	Retired
18 Linda N. Robinson	Without Charge
19 Peter M. Szabo	Retired
20 Hui-Chi Tai	Without Charge
21 John Wu	Without Charge

Diaconal Ministries - Other

Emily Drysdale, 736 Ste. Marguerite St. Montreal, QC, H4C 2X6.

Regional Staff

1 Anita Mack, Christian Education Co-ordinator, 285 River St., St. Lambert, QC, J4P 1E5.

Clerk of Presbytery: Dr. Michael Pettem, 3495 University St., Montreal, QC, H3A 2A8.
Phone: 514-845-2566 (O), 514-845-9283 (F), presbymtl@qc.aibn.com

(For statistical information see pages 765-66)

9. PRESBYTERY OF SEAWAY-GLENGARRY

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Avonmore, St. Andrew's (SG010) Box 104, 3256 County Rd. 15 Avonmore, ON K0C 1C0 613-537-8929 (C) bourgon_mark@yahoo.ca	Mark Bourgon	Joyce Bender

9. PRESBYTERY OF SEAWAY-GLENGARRY

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Finch, St. Luke's-Knox (SG080) Box 220, 28 Front St. Finch, ON K0C 1K0 613-537-8929 (C) bourgon_mark@yahoo.ca		Garry Nugent
- Gravel Hill, St. James-St. Andrew's (SG011) c/o B. Robinson Box 132, Monkland, ON K0C 1V0 613-346-1431 (C) bourgon_mark@yahoo.ca		Bryce Robinson
2 Brockville, First (SG020) 10 Church St., Box 885 Brockville, ON K6V 5W1 613-345-5014 (C), 613-345-5016 (F) firstkirk@ripnet.com	Douglas E. Johns	Peter Oxtobee
3 Caintown, St. Paul's (SG030) c/o 344 Old River Rd., RR 3 Mallorytown, ON K0E 1R0 613-923-1431 (C) jcowan@ripnet.com	Mark A. Tremblay (Stated Supply)	Angela Cowan
- Lansdowne, Church of the Covenant (SG031) Box 138 Lansdowne, ON K0E 1L0 613-214-4663 (C) revmarktremblay@yahoo.com	Mark A. Tremblay (Stated Supply)	Joanne Sytsma
4 Chesterville, St. Andrew's (SG050) c/o Ann Langabeer Box 671 Winchester, ON K0C 2K0 613-448-1304 (C)	Vacant	Ann Langabeer
- Morewood (SG051) Box 204 Morewood, ON K0A 2R0 613-987-2133 (C), 613-987-5341 (F)		Ruth Pollock
Winchester, St. Paul's (SG200) Box 879, 517 Main St. W.) Winchester, ON K0C 2K0 613-774-3333 (C)		Jorris Zubatuk
5 Cornwall, St. John's (SG060) 28, 2nd St. E. Cornwall, ON K6H 1Y3 613-932-8693 (C), 613-933-6144 (F) admin@stjohnscornwall.ca	Ruth Y. Draffin	Susanne Matthews
6 Dunvegan, Kenyon (SG070) 1630 County Road 30, RR 1 Dunvegan, ON K0C 1J0 613-527-5368 revjulia@sympatico.ca	Julia Apps-Douglas	Doris MacIntosh
- Kirk Hill, St. Columba (SG120) Box 81 Dalkeith, ON K0B 1E0 613-874-1053 (C) revjulia@sympatico.ca		Roy MacMaster

9. PRESBYTERY OF SEAWAY-GLENGARRY

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
7 Ingleside, St. Matthew's (SG090) Box 520, 15 Memorial Square Ingleside, ON K0C 1M0 613-537-2892 (C), 613-537-8953 (F) stmatthewschurch@trondata.net	Harold H.A. Kouwenberg	Reid McIntyre
8 Iroquois, Knox (SG100) 24 Church St., Box 440 Iroquois, ON K0E 1K0 613-652-4457 (C), 613-652-4457 (F) gl.howard@sympatico.ca	Geoffrey P. Howard	Lorraine Norton
- Cardinal, St. Andrew's & St. James (SG040) Box 399, 2140 Dundas St. Cardinal, ON K0E 1E0 613-657-3291 (C), 613-652-4457 (F) gl.howard@sympatico.ca		Donna McIlveen
9 Kemptville, St. Paul's (SG110) Box 797, 319 Prescott St. Kemptville, ON K0G 1J0 613-258-4136 (C) samshahr@hotmail.com	Samer Kandalaft	Heather Stewart
- Mountain, Knox (SG201) Box 35 South Mountain, ON K0E 1W0 613-258-3833 (C) samshahr@hotmail.com		Florence Donoghue
10 Lancaster, St. Andrew's (SG130) Box 524, Church St. Lancaster, ON K0C 1N0 613-931-2545 (C), 613-347-2244 (F) eijnorwest@sympatico.ca	Ian C. MacMillan	Barbara Kinnear
- Martintown, St. Andrew's (SG131) c/o Heather Buchan 4186 Squire Rd., RR 1 Apple Hill, ON K0C 1B0 613-931-2545 (C) eijnorwest@sympatico.ca		Scott Johnston
11 Maxville, St. Andrew's (SG140) Box 7 21 Main St. Maxville, ON K0C 1T0 613-527-5497 (C) jim_olga@sympatico.ca	James D. Ferrier	Wilfred Vallance
- Moose Creek, Knox (SG142) Box 192 Moose Creek, ON K0C 1W0 613-538-2582 (C) jim_olga@sympatico.ca		A. Stuart McKay
- St. Elmo, Gordon (SG141) 17768 MacDonald's Grove Rd. RR 1 Maxville, ON K0C 1T0 613-527-5476 (C) jim_olga@sympatico.ca		Douglas McLennan

9. PRESBYTERY OF SEAWAY-GLENGARRY

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
12 Morrisburg, Knox (SG150) Box 1042 Morrisburg, ON K0C 1X0 613-543-2005 (C) knoxanddunbarpc@acanac.net	Edward Charlton	Allen Claxton
- Dunbar (SG151) c/o B. Geertsma RR 2 Chesterville, ON K0C 1H0 613-448-3170 (C) knoxanddunbarpc@acanac.net		Bert Geertsma
13 Prescott, St. Andrew's (SG170) 425 Centre St., Box 94 Prescott, ON K0E 1T0 613-925-3725 (C), 613-925-2510 (F) imaclean@ripnet.com	C. Ian MacLean	John MacDiarmid
- Spencerville, St. Andrew's-Knox (SG180) Box 81 Spencerville, ON K0E 1X0 613-658-2000 (C), 613-658-2750 (F) imaclean@ripnet.com		James Purcell
14 Vankleek Hill, Knox (SG190) Box 269, 29 High St. Vankleek Hill, ON K0B 1R0 613-678-3985 (C), 613-678-3806 revjames@knoxvkh.ca	James F. Douglas	Thelma MacCaskill
- Hawkesbury, St. Paul's (SG191) 166 John St. Hawkesbury, ON K6A 1X9 revjames@knoxvkh.ca		Faye Montgomery

Appendix to Roll

1 Carol Bain	Without Charge
2 Gregory W. Blatch	Retired
3 Paul E.M. Chambers	Retired
4 Allan M. Duncan	Retired
5 Johan Eenkhoorn	Retired
6 Marion Johnston	Retired
7 James Peter Jones	Retired
8 D. Ross MacDonald	Retired
9 Donna McIlveen (Diaconal)	Without Charge
10 Robert Martin	Retired
11 Edward O'Neill	Retired
12 Fred H. Rennie	Retired, Minister Emeritus, St. John's, Cornwall

Clerk of Presbytery: Ms. Donna McIlveen, 1711 County Rd. 2, RR 3, Prescott, ON, K0E 1T0.
Phone: 613-657-3803, donna.mcilveen@xplornet.com

(For statistical information see pages 766-67)

10. PRESBYTERY OF OTTAWA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Gatineau, Que., St. Andrew's (Aylmer) (OT010) 1 Eardley Rd. Gatineau, QC J9H 7V5 819-684-1061 (C) brown111@sympatico.ca	Vacant	Randall A. Russell
2 Kanata, Trinity (OT170) 110 McCurdy Dr. Kanata, ON K2L 2Z6 613-836-1429 (C), 613-836-6045 (F) shaun.seaman@aibn.com	W.L. Shaun Seaman	Dale MacGregor
3 Kars, St. Andrew's (OT031) Box 219 Kars, ON K0A 2E0 613-246-3090 (C) susan.mckellar@rogers.com	Susan Clarke	Susan McKellar
4 Manotick, Knox (OT030) Box 609 Manotick, ON K4M 1A6 613-692-4228 (C) knox_church_manotick@magma.ca	Adrian Auret	Paul McKenzie
5 Orleans, Grace (OT080) 1220 Old Tenth Line Rd. Orleans, ON K1E 3W7 613-824-9260 (C), 613-824-0747 (F) admin@graceorleans.ca	Daniel MacKinnon	Donna Dawson
Ottawa:		
6 Calvin Hungarian (OT060) 384 Frank St. Ottawa, ON K2P 0Y1 613-824-0409 (C) clerk@calvinhungarian.org	Laszlo M. Peter	Iozsef Szmotku
7 Gloucester (OT020) 91 Pike St. Ottawa, ON K1T 3J6 613-737-3820 (C) gpchurch@bellnet.ca	Denise Allen-Macartney	Olive O'May
8 Knox (OT090) 120 Lisgar St. Ottawa, ON K2P 0C2 613-238-4774 (C), 613-238-4775 (F) knoxottawa@bellnet.ca	Thomas Gemmell	Greg Fyffe
9 Parkwood (OT100) 10 Chesterton Dr. Ottawa, ON K2E 5S9 613-225-6648 (C), 613-225-8535 (F) office@parkwoodchurch.ca	James T. Hurd	Dale Atkinson
10 St. Andrew's (OT110) 82 Kent St. Ottawa, ON K1P 5N9 613-232-9042 (C), 613-232-1379 (F) office@standrewsottawa.ca	Andrew J.R. Johnston	Nancy Pinck

10. PRESBYTERY OF OTTAWA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Ottawa (cont'd):		
11 St. David & St. Martin (OT120) 444 St. Laurent Blvd. Ottawa, ON K1K 2Z6 613-745-1756 (C), 613-745-1265 (F) minister@thesaints.ca	George L. Zimmerman	Jim Miller
12 St. Giles (OT130) 174 First Ave. Ottawa, ON K1S 2G4 613-235-2551 (C) office@stgilesottawa.org	Ruth Houtby	Charles Glennie
13 St. Paul's (OT140) 971 Woodroffe Ave. Ottawa, ON K2A 3G9 613-729-3384 (C), 613-729-2861 (F) office@stpaulspcottawa.com	Jack L. Archibald	Dan Seekings
14 St. Stephen's (OT150) 579 Parkdale, Ave. Ottawa, ON K1Y 4K1 613-728-0558 (C), 613-728-8440 (F) ststephenschurch@bellnet.ca	Harry J. Klassen	Beverley VanderSchoot
15 St. Timothy's (OT160) 2400 Alta Vista Dr. Ottawa, ON K1H 7N1 613-733-0131 (C), 613-733-7330 (F) sttimothys@on.aibn.com	Alex M. Mitchell	George L. McCully
16 Westminster (OT180) 470 Roosevelt Ave. Ottawa, ON K2A 1Z6 613-722-1144 (C) admin@mywestminster.ca	William J. Ball	Laura Kilgour
17 Richmond, St. Andrew's (OT040) 3529 McBean St., Box 910 Richmond, ON K0A 2Z0 613-838-3723 (C), 613-838-3723 (F) starichmond@cyberus.ca	Teresa Charlton	Helen Slack
18 Stittsville, St. Andrew's (OT041) 2 Mulkins St. Stittsville, ON K2S 1A6 613-831-1256 (C), 613-831-1256 (F) st.and@on.aibn.com	Douglas R. Kendall	Clinton Gaebel
19 Vernon, Osgoode (OT050) c/o Garnet Gibson Box 5 Metcalf, ON K0A 2P0 613-260-9601 (C) campbellcrofters@aol.com	Vacant	John K. Campbell

Without Congregation

1 Christina Ball (Diaconal)	Synod Area Education Consultant
2 David C. Kettle	Chaplain General, Canadian Armed Forces
3 Wayne L. Menard	Chaplain, Carleton Ecumenical Chaplaincy, Ottawa

10. PRESBYTERY OF OTTAWA

Appendix to Roll

1	Malcolm A. Caldwell	Retired
2	Mary Campbell (Diaconal)	Retired
3	Robert Ewing	Without Charge
4	John C. Fair	Retired
5	Kalman Gondocz	Retired
6	Stephen A. Hayes	Retired
7	Dorothy Herbert (Diaconal)	Retired
8	Joyce Knight (Diaconal)	Without Charge
9	Samuel J. Livingstone	Retired
10	Elizabeth McCuaig (Diaconal)	Teaching
11	Floyd R. McPhee	Retired
12	Arthur M. Pattison	Retired
13	Cedric C. Pettigrew	Retired
14	Linda E. Robinson	Retired
15	R. MacArthur Shields	Retired
16	James M. Thompson	Retired
17	Gordon E. Williams	Retired
18	Margaret Williams (Diaconal)	Retired
19	Ernest J. Zugor	Retired, Minister Emeritus, Calvin Hungarian

Missionaries - Retired

- 1 Pauline Brown, Jobat Christian Hospital, Jobat, M.P. 457-990, District Jhabua, India.

Clerk of Presbytery: The Rev. James T. Hurd, 10 Chesterton Dr., Ottawa, ON, K2E 5S9.
Phone: 613-225-6648 (C), 613-225-8535 (Fax), jthurd@sympatico.ca

(For statistical information see pages 767-68)

11. PRESBYTERY OF LANARK & RENFREW

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Almonte (LR010) 111 Church St., Box 1073 Almonte, ON K0A 1A0 613-256-2184 (C), 613-256-2184 (F) apc@trytel.com	Vacant	Elford Giles
2 Arnprior, St. Andrew's (LR020) 80 Daniel St. N. Arnprior, ON K7S 2K8 613-623-5531 (C) standrew@bellnet.ca	Milton A. Fraser	Harold MacMillan
3 Carleton Place, St. Andrew's (LR030) 39 Bridge St., Box 384 Carleton Place, ON K7C 3P5 613-257-3133 (C), 613-257-8758 (F) carpland@storm.ca	Tony Boonstra (Interim Minister)	Betty Godfrey
4 Cobden, St. Andrew's (LR040) Hwy. 17, Box 258 Cobden, ON K0J 1K0 613-646-7687 (C) vangp@sympatico.ca	Patricia L. Van Gelder	Dennis Nieman
- Ross, St. Andrew's (LR041) c/o Box 258 Cobden, ON K0J 1K0 613-646-7687 (C)		Lenore Haycock

11. PRESBYTERY OF LANARK & RENFREW

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
5 Fort Coulonge, St. Andrew's (LR050) 40 Haley Rd. Fort-Coulonge, QC J0X 1V0 819-683-2736 (C)	Vacant	Barry Stitt
- Bristol Memorial (LR051) c/o E. Russell P.O. Box 509 395 Clarendon St. Shawville, QC J0X 2Y0 819-647-5646 (C)		Eason Russell
6 Kilmaurs, St. Andrew's (LR120) c/o Rev. L. Paul 17 McLean Blvd. Perth, ON K7H 2Z2 613-623-3663 (C)	Supply	Andrew Penny
7 Kinburn, St. Andrew's (LR011) Box 112 Kinburn, ON K0A 2H0 613-256-2184 (C)	Vacant	Wayne Senior
8 Lake Dore (LR140) c/o D. MacDonald 240 Belmont Ave. Pembroke, ON K8A 2C5 613-735-6784 (C)	Vacant	
9 Lochwinnoch (LR060) c/o Burt Virgin RR 1 Renfrew, ON K7V 3Z4 613-432-6249 (C)	Vacant	Burt Virgin
10 McDonalds Corners, Knox (LR070) 531 Purdon Bay Rd. McDonalds Corners, ON K0G 1M0 613-278-2385 (C)	Karen A. Hincke (Stated Supply)	Ivan McLellan
- Elphin (LR071) 3020 Elphin/Maberly Rd. McDonalds Corners, ON K0G 1M0 613-278-2385 (C) delisle@ripnet.com		Thelma Paul
- Snow Road (LR072) 3020 Elphin/Maberly Rd. McDonalds Corners, ON K0G 1M0 613-278-2385 delisle@ripnet.com		Harriett Riddell
11 Pembroke, First (LR080) 257 Pembroke St. W. Pembroke, ON K8A 5N3 613-732-8214 (C), 613-732-8214 (F) firstpc.office@bellnet.ca	Vacant	Ann Thomson
12 Perth, St. Andrew's (LR090) P.O. Box 161 Perth, ON K7H 3E3 613-267-2481 (C) marilynsavage@canada.com	Marilyn Savage	Robert Birse

SYNOD OF CENTRAL, NORTHEASTERN ONTARIO AND BERMUDA**12. PRESBYTERY OF KINGSTON**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Amherst Island, St. Paul's (KI020) c/o Beth Forester 5355 Front Rd. Stella, ON K0H 2S0 613-634-0465 (C) zndunn@kos.net	Zander Dunn (Stated Supply)	Beth Forester
2 Amherstview, Trinity (KI010) Box 23001, 4499 Bath Rd. Amherstview, ON K7N 1Y2 613-389-9558 (C), 613-389-0066 (F)	James J. Gordon	Shirley Zehr
3 Belleville, St. Andrew's (KI030) 67 Victoria Ave. Belleville, ON K8N 2A1 613-968-6916 (C), 613-968-8998 (F) info@standrewsbelleville.ca	Anne-Marie Jones	Karen Stickle
4 Belleville, St. Columba (KI040) 520 Bridge St. E. Belleville, ON K8N 1R6 613-962-8771 (C) stcolumba@bellnet.ca	Jennifer L. Cameron	Jane Cox
5 Deseronto, Church of the Redeemer (KI091) 155 St. George St., Box 757 Deseronto, ON K0K 1X0 613-476-4633 (C)	Vacant	William McIlvaney
6 Gananoque, St. Andrew's (KI050) 175 Stone Street South Gananoque, ON K7G 2A2 613-382-2315(C), 613-382-9577 (F) presbygan@primus.ca	Katherine Jordan	Jean Scott
Kingston:		
7 St. Andrew's (KI060) 130 Clergy St. E. Kingston, ON K7K 3S3 613-546-6316 (C), 613-546-8844 (F) standrew@kos.net	Lincoln G. Bryant	Noreen Shales
8 St. John's (Pittsburgh) (KI100) 2360 Middle Rd. Kingston, ON K7L 5H6 613-544-0719 (C) skkgraham@gmail.com	Kelly Graham	Jean Cooper
- Sand Hill (KI101) c/o S. Nuttall 3293 Sand Hill Rd., RR 1 Seeley's Bay, ON K0H 2N0 613-382-2576 (C) skkgraham@gmail.com		Samuel Nuttall
9 Strathcona Park (KI070) 244 McMahon Ave. Kingston, ON K7M 3H2 613-542-5579 (C), 613-542-5579 (F) strapark@kos.net	Job van Hartingsveldt	Helen Homes

13. PRESBYTERY OF LINDSAY-PETERBOROUGH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Ballyduff (LP010) c/o Vaneta Preston RR 1, Bethany, ON L0A 1A0 705-277-2496 (C)	Stated Supply	Norman Stacey
2 Beaverton (LP020) Box 741, 413 Simcoe St. Beaverton, ON L0K 1A0 705-426-9475(C)	Byron Grace	Thomas Burnett
- Gamebridge (LP021) c/o Roberta Mitchell Box 287, 464 Dundas St. Beaverton ON L0K 1A0 705-426-1810(C)		Roberta Mitchell
3 Bobcaygeon, Knox (LP030) Box 646, 6 Joseph St. Bobcaygeon, ON K0M 1A0 705-738-4086 (C), 705-738-5999 (F) knoxpresbyterian@bellnet.ca	Paul Johnston	Kay Jamieson
- Rosedale (LP031) c/o K. Halliday RR 1 Fenelon Falls, ON K0M 1N0		Keith Halliday
4 Bolsover, St. Andrew's (LP040) 54 Bolsover Rd., RR 1 Bolsover, ON K0M 1B0 705-426-9382 (C) kbwchargeoffice@bellnet.ca	Reg J. McMillan	Hugh Walker
- Kirkfield, St. Andrew's (LP042) 992 Portage Rd. Kirkfield, ON K0M 2B0 705-438-3603 (C) kbwchargeoffice@bellnet.ca	Dale McMillan (Lay Missionary)	Fae Quinn
- Woodville Community (LP260) 60 King St., Box 284 Woodville, ON K0M 2T0 705-439-3900 (C) kbwchargeoffice@bellnet.ca		Ralph MacEachern
5 Bowmanville, St. Andrew's (LP050) 47 Temperance St. Bowmanville, ON L1C 3A7 905-623-3432 (C)	Vacant	Dot McGill
6 Campbellford, St. Andrew's (LP060) Box 787 Campbellford, ON K0L 1L0 705-653-3396 (C) bwdunnett@yahoo.ca	Blaine W. Dunnett	Barbara Green
- Burnbrae, St. Andrew's (LP061) Box 1443 Campbellford, ON K0L 1L0 705-653-2142 (C)		John Fry
7 Cannington, Knox (LP261) Box 509 Cannington, ON L0E 1E0	Vacant	Florence Fennell

13. PRESBYTERY OF LINDSAY-PETERBOROUGH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
8 Cobourg, St. Andrew's (LP070) 200 King St. W. Cobourg, ON K9A 2N1 905-372-7411 (C) andrcob@bellnet.ca	Douglas G. Brown	Joy Randall
9 Colborne, Old St. Andrew's (LP080) Box 328, 45 King St. Colborne, ON K0K 1S0 905-355-1337 (C)	Vacant	Patricia Robinson
10 Cresswell, St. John's (LP090) 97 Cresswell Rd., Box 19 Manilla, ON K0M 2J0 705-439-3952 (C)	Virginia P. Brand (Stated Supply)	Melda Francis
11 Fenelon Falls, St. Andrew's (LP100) Box 867, 89 Colborne St. Fenelon Falls, ON K0M 1N0 705-887-3797 (C) - Glenarm, Knox (LP101) c/o Faye Nicholson 1839 Glenarm Rd., RR 1 Cameron, ON K0M 1G0 705-887-6304	Caleb Kim	Dan Schley Faye Nicholson
12 Lakefield, St. Andrew's (LP110) Box 1316, 76 Caroline St. Lakefield, ON K0L 2H0 705-652-0846 (C) jobruden@gmail.com - Lakehurst, Knox (LP111) RR 1 Peterborough, ON K9J 6X2	Jonathan Dennis	Nancy Prikker Marjorie Fawcett
13 Lindsay, St. Andrew's (LP130) 40 William St. N. Lindsay, ON K9V 4A1 705-324-4842 (C), 705-324-9662 (F) standy@lindsaycomp.on.ca	Linda Park	Denham Dingle
14 Nestleton, Cadmus (LP140) 4033 Hwy. 7A Box 77 Nestleton, ON L0B 1L0 705-277-3457 (C) silvercurls4@msn.com	Stated Supply	Ron Brillinger
15 Norwood, St. Andrew's (LP150) Box 586, 15 Flora St. Norwood ON K0L 2V0 705-639-5846 (C) rnmillar@personainternet.com - Havelock, Knox (LP151) Box 417, 15 George St. E. Havelock, ON K0L 1Z0 705-778-7800 (C) sh.howard@personainternet.com	Roger S.J. Millar	Ross Althouse Sharon Howard

13. PRESBYTERY OF LINDSAY-PETERBOROUGH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
16 Peterborough, St. Giles (LP160) 785 Park St. S. Peterborough, ON K9J 3T6 705-742-1883 (C), 705-742-1883 (F) stgiles@nexicom.net	Thomas T. Cunningham	Maureen Haynes
- South Monaghan, Centreville (LP210) c/o Brenda McAdam 470 George St., Apt. 314 Peterborough, ON K9J 3E4 705-932-3166 (C), 705-742-1883 (F) bmcadam@nexicom.net		Brenda McAdam
17 Peterborough, St. Paul's (LP170) 120 Murray St. Peterborough, ON K9H 2S5 705-745-1411 (C), 705-745-4146 (F) stpauls@ptbo.igs.net	George A. Turner	Janet Halstead
18 Peterborough, St. Stephen's (LP180) 1140 St. Paul's St. Peterborough, ON K9H 7C3 705-743-4411 (C)	Sabrina Ingram	Peter Tiesma
19 Port Hope, St. Paul's (LP190) 131 Walton St. Port Hope, ON L1A 1N4 905-885-2622 (C) stpauls3@bellnet.ca	David J. McBride	Joan Smith
20 Port Perry, St. John's (LP200) Box 1135, 319 Queen St. Port Perry, ON L9L 1A9 905-985-4746 (C) sjpc@powergate.ca	Vacant	James Skimming
21 Sunderland, Wick (LP092) 1295 Conc. 2, RR 4, Box 171 Sunderland, ON L0C 1H0	Lloyd M. Clifton (Stated Supply)	Angie Young
22 Warkworth, St. Andrew's (LP240) 18 Mill St., Box 118 Warkworth, ON K0K 3K0 705-924-2838 (C)	David G. Cooper	Ona Carlaw
- Hastings, St. Andrew's (LP241) 19 Albert St. E., Box 686 Hastings, ON K0L 1Y0 705-696-3989 (C)		Jacqueline Beamish

Without Congregation

1 J. Dorcas Gordon	Principal, Knox College
2 Stuart Macdonald	Professor of Church and Society, Knox College
3 Ronald Wallace	Assoc. Sec., International Ministries

Appendix to Roll

1 William Baird	Retired
2 D.A. (Sandy) Beaton	Retired
3 Virginia P. Brand	Stated Supply, St. John's, Cresswell
4 Jay Brennan	Without Charge
5 J. Morrison Campbell	Retired
6 Lloyd M. Clifton	Retired/Stated Supply, Wick

13. PRESBYTERY OF LINDSAY-PETERBOROUGH**Appendix to Roll (cont'd)**

7	John B. Duncan	Retired
8	William Fairley	Retired
9	Donald H. Freeman	Retired
10	G. Dennis Freeman	Retired
11	Noel C. Gordon	Retired
12	Helen W. Hartai	Retired
13	Mabel Henderson	Retired
14	J. Desmond Howard	Retired
15	Donald Howson	Retired
16	Carey Jo Johnston	Part-time, Bobcaygeon/Rosedale
17	Donald A. Madole	Retired
18	William Manson	Retired

Missionaries - Retired

1 Joy Randall, 103 Chapel St., Cobourg, ON, K9A 1J4.

Clerk of Presbytery: The Rev. Reg McMillan, Box 411, Woodville, ON, K0M 2T0.
Phone: 705-439-3691 (R & Fax), Reg.McMillan@gmail.com

(For statistical information see pages 769-70)

14. PRESBYTERY OF PICKERING

	PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1	Ajax, St. Andrew's (PK090) 35 Church St. N. Ajax, ON L1T 2W4 905-683-7311 (C), 905-683-7325 (F) standrewsajax@gmail.com	John Bigham	Barbara Barnes Katherine Heal
2	Ajax, St. Timothy's (PK010) 97 Burcher Rd. Ajax, ON L1S 2R3 905-683-6122 (C), 905-683-6122 (F) sttimothysajax@hotmail.com	Dennis J. Cook	Barry Carr
3	Ashburn, Burns (PK201) 765 Myrtle Rd. W. Ashburn, ON L0B 1A0 905-655-8509 (C) burnschurch@sympatico.ca	Vacant	Moyra Dobson
4	Leaskdale, St. Paul's (PK120) 12251 Regional Rd. #1 P.O. Box 104 Leaskdale, ON L0C 1C0 905-852-5921 (C), 905-852-2861 (F) reception@saintpauls.ca	Andrew J. Allison	Jim Honeyford
Oshawa:			
5	Knox (PK050) 147 Simcoe St. N. Oshawa, ON L1G 4S6 905-728-8673 (C), 905-728-8673 (F) knoxpresosh@rogers.com	Emily Bisset	G. Douglas Leslie
6	St. James (PK080) 486 Simcoe St. S. Oshawa, ON L1H 4J8 905-725-3161 (C)	Vacant	Margaret Coulter

14. PRESBYTERY OF PICKERING

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Oshawa (cont'd):		
7 St. Luke's (PK060) 333 Rossland Rd. W. Oshawa, ON L1J 3G6 905-725-5451 (C) Stlukespresbyterian@rogers.com	Rebekah Mitchell	Karen Connor
8 St. Paul's (PK070) 32 Wilson Rd. N. Oshawa, ON L1G 6C8 905-725-8462 (C) stpauls@stpaulspc.org	Lois Whitwell	Eleanor Kisil
9 Pickering, Amberlea (PK590) 1820 White's Road Pickering, ON L1V 1R8 905-839-1383 (C) fred@pastor.com	Fred Stewart	Allen Burke
Toronto:		
10 Bridlewood (PK160) 2501 Warden Ave. Toronto, ON M1W 2L6 416-497-5959 bridlewood@bellnet.ca	Kevin Lee	Jack Charleson
11 Clairlea Park (PK190) 3236 St. Clair Ave E. Toronto, ON MIL 1V7 416-759-3901	Linda Larmour	Jas. McPherson
12 Fallingbrook (PK250) 35 Wood Glen Road Toronto, ON MIN 2V8 416-699-3084 (C), 416-441-0355 (F) fboffice@rogers.com	Vacant	Ian Grinnell
13 Grace, West Hill (PK290) 447 Port Union Rd. Toronto, ON M1C 2L6 416-284-8424, 416-284-8560 office@gracewesthill.ca	Joseph A. Gray Mona Scrivens	John Plumpton
14 Guildwood Community (PK300) 140 Guildwood Pkwy. Toronto, ON M1E 1P4 416-261-4037 office@guildwoodchurch.ca	T. Hugh Donnelly	Trish Millar-Ellis
15 Knox, Agincourt (PK320) 4156 Sheppard Ave E. Toronto, ON MIS 1T3 416-293-0791 (C), 416-293-0133 (F) knoxpres@on.aibn.com	Harry Bradley	Jim Bamford
16 Malvern (PK350) 1301 Neilson Rd. Toronto, ON M1B 3C2 416-284-2632 (C) revandthemrs@sympatico.ca	R. Wayne Kleinsteuber	Christy Kurian

14. PRESBYTERY OF PICKERING

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Toronto (cont'd):		
17 Melville, West Hill (PK370) 70 Old Kingston Rd. Toronto, ON M1E 3J5 416-283-3703 (C), 416-283-7719 (F) melville_church@bellnet.ca	Ralph Fluit	Kathy Bennett
18 St. Andrew's (PK440) 115 St. Andrew's Rd. Toronto, ON M1P 4N2 416-438-4100 (C), 416-438-2440 (F) office@standrewsscarborough.ca	C. Duncan Cameron	Yvonne Long
19 St. David's (PK460) 1300 Danforth Rd. Toronto, ON M1J 1E8 416-267-7897 (C) st.davids@bellnet.ca	J.P. (Ian) Morrison (Interim Minister)	Molly Naidoo
20 St. John's, Milliken (PK380) 410 Goldhawk Trail Toronto, ON M1V 4E7 416-299-6537 (C), 416-299-6537 (F) stjohnsinfo@rogers.com	Donna M. Carter-Jackson	Maxine DaCosta
21 St. Stephen's (PK490) 3817 Lawrence Ave. E. Toronto, ON M1G 1R2 416-431-0841 (C) st.stephenspresbyterian@bellnet.ca	Alexander Wilson	John Jenkinson
22 Westminster (PK520) 841 Birchmount Rd. Toronto, ON M1K 1R8 416-755-3007 (C), 416-755-2745 (F) westminster.presbyterian@bellnet.ca	Linda J.M. Martin	Joycelin Stanton
23 Wexford (PK550) 7 Elinor Ave. Toronto, ON M1R 3H1 416-759-5947 (C) wexford.pres@sympatico.ca	Mary E. Bowes	Edgar Martindale
24 Uxbridge, St. Andrew's-Chalmers (PK230) 40B Toronto St. S. Uxbridge, ON L9P 1G9 905-852-6262 sacpc@powergate.ca	N.E. (Ted) Thompson	David Phillips
25 Whitby, St. Andrew's (PK130) 209 Cochrane St. Whitby, ON L1N 5H9 905-668-4022 (C), 905-668-3186 (F) standrewswhitby@bellnet.ca	Issa A. Saliba	John Campbell

Without Congregation

- 1 Gordon R. Haynes
- 2 Lynda Reid

Associate Secretary, Canada Ministries
Area Educational Consultant

14. PRESBYTERY OF PICKERING

Appendix to Roll

1	Priscilla M. Anderson	Retired
2	Robert K. Anderson	Retired
3	Everett J. Briard	Retired, Minister Emeritus, Grace
4	Gerard J.V. Bylaard	Retired
5	Catherine Chalin	Mission Interpreter
6	Ian A. Clark	Retired
7	Marie Coltman (Diaconal)	Without Charge
8	Frank Conkey	Retired, Minister Emeritus, St. Timothy's, Ajax
9	Scott A. Elliott	Without Charge
10	Annetta Hoskin	Retired
11	Marshall S. Jess	Retired
12	Christopher Jorna	Without Charge
13	Elizabeth Kenn (Diaconal)	Retired
14	W. Wendell MacNeill	Retired
15	Katherine E. McCloskey	Without Charge
16	W. James S. McClure	Retired, Minister Emeritus, St. Andrew's, Whitby
17	Stuart O. McEntyre	Retired
18	Edward McKinlay	Retired
19	Emmanuel Makari	Retired
20	George A. Malcolm	Retired
21	David Murphy	Retired
22	Victoria Murray	Without Charge
23	Fred J. Reed	Retired, Minister in Association, Westminster
24	Susanna Siao	Without Charge
25	Sheina B. Smith	Retired
26	Calvin B. Stone	Without Charge
27	Charles Townsley	Retired
28	Donald M. Warne	Retired
29	Wallace E. Whyte	Retired
30	George E. Wilson	Retired, Minister Emeritus, Clairlea Park

Diaconal Ministries - Other

- 1 Janet Ham

Suspended

- 1 Lawrence V. Turner

Clerk of Presbytery: The Rev. Dr. Everett Briard, 255 Wright Cres., Ajax, ON, L1S 5S5.
Phone: 905-426-1445, ebriard@rogers.com

(For statistical information see page 770)

15. PRESBYTERY OF EAST TORONTO

	PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Toronto:			
1	Armour Heights (ET140) 105 Wilson Ave. Toronto, ON M5M 2Z9 416-485-4000 (C), 416-485-2304 (F) epowell@armourheights.org	William J. Middleton Jennifer Donnelly	Michael Nettleton
2	Beaches (ET150) 65 Glen Manor Dr. Toronto, ON M4E 3V3 416-699-5871(C) office@beacheschurch.org	Matthew McKay	Jerry Greer

15. PRESBYTERY OF EAST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Toronto (cont'd):		
3 Calvin (ET170) 26 Delisle Ave. Toronto, ON M4V 1S5 416-923-9030 (C), 416-923-9245 (F) office@calvinchurchtoronto.com	Ian A.R. McDonald	Joanne Stewart
4 Celebration North (ET670) P.O. Box 3316. Markham, ON L3R 6G6 647-237-1304 agoh@celebrationonline.net	Alan Goh	Eric Sun
5 Faith Community (ET640) 140 Dawes Rd. Toronto, ON M4C 5C2 416-699-0801(C) info@faithpcc.org	Phillip J. Robillard	Sharon Maharaj
6 Glebe (ET270) 124 Belsize Dr. Toronto, ON M4S 1L8 416-485-1881 (C) glebechurch@rogers.com	William Elliott	Jocelyn Ayers
7 Glenview (ET280) 1 Glenview Ave. Toronto, ON M4R 1P5 416-488-1156 (C), 416-488-1198 (F) minister@glenviewchurch.ca	Derek J.M. Macleod Mary F. Campbell	Barbara Hepburn
8 Iona (ET310) 1080 Finch Ave. E., Toronto, ON M2J 2X2 416-494-2442 (C), 416-494-6476 (F) postmaster@tri-church.ca	James F. Biggs	Donna M. Wells
9 Knox (ET330) 630 Spadina Ave. Toronto, ON M5S 2H4 416-921-8993 (C), 416-921-5918 (F) info@knoxtoronto.org	Wayne R. Hancock Alex MacLeod	Jim Williams
10 Leaside (ET340) 670 Eglinton Ave. E. Toronto, ON M4G 2K4 416-422-0510 (C), 416-422-1595 (F) admin@leasidepresbyterianchurch.ca	Nicholas Athanasiadis Angela J. Cluney	Beth McKay
11 Queen Street East (ET390) 947 Queen St. E. Toronto, ON M4M 1J9 416-465-1143 (C) pemms@sympatico.ca	Vacant	Michael Lamoureux
12 Riverdale (ET400) 662 Pape Ave. Toronto, ON M4K 3S5 416-466-3246 (C) wabisset@rogers.com	W. Alex Bisset	Grace-ann McIntyre

15. PRESBYTERY OF EAST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Toronto (cont'd): - Westminster (ET530) 154 Floyd Ave. Toronto, ON M4K 2B7 416-425-2214 (C), 416-425-9812 (F) wabisset@rogers.com		Woon-Yong Chung
13 Rosedale (ET420) 129 Mount Pleasant Rd. Toronto, ON M4W 2S3 416-921-1931 (C), 416-921-7497 (F) office@rpcc.ca	William C. MacLellan	Mark McElwain
14 St. Andrew's (ET450) 75 Simcoe St. Toronto, ON M5J 1W9 416-593-5600 (C), 416-593-5603(F) info@standrewstoronto.org	William G. Ingram George C. Vais	Lori P. Ransom
15 St. John's (ET470) 415 Broadview Ave. Toronto, ON M4K 2M9 416-466-7476 (C), 416-466-3539 (F) charlotte.agnes@sympatico.ca	Morag McDonald	Anne Norman
16 St. Mark's (ET480) 1 Greenland Rd. Toronto, ON M3C 1N1 416-444-3471 (C), 416-444-4170 (F) hathan1964@hotmail.com	Harris Athanasiadis	William McGowan
17 Toronto Chinese (ET180) 177 Beverley St. Toronto, ON M5T 1Y7 416-977-5625 (C), 905-977-0065 (F)	Thomas Eng	Esther Ng
18 Toronto Formosan (ET125) 31 Eastwood Rd. Toronto, ON M4L 2C4 416-778-9615 (C), 416-778-9615 (F)	Vacant	Kwan Kao
19 Trinity Mandarin (ET680) 1080 Finch Ave. E. Toronto, ON M2J 2X2 416-226-1525 (C), 416-226-1525 (F) tmpc1997@gmail.com	Wes Chang	Lily Lee
20 Trinity, York Mills (ET510) 2737 Bayview Ave. Willowdale, ON M2L 1C5 416-447-5136 (C), 416-447-5137 (F) Trinityyorkmills@aol.com	Ferne Reeve	Robert C. Campbell
21 Westview (ET540) 233 Westview Blvd. Toronto, ON M4B 3J7 416-759-8531 (C), 416-759-8583 (F) westview@bellnet.ca	Timothy R. Purvis	Cathy Callon
22 Willowdale (ET560) 38 Ellerslie Ave. Toronto, ON M2N 1X8 416-221-8373 (C) wpch@mycybernet.net	Walter M. Hearn	Jean Rankine

15 PRESBYTERY OF EAST TORONTO

Without Congregation

1	Karen S. Bach	Young St. Mission
2	Paulette M. Brown	Flemingdom Gateway Mission
3	Jeffrey R. Crawford	Youth Ministry Consultant
4	Nita DeVenne (Diaconal)	Hospital Chaplain
5	Robert N. Faris	Exec. Dir., Churches' Council on Theological Education
6	Richard W. Fee	General Secretary, Life & Mission Agency
7	Terrie-Lee Hamilton (Diaconal)	Senior Administrator, Assembly Office
8	Rodger Hunter	Boarding House Ministries
9	J. Kevin Livingston	Associate Professor of Pastoral Ministry, Tyndale
10	Stephen Kendall	Principal Clerk of Assembly
11	Pamela McCarroll	Assistant Professor of Pastoral Theology, Knox College
12	M. Beth McCutcheon	Director, Academic Programs, Knox College
13	Paul D. McLean	Missionary, Taiwan
14	Patricia Yorkden	Chaplain, Kensington Gardens Mews

Appendix to Roll

1	Robert S. Bettridge	Without Charge
2	John C. Bryan	Retired
3	Stephen Y. Chen	Retired
4	Giovanna Cieli	Without Charge
5	Stuart B. Coles	Retired
6	James F. Czegledi	Without Charge
7	Douglas duCharme	Without Charge
8	Andrew M. Duncan	Retired
9	Pamela Emms	Without Charge
10	A. Ross Gibson	Pastoral Psychotherapist
11	Peter F. Gilbert	Retired
12	Agnes Gollan (Diaconal)	Retired
13	Theresa Han	Without Charge
14	J. Patricia Hanna	Retired
15	Sameh Hanna	Presbyterian Church in Egypt
16	John B. Henderson	Without Charge
17	Leone How (Diaconal)	Retired
18	Heather L. Jones	Without Charge
19	Nak Joong Kim	Without Charge
20	Dorothy Knight (Diaconal)	Without Charge
21	Annalise Lauber	Retired
22	Hye-Ok Lee (Diaconal)	Without Charge
23	Carol H. Loudon	Retired
24	Alex S. MacDonald	Retired
25	A. Goodwill MacDougall	Retired
26	Susan McElcheran (Diaconal)	Without Charge
27	Joseph Mok	Without Charge
28	Margaret Near (Diaconal)	Retired
29	May Nutt (Diaconal)	Retired
30	David Pan	Retired
31	Donald Pollock	Retired
32	Farlie Ritchie	Without Charge
33	Dorothy Roberts (Diaconal)	Without Charge
34	Earle F. Roberts	Retired
35	Magdy Sedra	Without Charge
36	Jean Sonnenfeld (Diaconal)	Retired
37	Charlotte M. Stuart	Retired
38	C. Rodger Talbot	Retired
39	John Ufkes	Without Charge
40	Arthur Van Seters	Retired
41	John W. Voelkel	Missionary

15 PRESBYTERY OF EAST TORONTO**Appendix to Roll (cont'd)**

- 42 Stanley D. Walters Retired
 43 John W. Wevers Retired

Missionaries - Retired

- 1 Clarence O. & Catherine McMullen, 9 Northern Heights Dr., Unit 605, Richmond Hill, ON, L4B 4M5.
 2 Diana R. Wadsworth, 33 Inniswood Dr., Toronto, ON, M1R 1E6.

Clerk of Presbytery: The Rev. Ian McDonald, 26 Delisle Ave., Toronto, ON, M4V 1S5.
 Phone: 416-406-1410 (P), 416 923-9030 (C), (416) 964-9509 (Fax), poetclerk@gmail.com

(For statistical information see page 771)

16. PRESBYTERY OF WEST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Bermuda, Hamilton, St. Andrew's (WT010) Box HM193 Hamilton, Bermuda, HMAX 441-292-7601 (C), 441-292-6949 (F) pinkchurch@logic.bm	John A. Fraser	Leon Amis
Toronto:		
2 Albion Gardens (WT050) 80 Thistle Down Blvd. Toronto, ON M9V 1J2 416-741-3205 (C) vanauken@rogers.com	Ron Van Auken	Carolyn Jones
3 Bonar-Parkdale (WT070) 250 Dunn Ave. Toronto, ON M6K 2R9 416-532-3729 (C), 416-537-7196 (F)	Vacant	Janet Brewer
4 Celebration (WT080) 500 Coldstream Ave. Toronto, ON M6B 2K6 416-781-8092 (C) isabel_vaughan@rogers.com	Isabel Vaughan	Isabel Vaughan
5 First Hungarian (WT140) 439 Vaughan Rd. Toronto, ON M6C 2P1 416-656-1342 (C) zolvas@temre.com	Zoltan Vass	Bella Herman
6 Ghanaian (WT390) 51 High Meadow Pl. Toronto, ON M9L 2Z5 416-747-0222 (C), 416-661-3712 (F) frankoguaseadu@yahoo.com	Frank Adu	Eugene Kotey
7 Graceview (WT400) 588 Renforth Dr. Toronto, ON M9C 2N5 416-621-0888 (C) graceview@bellnet.ca	Jan Hieminga	Bob Twynam
8 Mimico (WT160) 119 Mimico Ave. Toronto, ON M8V 1R6 416-255-0213 (C)	Vacant	Greg Sword

16. PRESBYTERY OF WEST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
9 Toronto (cont'd): Morningside High Park (WT170) 4 Morningside Ave. Toronto, ON M6S 1C2 416-766-4765 (C)	Karen Dimock	Allen Stuart
10 North Park (WT180) 50 Erie St. Toronto, ON M6L 2P9 416-247-2641 (C)	Elias Morales	Cecilia Morales
11 Patterson (WT200) 109 Harvie Ave. Toronto, ON M6E 4K4 416-654-8072 (C) pattersonpc@bellnet.ca	Alton Ruff	Edith Gear
12 Pine Ridge (WT210) 39 Knox Ave. Toronto, ON M9L 2M2 416-749-4220 (C)	Vacant	A. Speers
13 Portuguese Speaking (WT350) 100 Hepbourne St. Toronto, ON M6H 1K5 416-531-3644 (C)	Lincoln Resende	Kelinton Sganzerla
14 Rexdale (WT211) 2314 Islington Ave. Toronto, ON M9W 5W9 416-741-1530 (C) rexdalepc@yahoo.com	Daniel Cho	George Sukhdeo
15 Runnymede (WT220) 680 Annette St. Toronto, ON M6S 2C8 416-767-2689 (C) runnymede@bellnet.ca	Dan L. West	Elizabeth Brewer
16 St. Andrew's, Humber Heights (WT230) 1579 Royal York Rd. Toronto, ON M9P 3C5 416-247-0572 (C), 416-247-4433 (F) standhh@on.aibn.com	Paul Kang	Marg Henderson
17 St. Andrew's, Islington (WT240) 3819 Bloor St. W. Toronto, ON M9B 1K7 416-233-9800 (C), 416-233-9504 (F) office@standrewsislington.org	George E.C. Anderson	M. Mawhinney
18 St. Giles, Kingsway (WT250) 15 Lambeth Rd. Toronto, ON M9A 2Y6 416-233-8591 (C), 416-233-8591 (F) stgileskingsway@on.aibn.com	Vacant	Don Taylor
19 St. Stephen's, Weston (WT270) 3194 Weston Rd. Toronto, ON M9M 2T6 416-915-7790 (C)	Wayne Wardell	Cathy McCulloch

16. PRESBYTERY OF WEST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Toronto (cont'd):		
20 University (WT290) 1830 Finch Ave. W. Toronto, ON M3N 1M8 416-663-3281 (C) universitypresbyterian@bellnet.ca	Jin-Hyuk Thomas Kim	Belinda Paul MacDonald
21 Weston (WT310) 11 Cross St. Toronto, ON M9N 2B8 416-241-1571 (C)	Lance T. Odland	Douglas Heathfield
22 Wychwood-Davenport (WT320) 155 Wychwood Ave. Toronto, ON M6C 2T1 416-653-6271 (C)	Vacant	Margaret Millar
23 York Memorial (WT330) 1695 Keele St. Toronto, ON M6M 3W7 416-653-7756 (C)	Joshua (Jin Soo) Kang	Roy Ferris

Without Congregation

1 Sarah Yong Mi Kim	Executive Secretary, Women's Missionary Society Synod Staff, Congregational Development Consultant Associate Secretary, The Vine Helpline
2 John-Peter Smit	
3 Tori Smit (Diaconal)	

Appendix to Roll

1 Brenda Adamson (Diaconal)	Without Charge
2 William J. Adamson	Retired
3 Sang Jin An	Without Charge
4 James B. Cuthbertson	Retired
5 Karsten Decker	Without Charge
6 W. George French	Retired
7 Florence Goertzen (Diaconal)	
8 Lorand Horvath	Retired
9 Kenrich Keshwah	Retired
10 W.J. Moorehead	Retired
11 Richey Morrow	Without Charge
12 Calvin A. Pater	Retired
13 John A. Robertson	Retired
14 Edward G. Smith	Retired
15 R. Campbell Taylor	Retired
16 Lawrence Vlasblom	Retired
17 Maureen Walter	Without Charge
18 Joseph E. Williams	Retired
19 Garth B. Wilson	Retired

Missionaries – Active

1 David Pandy Szekeres	Ukraine
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Missionaries – Retired

1 Irma I. Schultz	Malawi
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Clerk of Presbytery: The Rev. Joe Williams, 100 Hepbourne St., Toronto, ON, M6H 1K5.
Phone: 416-752-0694 (O & R), westpresbytery@bell.net

(For statistical information see pages 771-72)

17. PRESBYTERY OF BRAMPTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Acton, Knox (BT090) Box 342 Acton, ON L7J 2M4 519-853-2360 (C), 519-853-5494 (F) Knox.Acton@excite.com	Pieter van Harten	James McVeigh
2 Boston (BT100) c/o S. Croll 373 Wilson Dr. Milton, ON L9T 3E9 905-875-2804 (C) scroll@sympatico.ca	Shawn D. Croll	Allan Parsons
- Omagh (BT101) c/o S. Croll 373 Wilson Dr. Milton, ON L9T 3E9 905-875-2804 (C) scroll@sympatico.ca		Beth Snoj
3 Bramalea, St. Paul's (BT020) 723 Balmoral Dr. Bramalea, ON L6T 1X5 Bramalea, St. Paul's 905-792-2279 (C)	Vacant	Lesley Risinger
4 Bramalea North (BT021) 925 North Park Dr. Brampton, ON L6S 5R8 905-458-7838 (C) north_bramalea_pres@hotmail.com	W. Grant Johnston	Atul Solanki
5 Brampton, Heart Lake (BT040) 25 Ruth Ave. Brampton, ON L6Z 3X3 905-840-0010 (C), 905-840-0010 (F)	Vacant	
6 Brampton, St. Andrew's (BT030) 44 Church St. E. Brampton, ON L6V 1G3 905-451-1723 (C), 905-451-4336 (F) wesdenyer@rogers.com	J. Wesley Denyer	Gordon Warren
7 Campbellville, St. David's (BT060) Box 235 Campbellville, ON L0P 1B0 905-854-9800 (C) st.davidschurch@bellnet.ca	Jonathan Tait	Norma Smith
8 Claude (BT051) 15175 Hurontario St. Caledon, ON L7C 2E3 905-838-3512 (C) clerk@claudechurch.com	Randall Benson	Bill Horton
9 Erin, Burns (BT070) 155 Main St., Box 696 Erin, ON NOB 1T0 519-833-2902 (C)	Wendy Lampman	Wendy McDougall
- Osprings, Knox (BT071) c/o Elaine Wiesner 5532 2nd Line, RR 3 Acton, ON L7J 2L9 519-833-2902 (C)		Ralph Sinclair

17. PRESBYTERY OF BRAMPTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
10 Georgetown, Knox (BT110) 116 Main St. S. Georgetown, ON L7G 3E6 905-877-7585 (C), 905-877-1324 (F) kpc@aztec-net.com - Limehouse (BT111) General Delivery Limehouse, ON L0P 1H0	James W.A. Cooper	Steve McNamara W.R. Karn
11 Georgetown, Union (BT121) RR 4, 16789 22nd Sideroad Georgetown, ON L7G 4S7 905-877-8867 (C)		Marion Lookman
12 Grand Valley, Knox (BT080) Box 89 Grand Valley, ON L0N 1G0 519-928-5435 (C)	Vacant	Isabelle Clarke
13 Hillsburgh, St. Andrew's (BT130) Box 16 Hillsburgh, ON N0B 1Z0 519-855-6216 (C) r.chudley@bellnet.ca	Reid Chudley	Shane Tanner
14 Malton, St. Mark's (BT220) 7366 Darcel Ave. Malton, ON L4T 3W6 905-677-4514 (C) hetvanrav@rogers.com	Kathy Brownlee	Dianne Douglas
15 Milton, Knox (BT140) 170 Main St. E. Milton, ON L9T 1N8 905-878-6066 (C), 905-878-4979 (F)	Howard T. Sullivan	Karl Reichert
Mississauga:		
16 Almanarah (BT310) 100 City Centre Dr., Box 2349 Mississauga, ON L5B 3C8 416-705-8219 arabs4jc@aol.com	Sherif Garas	
17 Chinese (BT290) 5230 River Forest Crt. Mississauga, ON L5V 2C6 905-819-4487 (C), 905-819-9382 (F) hugolau@m-cpc.ca	Hugo King-Wah Lau	George Shui
18 Clarkson Road (BT150) 1338 Clarkson Rd. N. Mississauga, ON L5J 2W5 905-822-8911 (C)	John Crowdis	Gordon Coyne
19 Dixie (BT160) 3065 Cawthra Rd. Mississauga, ON L5A 2X4 905-277-1620 (C), 905-277-1626 (F) dixiepc@bellnet.ca	Glenn McCullough	Shirley Raininger

17. PRESBYTERY OF BRAMPTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Mississauga (cont'd):		
20 Erindale (BT170) 1560 Dundas St. W. Mississauga, ON L5C 1E5 905-277-4564 (C), 905-277-0838 (F) erindalepc@rogers.com	W. Ian MacPherson	Gerry Murray
21 Glenbrook (BT180) 3535 South Common Crt. Mississauga, ON L5L 2B3 905-820-9860 (C)	Ian B. McWhinnie	George Ryder
22 St. Andrew's (Port Credit) (BT200) 24 Stavebank Rd. N. Mississauga, ON L5G 2T5 905-278-8907 (C), 905-278-1295 (F)	Andrew Human	Scott Cooper
23 St. Andrew's (Streetsville) (BT210) 295 Queen St. S. Mississauga, ON L5M 1L9 905-826-2061 (C), 905-826-0066 (F) glendae@bellnet.ca	Douglas C. McQuaig	Joyce McLorn
24 White Oak (BT190) 6945 Meadowvale TC Circle Mississauga, ON L5N 2W7 905-821-2753 (C), 905-821-1916 (F)	Douglas Scott	Brian Diggle
25 Nassagaweya (BT061) 3097 - 15 Sideroad Campbellville, ON L0P 1B0 905-854-1055 (C) nassagaweya@cogeco.ca	D. Sean Howard	Marion Snyder
26 Norval (BT120) Box 58 Norval, ON L0P 1K0 905-877-8867 (C)	Vacant	Phil Brennan
Oakville:		
27 Hopedale (BT230) 156 Third Line Oakville, ON L6L 3Z8 905-827-3851 (C), 905-827-7320 (F)	Sean Foster Wan Tae Oh	W. Thomas Holloway
28 Knox (BT240) 89 Dunn St. Oakville, ON L6J 3C8 905-844-3472 (C), 905-844-1211 (F) knoxoakville@cogeco.net	Michael J. Marsden Jacquelyn Foxall	Ann Herten
29 Knox Sixteen (BT250) 1150 Dundas St. W. Oakville, ON L6H 7C9 905-257-2770 (C) gwread@sympatico.ca	G. Walter Read	Gordon Petrie
30 Trafalgar (BT270) 354 Upper Middle Rd. E. Oakville, ON L6H 7H4 905-842-2800 (C) trafalgarchurch@bellnet.ca	Kristine O'Brien	A. Brockershire

17. PRESBYTERY OF BRAMPTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
31 Orangeville, Tweedsmuir (BT260) Box 276 Orangeville, ON L9W 2Z7 519-941-1334 (C) office@tweedsmuirpresbyterian.org	A. Harvey Self	Suzanne Rayburn

Without Congregation

1 Hong Bum (David) Kim	Young Nak Mission Church
2 Brad Shoemaker	Chaplain

Appendix to Roll

1 Nader Awad	Without Charge
2 Peter Barrow	Retired
3 Wayne J. Baswick	Retired
4 Blair Bertrand	Studying
5 Mary B. Campbell	Without Charge
6 Bruce J. Clendening	Without Charge
7 Christiaan M. Costerus	Retired
8 Noble B.H. Dean	Social Worker
9 Gerald E. Doran	Retired
10 Rosemary Doran	Retired
11 Sandy D. Fryfogel	Without Charge
12 Cheryl Gaver	
13 Helen L. Goggin	Retired
14 Elizabeth Jack	Without Charge
15 Trevor J. Lewis	Retired
16 A. Harry W. McWilliams	Retired
17 R. Wayne Maddock	Retired
18 Iain G. Nicol	Retired
19 J. Glyn Owen	Retired
20 Gerald Rennie	Retired
21 Marion F. Schaffer	Retired
22 Susan Sheridan	Co-ordinator, Ewart Centre and Cont. Ed., Knox College
23 Donald R. Sinclair	Retired
24 Donald C. Smith	Retired
25 Glen C. Soderholm	Moveable Feast Resources
26 Frances Sullivan (Diaconal)	Without Charge
27 Sarah Travis	Without Charge
28 Bruce V. Will	

Diaconal Ministries - Other

- Roma Browne, 262 Glen Oak Dr., Oakville, ON, L6K 2J2.
- Hazell Davis, 820-2220 Lakeshore Rd. W., Oakville, ON, L6L 1G9.
- Charlotte Farris, 29 Mississauga Rd. N., Mississauga, ON, L5H 2H7.
- Joan Murcar, 1612 Stancombe Cres., Mississauga, ON, L5N 4R1.
- Helen Sinclair, 714148 Scott's Falls, RR 1, LCD Main, Orangeville, ON, L9W 2Y8.
- Jean Stewart, 40 Vista Dr., Mississauga, ON, L5M 1C2.

Missionaries - Active

- Denise Van Wissen, Nicaragua

Missionaries - Retired

- Emma deGroot, 3351 Hornbeam Cres., Mississauga, ON, L5L 2Z8.

Suspended

- Edward S. Dowdles, 5 Continental Rd., Brampton, ON, L7A 2H4.

Clerk of Presbytery: The Rev. Pieter van Harten, Box 342, Acton, ON, L7J 2M4.
Phone: 519-853-2360 (C), 519-780-2561 (R), 519-853-5494 (F), presbrampton@excite.com

(For statistical information see pages 772-773)

18. PRESBYTERY OF OAK RIDGES

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Aurora, St. Andrew's (OR010) 32 Mosley St. Aurora, ON L4G 1G9 905-727-5011 (C), 905-841-2864 (F) st.andrews.aurora@on.aibn.com	Vacant	Doug McDougall
2 Beeton, St. Andrew's (OR151) Box 164, 128 Main St. W. Beeton, ON L0G 1A0 905-729-0055 (C), 905-729-2246 (F) jhongbeeton@yahoo.com	John Hong	Gayle Hogg
3 Bolton, Caven (OR020) 110 King St. W. Bolton, ON L7E 1A2 905-857-2419 (C), 905-857-9384 (F) jlowther1845@rogers.com	Jeremy R. Lowther	Mark Huggins
4 Bradford, St. John's (OR030) 2940 Sideroad 10 Box 286 Bradford, ON L3Z 2A8 905-775-7274 (C), 905-775-8084 (F) ddscott@rogers.com	Daniel Scott	Klaus Hintz
5 Keswick (OR200) 23449 Woodbine Ave. Keswick, ON L4P 3E9 905-476-3485(C), 905-476-3485 (F) church@kespres.ca	Kirk MacLeod	Amy Pollock
6 King City, St. Andrew's (OR040) 13190 Keele St. King City, ON L7B 1J2 905-833-2325 (C), 905-833-1326 (F) cmcarter@rogers.com	Christopher Carter	Dennis Mooney
7 Kleinburg, Cornerstone Community (OR180) 180 Nashville Rd., Box 272 Kleinburg, ON L0J 1C0 905-893-7000 (C), 905-893-7020 (F) dsherbino@hotmail.com	David E. Sherbino	A. Whitmore
8 Maple, St. Andrew's (OR050) 9860 Keele St. Maple, ON L6A 3Y4 905-832-2061 (C) standrewspresmaple@bellnet.ca	Robert T. Royal	Ingrid Kool
9 Markham, Chapel Place (OR080) 8 Chapel Place Markham, ON L3R 9C4 905-946-0907 (C), 905-946-0320 (F) cppchurch@rogers.com	Ibrahim Wahby	Makram Barsoum
10 Markham, Chinese (OR070) 2250 Denison St. Markham, ON L3S 1E9 905-946-1725 (C), 905-946-9433 (F) info@mcpc.ca	Lawrence Leung	David Lee

18. PRESBYTERY OF OAK RIDGES

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
11 Markham, St. Andrew's (OR060) 143 Main St. N. Markham, ON L3P 1Y2 905-294-4736 (C), 905-294-1841 (F) standrew1@bellnet.ca	Peter Ma Janet Ryu Chan	Isabel Cole
12 Newmarket, St. Andrew's (OR090) 484 Water St. Newmarket, ON L3Y 1M5 905-895-5512 (C), 905-895-7790 (F) nmkstand@on.aibn.com	Laura J. Duggan	George Smith
13 Nobleton, St. Paul's (OR100) Box 535, 5750 King Rd. Nobleton, ON L0G 1N0 905-859-0843 (C) secretary@stpaulsnobleton.ca	Jeffrey F. Loach	John Mullings
14 Richmond Hill (OR110) 10066 Yonge St. Richmond Hill, ON L4C 1T8 905-884-4211 (C) rhpreschurch@hotmail.com	Duncan J. Jeffrey	Nancy Vanderlaag
15 Schomberg, Emmanuel (OR152) Box 121 Schomberg, ON L0G 1T0 905-458-0753 (C) jhongbeeton@yahoo.com	John Hong	Barbara Bain
16 Stouffville, St. James (OR120) 6432 Main St. Stouffville, ON L4A 1G3 905-640-3151 (C), 905-640-1946 (F) st.james.stouffville@bellnet.ca	Kathryn A. Strachan	Ruth Burkholder
17 Sutton West, St. Andrew's (OR130) P.O. Box 312 Sutton West, ON L0E 1R0 905-722-3544 (C) standrew@ils.net	Vacant	Gayle Clarke
18 Thornhill (OR140) 271 Centre St. Thornhill, ON L4J 1G5 905-889-5391 (C), 905-889-5930 (F) admin@tpchurch.net	Thomas G. Vais Heather J. Vais	Bruce Smith
19 Tottenham, Fraser (OR150) Box 495, 70 Queen St. S. Tottenham, ON L0G 1W0 905-936-3167 (C)	Vacant	Jim Allan
20 Unionville (OR160) 600 Village Parkway Unionville, ON L3R 6C2 905-475-6233 (C), 905-944-0632 (F) upcadmin@rogers.com	Gordon E. Timbers	Susan Tate

19. PRESBYTERY OF BARRIE

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Barrie (cont'd):		
4 St. Andrew's (BA030) 47 Owen St. Barrie, ON L4M 3G9 705-728-3991 (C), 705-728-3506 (F) rick@standrewsbarrie.ca	H.D. Rick Horst	Cheryl Anderson
5 Westminster (BA040) 170 Steel St. Barrie, ON L4M 2G4 705-728-0541 (C), 705-728-0562 (F) office@westminsterpc.ca	Matthew E. Ruttan	Wayne Hope
6 Baxter, Living Faith Community (BA080) 206 Murphy Rd. Baxter, ON L0M 1B1 705-424-0779 (C) livingfaith@zing-net.ca	Heather J. Malnick	Bryce Hawkins
7 Bracebridge, Knox (BA050) 45 McMurray St. Bracebridge, ON P1L 2A1 705-645-4521 (C) knoxbb@muskoka.com	Vacant	Jan Kaye
8 Coldwater, St. Andrew's (BA231) Box 821, 28 Gray St. Coldwater, ON L0K 1E0 705-686-3125 (C) standrewscoldwater@amtelecom.net	Courtney Morris Crawford	Dorothy Ruddell
9 Collingwood, First (BA070) 200 Maple St. Collingwood, ON L9Y 2R2 705-445-4651 (C) firstchurch@rogers.com	Tim Raeburn-Gibson	Ken Milley
10 Creemore, St. Andrew's Maple Cross (BA090) 1 Caroline St. W. Creemore, ON L0M 1G0 705-466-5838 (C)	Elizabeth Inglis	Keith Rowbotham
11 Dunedin, Knox (BA091) 8933 Dunedin, RR 4 Creemore, ON L0M 1G0 knoxdunedin@sympatico.ca	Vacant	Jean Rowbotham
12 Elmvale (BA110) 22 Queen St. E. Elmvale, ON L0L 1P0 705-322-1411 (C), 705-322-5042 (F) elmknopres@rogers.com	Margaret A. Robertson	Marlene Lambie
- Flos, Knox (BA111) c/o Elaine Tubman 3249 Ushers Rd. Elmvale, ON L0L 1P0 705-322-1411 (C), 705-322-5042 (F) elmknopres@rogers.com		Donald Bell

19. PRESBYTERY OF BARRIE

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
13 Gravenhurst, Knox (BA051) 315 Muskoka Rd. N. Gravenhurst, ON P1P 1G4 705-687-4215 (C) presbar@sympatico.ca	James A. Sitler	Don Jones
14 Hillsdale, St. Andrew's (BA130) c/o A. Groves 341 Scarlett Line Hillsdale, ON L0L 1V0 - Craighurst, Knox (BA131) c/o Mrs. P. Miller 5209 Line 4 North, RR 1 Hillsdale, ON L0L 1V0	David M. Howes	Lorna McFadden Betty Veitch
15 Horning's Mills, Knox (BA092) 18 Mill Street Horning's Mills, ON L0N 1J0	Vacant	Lois Hand
16 Huntsville, St. Andrew's (BA140) 1 High St. Huntsville, ON P1H 1P2 705-789-7122 (C) standrew@vianet.ca	Vacant	Ken Morrison
17 Ivy (BA082) 5067 20th Sideroad, RR 3 Thornton, ON L0L 2N0 newman_kathryn@hotmail.com	Vacant	Debbie Brinkman
18 Midland, Knox (BA150) 539 Hugel Ave. Midland, ON L4R 1W1 705-526-7421 (C) office@knoxmidland.ca	Vacant	Albert Vermeulen
19 Nottawa, Emmanuel (BA250) Box 12, 3521 County Rd. 124 Nottawa, ON L0M 1P0 705-444-6823 (C), 705-444-6544 (F) office@emmanuelpresbyterian.ca	A.R. Neal Mathers	Rae Hockley
20 Orillia, St. Andrew's (BA160) 99 Peter St. N. Orillia, ON L3V 4Z3 705-325-5183 (C), 705-325-0319 (F) opc@encode.com	Karen R. Horst	Don Lamont
21 Orillia, St. Mark's (BA170) Box 2592, 429 Jamieson Dr. Orillia, ON L3V 7C1 705-325-1433 (C) lightsem@rogers.com	W. Craig Cook	Joan MacDonald
22 Parry Sound, St. Andrew's (BA260) 58 Seguin St. Parry Sound, ON P2A 1B6 705-746-9612 (C) gary@standrewsparrysound.org	Gary R.R. Robinson	Gordon Pollard

19. PRESBYTERY OF BARRIE

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
23 Penetanguishene, First (BA180) 20 Robert St. E. Penetanguishene, ON L9M 1K9 705-549-2776 (C) markewolfe@hotmail.com	Mark Wolfe	Shirley Spearn
24 Port Carling, Knox (BA190) Box 283, 93 Joseph St. Port Carling, ON P0B 1J0 705-765-3797 (C), 705-765-3797 (F) sksmith@muskoka.com - Torrance, Zion (BA191) 1046 Torrance Rd. Torrance, ON P0C 1M0 705-765-3797 (C), 705-765-3797 (F)	Steven Smith	Donald Crowder
25 Port McNicoll, Bonar (BA181) c/o Isabel Savage Box 498, 599 Simcoe Ave. Port McNicoll, ON L0K 1R0 - Victoria Harbour, St. Paul's (BA230) P.O. Box 400 Victoria Harbour, ON L0K 2A0	Vacant	Isabel Savage Diane Ross-Langley
26 Stayner, Jubilee (BA200) Box 26, 234 Main St. E. Stayner, ON L0M 1S0 705-428-2653 (C) darren.may@rogers.com - Sunnidale Corners, Zion (BA201) 12358 County Rd. 10, RR 1 Stayner, ON L0M 1S0 705-428-2653 (C)	Darren K. May	Ellen Craig Elaine Steele
27 Stroud (BA021) 2180 Victoria St. Innisfil, ON L9S 1K4 705-436-3323 (C) dacrock@sympatico.ca	H. Douglas L. Crocker	James Fetzko
28 Trinity Community (BA121) 110 Line 7 South, Box 8 Oro, ON L0L 2X0 705-487-1998 (C), 705-487-2298 (F) office@trinitycommunity.org	Michael Hamilton	Nancy Stoddart
29 Uptergrove, Knox (BA220) 5202 Highway 12, RR 7 Orillia, ON L3V 6H7 - East Oro, Esson (BA221) c/o E. Horne, 63 Calverley St. Orillia, ON L3V 3T3 ehorne@rogers.com - Jarratt, Willis (BA222) c/o C. Woodrow 3690 Line 6 N., RR 4 Coldwater, ON L0K 1E0 woodrowce@yahoo.ca	Corey Ball	David Drybrough Evelyn Horne Carolyn Woodrow

20. PRESBYTERY OF TEMISKAMING

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Cochrane, Knox (TE010) Box 1394 Cochrane, ON P0L 1C0 705-272-5842 (C)	Vacant	Don Stewart
2 Englehart, St. Paul's (TE020) Box 737 Englehart, ON P0J 1H0 - Tomstown (TE021) RR 1, Box 4 Englehart, ON P0J 1H0	George Paraskevopoulos (Lay Missionary) Steven Wuerch (Lay Missionary)	Jim McLaren Kathy Scott
3 Kapuskasing, St. John's (TE030) 17A Ash St. Kapuskasing, ON P5N 3H1 705-335-5338 (C)	Debby Stenabaugh (Lay Missionary)	Anne Jamieson
4 Kirkland Lake, St. Andrew's (TE040) P.O. Box 1093 Kirkland Lake, ON P2N 3L1 705-668-0307 (C)	Harvey Delport (Lay Missionary)	Archie McInnes
5 New Liskeard, St. Andrew's (TE050) Box 908 New Liskeard, ON P0J 1P0 705-647-8401 (C), 705-647-8401 (F) john.vanvliet1@gmail.com	John E. van Vliet	Andrew McCaig
6 Timmins, MacKay (TE060) Box 283 Timmins, ON P4N 7E2 705-264-0044 (C)	Bertha Johns Norman Johns (Team Lay Missionary)	Bertha Johns

Without congregation

1 Arlene Onuoha Regional Minister

Clerk of Presbytery: Ms. Colleen Walker, Box 1106, Englehart, ON, P0J 1H0.
Phone: 705-544-1991, englehartsilver@hotmail.com

(For statistical information see page 775)

21. PRESBYTERY OF ALGOMA & NORTH BAY

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Burk's Falls, St. Andrew's (AN080) Box 249 Burk's Falls, ON P0A 1C0 705-382-2032 (C) sunwanfallspres@netscape.com - Magnetawan, Knox (AN081) Box 194 Magnetawan, ON P0A 1P0 705-387-4882 (C), 705-387-0523 (F) - Sundridge, Knox (AN082) Box 1005 Sundridge, ON P0A 1Z0 705-384-7452 (C) Presbyterian@on.aibn.com	Leslie Drayer	Jean Schmeler Doris Langford John MacLachlan

21. PRESBYTERY OF ALGOMA & NORTH BAY

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
2 North Bay, Calvin (AN010) 401 First Ave. W. North Bay, ON P1B 3C5 705-474-4750 (C), 705-474-3976 (F) calvpres@vianet.on.ca	David Clark	Kim Winrow
3 Sault Ste. Marie, St. Paul's (AN040) 136 Cathcart St. Sault Ste. Marie, ON P6A 1E3 705-945-7885 drlaity@shaw.ca - Victoria (AN041) 766 Carpin Beach Rd. Sault Ste. Marie, ON P6A 5K6 705-779-2573 (C) jemarshall@sympatico.ca	Deon L. Slabbert	Donna Longevin Joan Marshall
4 Sault Ste. Marie, Westminster (AN050) 134 Brock St. Sault Ste. Marie, ON P6A 3B5 705-254-4801 (C), 705-254-2920 (F) office@westminsterchurch.ca	Charlene E. Wilson John R. Wilson	Ursula Hagen
5 Sudbury, Calvin (AN060) 1114 Auger Ave. Sudbury, ON P3A 4B2 705-566-0652 (C) calvinpc@hotmail.com	Daniel J. Reeves	Peter Vom Scheidt
6 Sudbury, Knox (AN070) 73 Larch St. Sudbury, ON P3E 1B8 705-675-8891 (C), 705-675-7678 (F) knox_presbyterian@yahoo.com	Vacant	Vi Kirkpatrick

Appendix to Roll

1 George Hunter	Retired
2 David T. Jack	Without Charge
3 Drew D. Jacques	Without Charge
4 Shelley C. Kennedy	Without Charge
5 Freda M. MacDonald	Retired
6 Wm. Graham MacDonald	Retired
7 Malcolm A. Mark	Retired
8 Eun-Joo Park	Without Charge
9 Frank J. Parsons	Retired
10 J. Garth Poff	Retired
11 Robert R. Whitehead	Retired

Clerk of Presbytery: Mr. Don Laity, 20 Westridge Rd., Sault Ste. Marie, ON, P6C 5W5.
Phone: 705-949-8452, drlaity@shaw.ca

(For statistical information see page 775)

22. PRESBYTERY OF WATERLOO-WELLINGTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Arthur, St. Andrew's (WW010) Box 159 Arthur, ON N0G 1A0 519-848-3710 (C) bricelmartin@yahoo.com	Vacant	Ruth McEachern

22. PRESBYTERY OF WATERLOO-WELLINGTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Gordonville, St. Andrew's (WW011) RR 4 Kenilworth, ON N0G 2E0 519-848-3710 (C)		Dianne MacDonald
2 Baden, Livingston (WW020) 44 Beck St. Baden, ON N3A 1B9 519-501-6993 (C)	Vacant	Wendy von Farra
Cambridge:		
3 Central (WW030) 7 Queen's Square Cambridge, ON N1S 1H4 519-623-1080 (C), 519-623-1189 (F) office@cpemail.ca	Aubrey J. Botha	Lynda Pinnington
4 Knox's Galt (WW050) 2 Grand Ave. S. Cambridge, ON N1S 2L2 519-621-8120 (C), 519-621-8129 (F) admin@knoxgalt.org	Wayne Dawes	Ron Watson
5 Knox Preston (WW040) 132 Argyle St. N. Cambridge, ON N3H 1P6 519-653-6691 (C), 519-653-7194 (F) knoxpreston@golden.net	William Bynum	Carol White
6 St. Andrew's Galt (WW060) 130 Victoria Ave. Cambridge, ON N1S 1Y2 519-621-3630 (C), 519-621-2055 (F) standrews11@bellnet.ca	Mark B. Gaskin	Dorothy Menges
7 St. Andrew's Hespeler (WW070) 73 Queen St. E. Cambridge, ON N3C 2A9 519-658-2652 (C), 519-658-1076 (F) standrews@golden.net	Jeff Veenstra	Charles Klager
8 St. Giles (WW080) 146 Ballantyne Ave. Cambridge, ON N1R 2T2 519-621-2380 (C), 519-621-7739 (F) stgilespres@bellnet.ca	Penny Garrison	Frank Kivell
9 Crieff, Knox (WW241) 7156 Concession 1, RR 2 Puslinch, ON N0B 2J0 519-824-8757 (C) djamieso@uoguelph.ca	Jeffery L. Smith	Derek Jamieson
10 Elmira, Gale (WW090) 2 Cross St. Elmira, ON N3B 2S4 519-669-2852 (C) drlbell@golden.net	Linda J. Bell	Joyce Crane

22. PRESBYTERY OF WATERLOO-WELLINGTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
11 Elora, Knox (WW100) Box 638, 51 Church St. Elora, ON N0B 1S0 519-846-0680 (C) vanknox@sentex.net	Apack R. (Andrew) Song	Glen Jackson
- Alma, St. Andrew's (WW101) c/o Jo-Anne Hall Box 73 Alma, ON N0B 1A0 vanknox@sentex.net		Jo-Anne Hall
12 Fergus, St. Andrew's (WW110) 325 St. George St. W. Fergus, ON N1M 1J4 519-843-3565 (C), 519-843-6631 (F) saintandrewschurch@wightman.ca	David J. Whitecross	Pauline Hall
Guelph:		
13 Knox (WW120) 20 Quebec St. Guelph, ON N1H 2T4 519-821-0141 (C), 519-821-8307 (F) office@knoxguelph.ca	Johannes Olivier	Jessie Bush
14 Kortright (WW150) 55 Devere Dr. Guelph, ON N1G 2T3 519-836-9400 (C), 519-836-4563 (F) office@kortrightchurch.org	Vacant	David Rekker
15 St. Andrew's (WW130) 161 Norfolk St. Guelph, ON N1H 4J8 519-822-4772 (C), 519-822-3525 (F) mailbox@standrewsguelph.com	John Borthwick	Ross Rowat
16 Westminster-St. Paul's (WW140) 206 Victoria Rd. N. Guelph, ON N1E 5H8 519-824-5221 (C), 519-824-5221 (F) church@westminsterstpauls.ca	Karla Wubbenhorst	Robert Renton
17 Harriston, Knox-Calvin (WW160) Box 689 Harriston, ON N0G 1Z0 519-338-2624 (C) avalon11@sympatico.ca	Dennis Wright	Iris Richardson
Kitchener:		
18 Calvin (WW170) 248 Westmount Rd. Kitchener, ON N2M 4Z1 519-744-4061 (C), 519-744-4263 (F) calvin@netflash.net	Mark W. Gedcke	John Nanson
19 Doon (WW180) 35 Roos St. Kitchener, ON N2P 2B9 519-748-4540 (C), 519-748-6302 (F) doonpresbyterian@bellnet.ca	Angus J. Sutherland	Lisa Brimblecombe

22. PRESBYTERY OF WATERLOO-WELLINGTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Kitchener (cont'd):		
20 Kitchener East (WW290) 10 Zeller Dr. Kitchener, ON N2A 4A8 519-748-9786 (C), 519-894-5952 (F) kepc@golden.net	Mark S. Richardson	Larry Mason
21 St. Andrew's (WW210) 54 Queen St. N. Kitchener, ON N2H 2H2 519-578-4430 (C), 519-578-6730 (F) mailbox@standrewskw.com	J. Mark Lewis Janice Hamalainen	Catherine Hertel
22 Mount Forest, St. Andrew's (WW220) 196 Birmingham East Mt. Forest, ON N0G 2L0 519-323-2827 (C) nanstlouis1@sympatico.ca	Nan St. Louis	Kew Dewar
- Conn, Knox (WW221) 8015 Hwy. 89, Box 44 Conn, ON N0G 2E0 nanstlouis1@sympatico.ca		Helen Widdis
23 Palmerston, Knox (WW230) Box 652 Palmerston, ON N0G 2P0 519-343-3201 (C) knoxpresbyterian1@bellnet.ca	Vacant	Glen Cober
- Drayton, Knox (WW231) Box 61, 44 Wellington St. S. Drayton, ON N0G 1P0 519-638-5956 (C)		Trevor Hathaway
24 Puslinch, Duff's (WW240) RR 3 Guelph, ON N1H 6H9 519-763-1163 (C) duffs-church@sympatico.ca	Marty J. Molengraaf	L. Glennys Stewart
25 Rockwood (WW250) P.O. Box 669 Rockwood, ON N0B 2K0 519-856-2483 (C), 519-856-0848 (F) landm@sympatico.ca	Linda Paquette	Betty Post
- Eden Mills (WW251) 136 Barden St. Eden Mills, ON N0B 1P0 519-856-2452 (C), 519-856-0848 (F) landm@sympatico.ca		Eloise Gardiner
Waterloo:		
26 Church of the Lord (WW300) 22 Bridgeport Rd. W. Waterloo, ON N2L 2Y3 519-886-1471 (C)	Vacant	Gil Cha
27 Knox (WW260) 50 Erb St. W. Waterloo, ON N2L 1T1 519-886-4150 (C), 519-886-4151 (F) knox@golden.net	E. Brooke Ashfield Linda J. Ashfield	Deb Schlichter

22. PRESBYTERY OF WATERLOO-WELLINGTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Waterloo (cont'd):		
28 Waterloo, Waterloo North (WW270) 400 Northfield Dr. W. Waterloo, ON N2L 0A6 519-888-7870 (C) watnpres@golden.net	Robert Sinasac	Mary Ann Koeslag
29 Winterbourne, Chalmers (WW280) c/o Mrs. Sue Neufeld Katherine St. N., RR 2 West Montrose, ON N0B 2V0	Vacant	Sue Neufeld

Without Congregation

1 Calvin Brown	Executive Director, Renewal Fellowship
2 Herbert F. Gale	Associate Secretary, Planned Giving

Appendix to Roll

1 Samir Aboukeer	Without Charge
2 Wayne C. Allen	Without Charge
3 Helen Ruth Allum	Retired
4 Walter R. Allum	Retired
5 Arnold Bethune	Retired, Minister-in-Association, Knox, Guelph
6 Dennis I. Carrothers	Retired
7 Sidney Chang	Retired
8 Cathy Desmond	Without Charge
9 John A. Deyarmond	Retired
10 Robert T. Duncanson	Retired, Minister-in-Association, Calvin, Kitchener
11 Shirley Gale	Retired
12 Mark Godin	Without Charge
13 Grant R. MacDonald	Retired
14 Marjorie MacKay (Diaconal)	
15 Angus D. McGillivray	Retired
16 John McGurrin	
17 Walter F. McLean	Minister-in-Association, Knox, Waterloo
18 Brice L. Martin	Retired
19 Marnie Runhart (Diaconal)	
20 Jeffrey E. Smith	Retired, Minister-in-Association, Calvin, Kitchener
21 Robert C. Spencer	Retired, Minister-in-Association, St. Andrew's, Guelph
22 Kees Vandermeij	Retired, Minister-in-Association, Gale, Elmira
23 Mary I. Whitson	Retired
24 James J. Wyllie	Without Charge
25 Denise Zimmer (Diaconal)	Without Charge

Diaconal Ministries - Other

1 Ruth Barar, 77 Dudhope St., Cambridge, ON, N1R 4T6.

Missionaries - Active

1 Brian Johnston, Romania

Missionaries - Retired

1 John E. & Betty Geddes, 303-375 King St. N., Waterloo, ON, N2J 4L6.
2 Catherine (Moodie) McKay, 307-302 Erb St. W., Waterloo, ON, N2L 1W3.

Clerk of Presbytery: Mrs. Janet MacDowell, 1514-310 Queen St., Kitchener, ON, N2G 1K2.
Phone: 519-749-7053 (O), 519-576-1779 (R), 519-749-0840 (F), watwell@rogers.com

(For statistical information see pages 775-76)

23. PRESBYTERY OF EASTERN HAN-CA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Brantford, Korean (EH120) 268 Marlborough St. Brantford, ON N3S 4T5 519-755-6193 (C) joyfulls@hotmail.com	Kyungmann Cho	
2 Chatham, Korean Church of Chatham-Kent (EH150) 91 Grand Ave. E. Chatham, ON N7L 1V8 519-352-6830 (C)	Hyung-Ick Kim	
3 Kitchener-Waterloo Korean (EH010) 130 Duke St. E. Kitchener, ON N2H 1A7 519-742-2929 (C), 519-742-2929 (F) revyyd@yahoo.com	Young Do (Moses) Yun	Kang Il Yoon
4 London, Korean Christian (EH020) 530 Topping Lane London, ON N6J 3M7 519-473-5257 (C), 519-473-1813 (F) lkccoffice@londonkoreanchurch.ca	Sung Hwan Jang	Bok In Chang
5 Mississauga, Westside (EH030) 3637 Grand Park Dr. Mississauga, ON L5B 4L6 905-803-8800 (C), 905-276-9598 (F) bible66@hotmail.com	Hun Seung Park	Chi Hoon Lee
6 Niagara, Korean (EH050) 4898 Kitchener St. Niagara Falls, ON L2G 1R7 905-354-0191 (C), 905-871-2204 (F)	Vacant	C.S. Hwang
7 Oshawa, Hebron Korean (EH250) 54 Centre St. N. Oshawa, ON L1G 4B5 905-436-7972 (C), 905-436-7972 (F) oshawa_kpc@hotmail.com	Seung-Doek Jeon	Kyongchul Choi
Toronto:		
8 Galilee (EH090) 1183 Davenport Rd. Toronto, ON M6H 2G7 416-533-4596 (C), 416-533-4681 (F) sootaeglim@yahoo.ca	Soo Taeg Lim	Myung Kwan Kim
9 Joyful Community Church (EH240) 349 Kenneth Ave. Toronto, ON M2N 4V9	Kyu Young Choi	Oh Jong Yoon
10 Korean Myung Sung (EH070) 1 Greenland Rd. Toronto, ON M3C 1N1 416-444-8002 (C) pjohno@hotmail.com	Jeongho Park	Hong Yul Lee

23. PRESBYTERY OF EASTERN HAN-CA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Toronto (cont'd):		
11 Mahn-Min (EH060) 19 Don Ridge Dr. Toronto, ON M2P 1H3 647-668-0794 (C) kyugon@hotmail.com	Hyeok-Su Chae	Bok Yong Kim
12 Pilgrim Korean (EH130) 100 Ranleigh Ave. Toronto, ON M4N 1W9 416-243-9097 (C)	Vacant	H.S. Chung
13 St. Timothy (EH100) 106 Ravenscrest Dr. Toronto, ON M9B 5N6 416-626-9615 (C), 416-626-7089 (F) inkee@hotmail.com	In Kee Kim Soo Jin Chung Donghwi David Son	Wan Sup Myung
14 Toronto Korean (EH110) 67 Scarsdale Rd. Toronto, ON M3B 2R2 416-447-5963 (C), 416-447-6029 (F) cparktkpc@hotmail.com	Joseph Choi Kyung Seuk Min Ryu Yun Kim Inseob David Won	Sejin Ryu
15 Yae Dalm (EH160) 28 Fairlawn Ave. Toronto, ON M5M 1S7 416-975-4856 (C) yaedalm@hotmail.com	Vacant	
16 Vaughan Community (EH080) 200 Racco Parkway Thornhill, ON L4J 8X9 905-881-2999 (C), 905-881-2550 (F) sukhyonhan@hotmail.com	Peter S. Han Jinsook Khang Jae Taek Lim In Soo Kong	Sang Kyun Oh

Without Congregation

1 Myung Chun Kim	Korean Canadian Family Ministry
2 Yo Hwan Kim	Windsor Sarang Mission
3 Suk Ho Lee	Nova Scotia Korean Mission
4 Eun Sung Moon	Sohrae Church, Mission

Appendix to Roll

1 Samuel Ahn	Without Charge
2 Kyung Won Cho	Without Charge
3 Yun Sook Cho	In Korea
4 Dave W. Choi	Working in Nicaragua
5 Samuel Choi	Retired
6 Young-Ki Eun	Working in United States
7 Joseph Hwang	Overseas
8 Nam Heon Jeong	Without Charge
9 Jong-Hwan (John) Kim	Without Charge
10 Kyu Gon Kim	Without Charge
11 Robert Kim	Without Charge
12 Shin Ki Kim	Working for a mission group
13 Seok Jai Lee	Without Charge
14 Ka Ja Muhn	Retired
15 Young Huem Ohm	Working in South Africa
16 Billy Park	Without Charge

23. PRESBYTERY OF EASTERN HAN-CA**Appendix to Roll** (cont'd)

17 Hyung Soon Park	In Korea
18 Joong Hyun Shin	Working for United Church
19 Chang-Gil Soh	Retired
20 Mee Ja Sohn	Without Charge
21 Young Sik Yoo	Working for Univ. of Toronto

Clerk of Presbytery: The Rev. In Kee Kim, 106 Ravencrest Dr., Etobicoke, ON, M9B 5N6.
Phone: 416-626-9615 (C), 647-938-2757 (Cell), 416-626-7089, (Fax), inkeekim@gmail.com

(For statistical information see pages 776-77)

SYNOD OF SOUTHWESTERN ONTARIO**24. PRESBYTERY OF HAMILTON**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Ancaster:		
1 Alberton (HA011) Box 5, Compartment 2 528 Alberton Rd. N. Alberton, ON L0R 1A0	Vacant	Wilma Butter
2 St. Andrew's (HA010) 31 Sulphur Springs Rd. Ancaster, ON L9G 1L7 905-648-6024 (C), 905-304-1789 (F) standrew@interlynx.net	Henry W. Huberts	Doris Thompson
3 St. Paul's, Carluke (HA020) RR 2, 526 Carluke Rd. W. Ancaster, ON L9G 3L1 905-648-6338 (C) St.pauls.carluke@sympatico.ca - Knox, Binbrook (HA021) Box 24, 2553 Binbrook Rd. Binbrook, ON L0R 1C0 905-692-5290 (C)	Robert B. Sim	Jim Inksetter Robert Salmon
Burlington:		
4 Brant Hills (HA040) 2138 Brant St. Burlington, ON L7P 3W5 905-335-2640 (C) minister@branthills.ca	Robert C. Dawson	Moira Forbes
5 Burlington East (HA380) 505 Walkers Line Burlington, ON L7N 2E3 905-637-5155 (C), 905-637-5155 (F)	John W. Cruickshank (Interim Minister)	Beryl Gorrie
6 Knox (HA050) 461 Elizabeth St. Burlington, ON L7R 4B1 905-333-3013 (C), 905-333-4769 (F) knoxburlington@on.aibn.com	Mark Hoogsteen	Carolyn McNiven
7 St. Paul's (HA080) 2600 Headon Forest Dr. Burlington, ON L7M 4G2 905-332-8122 (C), 905-332-8122 (F)	Lawrence J. Brice (Stated Supply)	Douglas Needham

24. PRESBYTERY OF HAMILTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
8 Caledonia (HA090) 117 Argyle St. N. Caledonia, ON N3W 1B8 905-765-4524 (C), 905-765-6799 (F) cal.presbyterian@mountaincable.net	Scott McAllister	James Aldridge
9 Dundas, Knox (HA100) 23 Melville St. Dundas, ON L9H 1Z7 905-627-3043 (C), 905-627-8675 (F) knoxchurch@bellnet.ca	Donald A. Donaghey	Bruce Hamilton
10 Grimsby, St. John's (HA110) 10 Mountain St. Grimsby, ON L3M 3J8 905-945-5352 (C) admin@stjohnsgrimsby.com	Vacant	Murray Bain
11 Hagersville, St. Andrew's (HA120) 44 Main St. S., Box 705 Hagersville, ON N0A 1H0 905-768-1044 (C), 905-768-1929 (F) st_andrews_hagersville@hotmail.com	Vacant	Joan Nixon
Hamilton:		
12 Central (HA140) 165 Charlton Ave. W. Hamilton, ON L8P 2C8 905-522-9098 (C), 905-522-7266 (F) central@on.aibn.com	W.J. Clyde Ervine	Frances Searle
13 Chalmers (HA150) 200 Mountain Park Ave. Hamilton, ON L8V 1A2 905-383-3033 (C) chalmers.admin@bellnet.ca	Victoria Eldridge	Brent Ellis
14 Chedoke (HA160) 865 Mohawk Rd. W. Hamilton, ON L9C 7B9 905-383-6012 (C), 905-383-6561 (F) office@chedokechurch.ca	Garfield Havemann	Kay Robertson
15 Erskine (HA180) 19 Pearl St. N. Hamilton, ON L8R 2Y6 905-529-2255 (C), 905-529-9103 (F) erskine@on.aibn.com	Ian McPhee	George Breckenridge
16 John Calvin Hungarian (HA190) 121 Birch Ave. Hamilton, ON L8L 6H8 905-525-3641 (C)	Vacant	S. Gal
17 MacNab Street (HA200) 116 MacNab St. S. Hamilton, ON L8P 3C3 905-529-6896 (C), 905-529-2557 (F) macnabsec@macnabpresbyterian.com	Thomas J. Kay	Marguerite Gilbert

24. PRESBYTERY OF HAMILTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Hamilton (cont'd):		
18 New Westminster (HA210) 1025 King St. E. Hamilton, ON L8M 1C9 905-545-3575 (C) newwest1@bellnet.ca	Gregory Dickson	Lorraine Gilchrist
19 Roxborough Park (HA220) c/o 10 Lake Avenue Dr. Stoney Creek, ON L8G 3N3 aforsyth2@cogeco.ca	Vacant	A. Forsyth
20 St. Columba (HA240) 1540 Main St. E. Hamilton, ON L8K 1E6 905-549-8053 (C) st.columba@bellnet.ca	Vacant	David Chiahotny
21 St. Cuthbert's (HA250) 2 Bond St. N. Hamilton, ON L8S 3W1 905-529-9067 (C), 905-529-7733 (F) stcuth@nas.net	Vacant	B. Neufeld
22 St. John & St. Andrew (HA270) 19 Tisdale St. N. Hamilton, ON L8L 8A7 905-522-1755 (C) stjohnandrew@kwic.com	George W. Beals	Douglas Logan
- St. David's (HA271) 476 Wentworth St. N. Hamilton, ON L8L 5W9 905-522-1355 (C) stdavids@hwc.org		Gordon Burns
23 St. Paul's (HA280) 70 James St. S. Hamilton, ON L8P 2Y8 905-522-2792 (C), 905-522-2791 (F) stpaulspresby@on.aibn.com	Frederick W. Shaffer	Dorothy Jolliffe
24 South Gate (HA290) 120 Clarendon Ave. Hamilton, ON L9A 3A5 905-385-7444 (C), 905-389-6676 (F) geddes.rlj@hwc.org	Vacant	B. Podio
25 Trinity (HA370) 720 Ninth Ave. Hamilton, ON L8T 2A3 905-385-5984 (C), 905-385-0437 (F) trinitypc@mountaincable.net	Philip Wilson	Eugene Tarr
26 Jarvis, Knox (HA300) Box 9 Jarvis, ON N0A 1J0 519-587-2565 (C)	Kathleen Morden	Linda Miller
- Walpole, Chalmers (HA301) RR 1 Jarvis, ON N0A 1J0 519-587-2565 (C)		Robert Martin

24. PRESBYTERY OF HAMILTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
27 Kirkwall (HA310) c/o 1901 8th Concession W., RR 1 Cambridge, ON N1R 5S2 519-623-9880 (C), 519-624-7500 (F)	Thomas Billard	Norma Reeve
28 Port Dover, Knox (HA320) 101 Chapman St.W., Box 1258 Port Dover, ON N0A 1N0 519-583-2344 (C)	Catherine M. Kay	Penni Lewis
28 Stoney Creek, Cheyne (HA330) 7 King St. W. Stoney Creek, ON L8G 1G7 905-664-6043 (C) cheynechurch@cogeco.ca	Stephen R. Lindsay	J.A. McIntosh
29 Stoney Creek, Heritage Green (HA360) 360 Isaac Brock Dr. Stoney Creek, ON L8V 2R2 905-578-3003 (C)	Vacant	Robert Williston
30 Waterdown, Knox (HA340) Box 221, 80 Mill St. N. Waterdown, ON L0R 2H0 905-689-8115 (C), 905-689-0542 (F) knoxwaterdown@bellnet.ca	J. George Robertson	Susan Hall
31 West Flamborough (HA350) 262 Middletown Rd. Dundas, ON L9H 5E1 905-628-6675 (C) westflamboropc@bellnet.ca	Stephen Jenvey	

Without Congregation

1 Charles J. Fensham	Associate Professor of Systematic Theology, Knox College
2 Susan Shaffer	Associate Secretary, Ministry & Church Vocations
3 Carol Wood	Chaplain, McMaster University
4 M. Anne Yee Hibbs	Synod Area Education Consultant

Appendix to Roll

1 Ronald C. Archer	Retired
2 Judith Archer Green	Without Charge
3 Robert J. Bernhardt	Retired
4 Douglas C. Boyce	Without Charge
5 Richard A. Brown	Without Charge
6 Nancy Calvert-Koyzis	Without Charge
7 Jeffrey P. Chalmers	Without Charge
8 James R. Dickey	Retired
9 Robert R. Docherty	Retired
10 J. Reay Duke	Retired
11 Gordon Fish	Retired
12 Ruth Gadsby (Diaconal)	Teaching
13 Robert S. Geddes	Retired
14 Donald J. Herbison	Retired
15 R. Bruce Herrod	Retired
16 Derwyn J. Hill	Retired
17 Paul Kantor	Retired
18 Susan Kerr	Without Charge
19 David L. McInnis	Retired
20 Alan M. McPherson	Retired

24. PRESBYTERY OF HAMILTON

Appendix to Roll (cont'd)

21 Evelyn G. Murdoch (Diaconal)	Retired
22 Malcolm E. Muth	Retired
23 Marie Muth (Diaconal)	Retired
24 Byron A. Nevin	Retired
25 Willard K. Pottinger	Retired
26 Margaret Read (Diaconal)	Retired
27 C. Gordon D. Reid	Retired
28 Hank Ruiters	Counsellor
29 Colleen L. Smith	Without Charge
30 Catherine Stewart-Kroeker	Without Charge
31 D. Patricia Strung	Without Charge
32 JoAnne Walter	Retired
33 Donna Wilson (Diaconal)	Retired
34 Kenneth J. Wilson	Retired

Regional Staff

1 Spencer Edwards, Synod Youth Consultant, 63 Grindstone Way, Dundas, ON, L9H 7B5.

Suspended (sine die)

1 Brian Weatherdon, 1005 - 2263 Marine Dr., Oakville, ON, L6L 5K1.

Missionaries - Retired

1 Doreen Morrison, Apt. 712, Walton Place, 835 Birchmount Rd., Toronto, ON, M1K 5K1.

Clerk of Presbytery: The Rev. Judee Archer Green, 21 Lilac Crt., Ancaster, ON, L9G 4E3.
Phone: 905-304-9201 (R), 905-304-9202 (F), judeeagreen@gmail.com

(For statistical information see page 777)

25. PRESBYTERY OF NIAGARA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Beamsville, St. Andrew's (NI010) Box 954 Beamsville, ON L0R 1B0 905-563-0558 (C) - Smithville (NI011) Box 345, 143 St. Catharines St. Smithville, ON L0R 2A0 905-957-2297 (C)	Vacant	Joyce Harrison Bill MacTaggart
2 Dunnville, Knox (NI020) 223 Lock St. W. Box 84, Dunnville, ON N1A 2X5 905-774-5970 (C) knoxdunn@linetap.com	Mark A. Ward	Jeff Boer
3 Fonthill, Kirk-on-the-Hill (NI181) 1344 Haist St., Box 1302 Fonthill, ON L0S 1E0 905-892-3729 (C) revcalvin@sympatico.ca	Calvin M. Lewis	Allan Mullin
4 Fort Erie, St. Andrew's-Knox (NI030) 203 Highland Ave. Fort Erie, ON L2A 2X8 905-871-3450 (C)	Raye A. Brown	George Fletcher

25. PRESBYTERY OF NIAGARA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Niagara Falls:		
5 Chippawa (NI040) 8280 Willoughby Dr. Niagara Falls, ON L2G 6X2 905-295-4231 (C), 905-295-0513 (F) office@chippawapc.ca	Douglas Schonberg	Randy Clegg
6 Drummond Hill (NI050) 6136 Lundy's Lane Niagara Falls, ON L2G 1T1 905-358-9624 (C) drummondhill@gmail.com	Wally Hong	Muriel Boughner
7 Stamford (NI060) 3121 St. Paul Ave. Niagara Falls, ON L2J 2L8 905-356-2750 (C), 905-356-9970 (F) stamford.presbyterian@bellnet.ca	Pieter H. Greyling	Joan Hunt
8 Niagara-on-the-Lake, St. Andrew's (NI070) Box 441 Niagara-on-the-Lake, ON L0S 1J0 905-468-3363 (C)	Barbara McGale	Debbie Eke
9 North Pelham, First (NI080) 606 Metler Rd., RR 3 Fenwick, ON L0S 1C0 905-892-4716 (C) vasar@talkwireless.ca - Rockway (NI081) 2582 Centre St. RR 1 St. Catharines, ON L2R 6P7 vasar@talkwireless.ca	Pearl Vasarhelyi	Rodger Miller Donna Bachur
10 Port Colborne, First (NI090) 176 Elm St. Port Colborne, ON L3K 4N6 905-834-4288 (C), 905-834-7150 (F) fstpresb@vaxxine.com	John St. C. Neil	Don MacDonald
St. Catharines:		
11 Knox (NI100) 53 Church St. St. Catharines, ON L2R 3C3 905-641-8868 (C) knoxpresbyterianchurch@bellnet.ca	R.J. Graham Kennedy	Sheila Gillies
12 St. Andrew's (NI110) 372 Merritt St. St. Catharines, ON L2P 1P5 905-684-9514 (C)	Vacant	Jean Notley
13 St. Giles (NI120) 205 Linwell Rd. St. Catharines, ON L2N 1S1 905-934-1901 (C), 905-934-2978 (F) stgiles@vaxxine.com	Tijs Theijsmeijer	Joan Heagle

25. PRESBYTERY OF NIAGARA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
St. Catharines (cont'd):		
14 Scottlea (NI111) 515 Scott St. St. Catharines, ON L2M 3X3 905-646-0616 (C), 905-646-2516 (F) maw49@hotmail.com	Martin A. Wehrmann	Christine Cummings
15 West St. Andrew's (NI130) 42 Pelham Rd. St. Catharines, ON L2S 1R4 905-684-7765 (C) weststandrews@bellnet.ca - St. David's, First (NI140) Box 266 St. David's, ON L0S 1P0 905-262-5227 (C) pshobridge@cogeco.ca	Paul Shobridge	Lynn Blundell Paul Shobridge, acting
16 Thorold, St. Andrew's (NI150) 24 Claremont St. Thorold, ON L2V 1R3 905-227-4844 (C), 905-227-6229 (F)	Kenneth MacQuarrie	C.W. Tully
17 Welland, Community (NI170) 142 Second St. Welland, ON L3B 4T9 905-735-0636 (C), 905-735-0636 (F) revmaria@cogeco.ca - Crowland (NI160) c/o Eleanor Smith 138 Green Pointe Dr. Welland, ON L3C 6Y6 905-714-4521 (C)	Maria Lallouet	Jim Szeplaki Eleanor Smith
18 Welland, Knox (NI180) 335 Fitch St. Welland, ON L3C 4W7 905-735-3050 (C) praywell@cogeco.net	J. Bernard McGale	Glenn Mount
19 Welland, St. Andrew's (NI190) 29 Bald St. Welland, ON L3C 5B7 905-734-4831 (C) standrewspresbyterian@cogeco.net	Guy Sinclair	Dolores MacLeod

Appendix to Roll

1 Louis K. Aday	Retired
2 S. Murray Barron	Retired
3 Larry Beverly	Retired
4 Catherine J. Campion	Without Charge
5 Frank M. DeVries	Retired
6 Gordon Ford	Retired
7 James A. Goldsmith	Retired
8 Gordon G. Hastings	Retired
9 Charles D. Henderson	Retired
10 Geoffrey D. Johnston	Retired
11 Elizabeth S. Kidnew	Retired
12 Margaret L. Kirkland	Without Charge
13 John E. Kurtz	Retired

25. PRESBYTERY OF NIAGARA**Appendix to Roll (cont'd)**

14 William Penny	Without Charge
15 Susanne M. Rescorl	Without Charge
16 Donna J. Riseborough	Retired/Stated Supply, St. Andrew's
17 George A. Tattrie	Retired
18 Dorothy Wilson (Diaconal)	

Clerk of Presbytery: The Rev. Dr. Maria Lallouet, 142 Second St., Welland, ON, L3B 4T9.
Phone: 905-735-0636 (C & F), niagarapresbytery@yahoo.ca

(For statistical information see page 778)

26. PRESBYTERY OF PARIS

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Brantford:		
1 Alexandra (PA010) 410 Colborne St. Brantford, ON N3S 3N6 519-753-1602 (C) alexandra@bfree.on.ca	Vacant	Paul Kormos
2 Central (PA020) 97 Wellington St. Brantford, ON N3T 2M1 519-752-4932 (C), 519-752-1846 (F) cpc97@execulink.com	John J. Hibbs Interim Minister	Cathie Trickey
3 Greenbrier (PA030) 11 Whiteoaks Ave. Brantford, ON N3R 5N8 519-752-4825 (C) greenbrier@rogers.com	Donald N. Young	Mary Purdy
4 Knox (PA040) 11 Aberdeen Ave. Brantford, ON N3S 1R6 519-759-8334 (C) m.douglas2005@rogers.com - Mt. Pleasant (PA041) 715 Mount Pleasant Rd. Mount Pleasant, ON N0E 1K0 519-759-8334 (C) kljlvandertuin@bfree.on.ca	Dean Adlam	Mary Douglas Robert Dungavell
5 Delhi, Calvin (PA060) 21 Lansdowne Ave. Delhi, ON N4B 3B6 519-582-1162 (C) szfmek@symaptico.ca	Ferenc Sztatmari	John Semjen
6 Embros, Knox (PA070) Box 159 Embros, ON N0J 1J0 519-475-4816 (C) - Harrington, Knox (PA071) c/o Box 8, RR 3 Embros, ON N0J 1J0 519-475-4011 (C)	James Knott	Allan Matheson Robert Dunseith

26. PRESBYTERY OF PARIS

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
7 Ingersoll, St. Paul's (PA080) 56 Thames St. S. Ingersoll, ON N5C 2S9 519-485-3390 (C), 519-485-6522 (F) stpauls@execulink.com	Lonnie S. Atkinson	Margery Sherlock
8 Innerkip (PA090) Box 99 Innerkip, ON N0J 1M0 519-469-3904 (C) innpresb@execulink.com	Christopher Wm. Little J. Stanley Cox	Wm. Chesney Jr.
9 Norwich, Knox (PA100) 67 Main St. W. Norwich, ON N0J 1P0 519-863-3636 (C), 519-863-2885 (F) - Bookton (PA101) c/o Eleanor Kennedy RR 1 LaSalette, ON N0E 1H0 519-863-3636 (C)	Alan Dowber	Grant Edwards
10 Paris (PA110) 164 Grand River St. N. Paris, ON N3L 2M6 519-442-2842 (C), 519-442-3156 (F) ppchurch@bellnet.ca	Joel Sherbino	Jane Hutchinson
11 Ratho (PA091) c/o Colleen Peat RR 1 Bright, ON N0J 1B0 519-469-3904 (C)	Vacant	Juanita Dorland
12 Simcoe, St. Paul's (PA120) 85 Lot St. Simcoe, ON N3Y 1S4 519-426-1845 (C) sppc@kwic.com	R. Ian Shaw	Robert Ellis
13 Tillsonburg, St. Andrew's (PA130) 46 Brock St. W. Tillsonburg, ON N4G 2A5 519-842-8665 (C)	Olwyn M. Coughlin	Nick Dalm
14 Woodstock, Knox (PA140) 59 Riddell St. Woodstock, ON N4S 6M2 519-537-2962 (C), 519-537-3927 (F) office.knox.woodstock@bellnet.ca	Mark R. McLennan L. Ann Blane	Josie Miller

Appendix to Roll

1 Albert E. Bailey	Minister Emeritus, St. Paul's, Simcoe
2 James W. Files	Retired
3 Robert F. Flindall	Without Charge
4 James M. Grant	Retired
5 John Herman	Retired
6 W. Douglas (Biff) Jarvis	Retired
7 David Ketchen	Without Charge
8 W. Rod Lewis	Retired

26. PRESBYTERY OF PARIS**Appendix to Roll (cont'd)**

9	Robert Little	Retired
10	Ross N. Macdonald	Retired
11	Donald Moore	Retired
12	Hugh Nugent	Retired
13	Vernon W. Tozer	Without Charge
14	Milton D. Tully	Without Charge
15	Margaret Vanderzweerde (Diaconal)	Retired

Diaconal Ministries - Other

- 1 Anne Hiscocks, 86 Commissioner St., Embro, ON, N0J 1J0.
- 2 Frances Nugent, 14 Gilkison St., Brantford, ON, N3T 1Z5.

Clerk of Presbytery: Mr. Ken Smith, 208 Woodland Dr., RR 4, Simcoe, ON, N3Y 4K3.
Phone: 519-426-3100, bethanden2@gmail.com

(For statistical information see pages 778-79)

27. PRESBYTERY OF LONDON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Appin (LO020) c/o Rev. A. MacMillan 3449 Buttonwood Dr., RR6 Alvinston, ON N0N 1A0 519-847-5263 (C) revrev@brktel.on.ca	Amanda MacMillan	Jim May
- Melbourne, Guthrie (LO021) c/o Rev. A. MacMillan 3449 Buttonwood Dr., RR6 Alvinston, ON N0N 1A0 519-847-5263 (C) revrev@brktel.on.ca		Tom Jeffery
2 Crinan, Argyle (LO050) c/o Alan Carroll RR 1 West Lorne, ON N0L 2P0	Vacant	Alan Carroll
- Largie, Duff (LO051) c/o Jacqueline Leitch RR 1 Dutton, ON N0L 1J0		Jacqueline Leitch
3 Dorchester (LO060) c/o Sam Gallagher 2473 Kellerton Ave. London, ON N5V 1S3 519-268-3399 (C) robert.wilson.pcc@gmail.com	Robert Wilson (Lay Missionary)	Sam D. Gallagher
- South Nissouri (LO061) 17318 Elginfield Rd., RR 3 St. Marys, ON N4X 1C6 519-461-0906 (C)		Eva Lamond
4 Dutton, Knox-St. Andrew's (LO070) c/o Box 228 Dutton, ON N0L 1J0 519-785-1410 (C) revrobertshaw@hotmail.com	Robert M. Shaw	Dan McKillop

27. PRESBYTERY OF LONDON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
5 Fingal, Knox (LO080) Box 35 Fingal, ON N0L 1K0 519-769-2157 (C)	Vacant	Ruby Cromwell
6 Glencoe (LO090) 177 Main St., Box 659 Glencoe, ON N0L 1M0 519-287-2558 (C) revdeb17@sympatico.ca - Wardsville, St. John's (LO091) Box 164 Wardsville, ON N0L 2N0 519-287-2743 (C) revdeb17@sympatico.ca	Deborah Dolbear- Van Bilsen	Joan Puspoky Sheila Morrison
7 Ilderton, Bethel (LO040) c/o Carl Crossett 14846 Fifteen Mile Rd., RR 2, Denfield, ON N0M 1P0 519-225-2733 (C) ccrossett@quadro.net	Vacant	Carl Crossett
London:		
8 Almanarah (LO280) 250 Hamilton Rd. E. London, ON N5Z 1R3 519-601-4471 (C), 519-601-4491 william@almanarah.ca	William Khalil (Lay Missionary)	Norma Stevenson
9 Chalmers (LO120) 342 Pond Mills Rd. London, ON N5Z 3X5 519-681-7242 (C) chalmerspresbyterian@bellnet.ca	John R. Bannerman	Anne Webster
10 DaySpring (LO260) 1880 Phillbrook Dr. London, ON N5X 3A1 519-438-1611 (C), 519-438-7274 (F) minister@dayspringlondon.ca	Andras Rameshwar (Lay Missionary)	Don Speir
11 Elmwood Avenue (LO130) 111 Elmwood Ave. E. London, ON N6C 1J4 519-438-3492 (C) contact@elmwoodchurch.ca	Kevin Steeper	Cathy Cornhill
12 Knollwood Park (LO150) 977 Oxford St. E. London, ON N5Y 3K5 519-455-2860 (C) lnichol@execulink.com	Lynn Nichol	David Laphorne
13 New St. James (LO170) 280 Oxford St. E. London, ON N6A 1V4 519-434-1127 (C), 800-481-6722 (C) 519-434-7209 (F) lmacneill@newstjames.com	Andrew D.M. Reid	Mary Lou McCrimmon

27. PRESBYTERY OF LONDON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
London (cont'd):		
14 Oakridge (LO180) 970 Oxford St. W. London, ON N6H 1V4 519-471-2290 (C), 519-471-0128 (F) tingram@oakridge.london.on.ca	Terry D. Ingram	Margaret Hyde
15 St. George's (LO190) 1475 Dundas St. London, ON N5W 3B8 519-455-5760 (C), 519-455-2269 (F) stgeorge@execulink.com	Keith A. McKee	Sandra Hamilton
16 St. Lawrence (LO151) 910 Huron St. London, ON N5Y 4K4 519-439-2523 (C)	Thomas Godfrey	Ben Ormseth
17 Trinity Community (LO200) 590 Gainsborough Rd. London, ON N6G 4S1 519-657-4214, ext. 229 (C)	Mark L. Turner	Sheila McMurray
18 Westmount (LO210) 521 Village Green Ave. London, ON N6K 1G3 519-472-3443 (C) wstmt@execulink.com	Michael J. Stol Mavis A. Currie	David Ogilvie
19 Mosa, Burns (LO022) c/o P.O. Box 1443 24493 Dundonald Rd., RR 2 Glencoe, ON N0L 1M0 519-849-6232 (C)	Vacant	Ruth Ann McVicar
20 North Caradoc-St. Andrew's (LO111) 8503 Scotchmere Dr., RR 1 Strathroy, ON N7G 3H3 519-245-0171 (C), 519-473-6588 (F) kfraser001@sympatico.ca - Komoka, Knox (LO110) P.O. Box 133 Komoka, ON N0L 1R0 519-657-9748 (C) kfraser001@sympatico.ca	Kathy Fraser	Theresa Glithero Mildred Greig
21 North Yarmouth, St. James (LO031) Box 39 Belmont, ON N0L 1B0 519-644-1765 (C)	Cynthia Breadner (Lay Missionary)	Nancy Newell
22 Port Stanley, St. John's (LO081) c/o 238 Colborne St. Port Stanley, ON N5L 1B9 519-782-3902 (C)	Tom Jeffery (Lay Missionary)	Sharon Marshall
23 St. Thomas, Knox (LO240) 55 Hincks St. St. Thomas, ON N5R 3N9 519-631-2414 (C), 519-631-2414 (F) office@knoxstthomas.ca	Ian K. Johnston (Interim Minister)	Robert Holt

27. PRESBYTERY OF LONDON**Without Congregation**

1 Charlotte Brown Chaplain

Appendix to Roll

1	Hugh Appel	Retired
2	Joan Ashley	Without Charge
3	Kathleen Ballagh-Steeper	Without Charge
4	Deane G. Cassidy	Retired
5	Jean Cassidy (Diaconal)	Without Charge
6	David D. Clements	Retired
7	Hugh M. Creaser	Retired
8	Shirley Dredge (Diaconal)	Without Charge
9	Joyce E.C. Elder	Retired
10	Leslie R. Files	Retired
11	Jessie Horne (Diaconal)	Retired
12	Elizabeth Johnston (Diaconal)	Without Charge
13	Evan H. Jones	Retired
14	Gale A. Kay (also Diaconal)	Retired
15	Gloria Langlois	Retired
16	Gordon J. MacWillie	Retired
17	Donald G.I. McInnis	Without Charge
18	J. Daniel McInnis	Without Charge
19	Julia Morden	Without Charge
20	Frederick Neill	Retired
21	Brian Nichol	Without Charge
22	G. James Perrie	Retired
23	J. Murdo Pollock	Retired
24	Joyce Pollock (Diaconal)	Without Charge
25	James H.L. Redpath	Retired
26	Robert R. Robinson	Retired
27	Patricia K. Shaver	Retired
28	David Stewart	Retired
29	Kirk T. Summers	Without Charge
30	Victor H. Turner	Retired

Clerk of Presbytery: Mrs. Chris Evans, 470 Old Wonderland Rd., London, ON, N6K 1L6.
Phone: 519-473-9224, lonpresby.chris@sympatico.ca

(For statistical information see page 779)

28 PRESBYTERY OF ESSEX-KENT

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Amherstburg, St. Andrew's (EK010) 129 Simcoe St. Amherstburg, ON N9V 1L8 519-736-4972 (C) revjobb@bellnet.ca	Elizabeth Jobb	Robert F. McLean
2 Chatham, First (EK030) 60 Fifth St. Chatham, ON N7M 4V7 519-352-2313 (C), 519-352-2318 (F) office@firstchatham.org	Michael Maroney	Joan Fletcher
3 Chatham, St. James (EK040) 310 McNaughton Ave. W. Chatham, ON N7L 1R9 519-352-1240 (C), 519-352-1210 (F) stjames@teksavvy.com	John Giurin	Lila Carrol

28. PRESBYTERY OF ESSEX-KENT

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
4 Dover, New St. Andrew's (EK041) c/o Elizabeth Millard RR 8 Chatham, ON N7M 5J8 519-354-7970 (C), 519-727-6615 (F) markaarssen@hotmail.com - Valetta (EK110) c/o Robert Ivison 3905 Middle Line, RR 1 Tilbury, ON N0P 2L0	Vacant	Sandra Smith Robert G. Ivison
5 Dresden, St. Andrew's (EK050) Box 93 Dresden, ON N0P 1M0 519 683-2442 (C) apackson@sympatico.ca - Rutherford (EK051) RR 4 Dresden, ON N0P 1M0	Vacant	Mark Labadie Keith Houston
6 Duart (EK060) 15236 Thomson Line Duart, ON N0L 1H0 519-678-3752 (C)	Vacant	Ernest C. Koehler
7 Lakeshore, St. Andrew's (EK080) 235 Amy Croft Dr. Tecumseh, ON N9K 1C8 519-979-8082 (C), 519-979-8084 (F) moffice@lakeshorestandrews.net	Brad Watson	Brad Eizenga
8 Leamington, Knox (EK070) 58 Erie St. S. Leamington, ON N8H 3B1 519-326-4541 (C), 519-326-1761 (F)	W. Scott McAndless	Mary-Ellen Pilmer
9 Ridgetown, Mount Zion (EK090) Box 1148 Ridgetown, ON N0P 2C0 519-674-3487 (C) mtzionridgetown@gmail.com	Vacant	Archie Dempster
10 Thamesville, St. James (EK100) 29 Anne St., Box 543 Thamesville, ON N0P 2K0 519-692-4880 (C)	Anita Sipos	George Bain
11 Wallaceburg, Knox (EK120) 251 Duncan St. Wallaceburg, ON N8A 5G5 519-627-4367 (C), 519-627-9480 (F) knox251@hotmail.com	Douglas Cameron	Carl MacLean
Windsor:		
12 Chinese (EK200) 405 Victoria Ave. Windsor, ON N9A 4N1 519-977-6565 (C)	Vacant	Peniel Kong
13 First Hungarian (EK130) 1566 Parent Ave. Windsor, ON N8X 4J7 519-254-3312 (C)	Vacant	Zsolt Marczinko

28. PRESBYTERY OF ESSEX-KENT

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Windsor (cont'd)		
14 Paulin Memorial (EK150) 3200 Woodland Ave. Windsor, ON N9E 1Z5 519-972-3627 (C), 519-972-3627 (F) paulinmemorial@on.aibn.com	Wendy Paterson	Carla Johnson-Hicks
15 St. Andrew's (EK170) 405 Victoria Ave. Windsor, ON N9A 4N1 519-252-6501 (C), 519-252-6248 (F)	Ronald D. Sharpe	Charles Edward

Without Congregation

- 1 Mary Templer University Community Church
2 Lillian Wilton Chaplain, Riverview Gardens

Appendix to Roll

- 1 Aziz Bassous Without Charge
2 Alan M. Beaton Retired
3 John W. Burkhart Retired
4 Charles N. Congram Retired
5 H. Lane Douglas Retired
6 Edwin G. Nelson Retired
7 Tony Paton Social Services

Diaconal Ministries - Other

- 1 Muriel Brown, 206 - 3855 Southwinds Dr., Windsor, ON, N9G 2N2.

Clerk of Presbytery: The Rev. Scott McAndless, 58 Erie St. S., Leamington, ON, N8H 3B1.
Phone: 519-326-4541 (C), 519-326-4192 (R), 519-326-1761 (F), scottmcandless@sympatico.ca

(For statistical information see page 780)

29. PRESBYTERY OF LAMBTON-WEST MIDDLESEX

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Alvinston, Guthrie (LW010) Box 314 Alvinston, ON N0N 1A0 519-898-2862 (C) pdclem@brktel.on.ca	Jo-Anne E. Symington	Philip Clement
- Napier, St. Andrew's (LW012) c/o Wray Taylor RR 2 Alvinston, ON N0N 1A0 519-245-0364 (C)		Wray Taylor
2 Beechwood, St. Andrew's (LW020) c/o Bette Woods 220 Duke St., Unit 302 Strathroy, ON N7G 1S3 519-232-4288 (C), 519-232-4460 (F)	Vacant	Bette Woods
3 Centre Road, Knox (LW022) RR 6 Strathroy, ON N7G 3H7 519-232-9153 (C) larry.amiro@sympatico.ca	Larry Amiro	Dunbar Cox
- Kerwood, West Adelaide (LW021) c/o Arnold Watson 8840 Egremont Rd., RR 8 Watford, ON N0M 1S0 519-247-3157 (C), 519-247-3642 (F)		Arnold Watson

29. PRESBYTERY OF LAMBTON-WEST MIDDLESEX

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
4 Corunna, St. Andrew's (LW030) 437 Colborne St., Box 1381 Corunna, ON N0N 1G0 519-862-3641 (C) sapchurch@xcelco.on.ca	Daniel Roushorne	Beth Nutt
5 Forest, St. James (LW040) Box 219 Forest, ON N0N 1J0 519-786-5154 (C) joannemac@xcelco.on.ca	Joanne R. MacOdrum	Carol Collins
6 Moore, Knox (LW031) c/o Rev. M. Bell Box 337, 396 Nash Dr. Corunna, ON N0N 1G0 519-867-5562 (C), 519-862-4441 (F) wallace.mw@sympatico.ca - Mooretown, St. Andrew's (LW032) 94 St. James St. Mooretown, ON N0N 1M0 519-867-5562 (C) wallace.mw@sympatico.ca	Margaret Bell	Nora Grigg Keith Grant
7 Petrolia, St. Andrew's (LW050) Box 636 Petrolia, ON N0N 1R0 519-882-2400 (C) standrew@xcelco.on.ca - Dawn Township, Knox (LW051) c/o Ms. Ellen Robinson RR 3 Dresden, ON N0P 1M0	Harvey Osborne	Bob Landon Bruce McCallum
8 Point Edward (LW060) c/o Peter Leaver 13 Monk St. Point Edward, ON N7V 1M5 519-344-2536 (C), 519-542-3237 (F)	Rebecca Roushorne-Lau	Carolyn Leaver-Luciani
Sarnia:		
9 Laurel-Lea-St. Matthew's (LW070) 837 Exmouth St. Sarnia, ON N7T 5R1 519-337-7078 (C), 519-337-6845 (F) llsm@xcelco.on.ca	C. Joyce Hodgson	Scott Newton
10 Paterson Memorial (LW080) 120 S. Russell St. Sarnia, ON N7T 3L1 519-344-6422 (C), 519-344-5605 (F) patersonch@cogeco.net	Lorna J.M. Thompson	June Rummerfield
11 St. Andrew's (LW090) 261 N. Christina St. Sarnia, ON N7T 5V4 519-332-2662 (C)	Vacant	Evelyn Shaw

29. PRESBYTERY OF LAMBTON-WEST MIDDLESEX

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Sarnia (cont'd):		
12 St. Giles (LW100) 770 Lakeshore Rd. Sarnia, ON N7V 2T5 519-542-2253 (C), 519-542-6133 (F) stgiles@ebtech.net	Barry E. Van Dusen	Ed Leitch
13 Strathroy, St. Andrew's (LW110) 152 Albert St. Strathroy, ON N7G 1V5 519-245-2292 (C), 519-245-4550 (F) revboose@bellnet.ca	Steven A. Boose	James Patterson
14 Thedford, Knox (LW120) Box 56 Thedford, ON N0M 2N0 519-296-4910 (C) corly@execulink.com	Christine O'Reilly	Dianne Rice
- Watford, St. Andrew's (LW122) c/o Wayne Runnalls RR 8 Watford, ON N0M 2S0 519-876-2310 (C)		Wayne Runnalls
15 Wyoming-Camlachie Charge		
- Wyoming, St. Andrew's (LW130) Box 555 Wyoming, ON N0N 1T0	Fennegina van Zoeren	Shirley Johnson
- Camlachie, Knox (LW131) c/o Mary Jean Gardiner 408 - 410 Queen St. Petrolia, ON N0N 1R0		Mary Jean Gardiner

Appendix to Roll

1 John M. Anderson	Retired
2 George R. Bell	Retired
3 Ernest Herron	Retired
4 Raymond Hodgson	Retired
5 Douglas W. Miles	Retired
6 Thomas A. Rodger	Retired
7 James Sloan	Without Charge

Missionaries - Active

1 Dr. Richard Allen	Kenya
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Clerk of Presbytery: The Rev. Joanne R. MacOdrum, Box 219, Forest, ON, N0N 1J0.
Phone: 519-786-5154 (C), joannemac@xcelco.on.ca

(For statistical information see pages 780-81)

30. PRESBYTERY OF HURON-PERTH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Atwood (HP010) Box 179 140 Monument St. Atwood, ON N0G 1B0 519-356-2551 (C) atwoodpresb@cyg.net	Vacant	Rhonda Love

30. PRESBYTERY OF HURON-PERTH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
11 Mitchell, Knox (HP100) Box 235 Mitchell, ON N0K 1N0 519-348-9080 (C) knoxmit@quadro.net	Robert L. Adams	Jack Fowler
12 Molesworth, St. Andrew's (HP110) 8119 Rd. 177, RR 1 Listowel, ON N4W 3G6 519-291-3117 lindapasmore@cyg.net	Linda Pasmore	Heather Beirnes
13 Monkton, Knox (HP120) Box 190 Monkton, ON N0K 1P0 519-347-2130 (C) - Cranbrook, Knox (HP121) c/o Eleanor Stevenson RR 2 Brussels, ON N0G 1H0 519-887-6777 (C)	Vacant	Hugh Crawford G. Morrison
14 North Easthope, Knox (HP151) c/o A. Horne RR 1 Gads Hill Station, ON N0K 1J0	Vacant	Arthur Horne
15 St. Marys (HP130) Box 247 St. Marys, ON N4X 1B1 519-284-2620 (C) stmaryspreschurch@on.aibn.com	Vacant	Val Thompson
16 Seaforth, First (HP140) Box 663, 59 Goderich St. W. Seaforth, ON N0K 1W0 519-527-0170 (C)	Vacant	Janneke Murray
17 Shakespeare (HP150) Box 129 Shakespeare, ON N0B 2P0 519-625-8317 (C)	Glenn Kukkola	John Zehr
18 Stratford, Knox (HP160) 142 Ontario St. Stratford, ON N5A 3H2 519-271-0373 (C), 519-271-0080 (F) knox@wightman.ca	Vacant	Margaret Lupton
19 Stratford, St. Andrew's (HP170) 25 St. Andrew St. Stratford, ON N5A 1A2 519-271-5668 (C), 519-271-8368 standrews@cyg.net	Hugh C. Jones	Steve Wray

Without Congregation

1 Theresa McDonald-Lee Camp Director, Camp Kintail

Appendix to Roll

1 William Barber Retired
2 Cathrine Campbell Retired

30. PRESBYTERY OF HURON-PERTH**Appendix to Roll (cont'd)**

3	Andrew Fullerton	Pulpit Supply, North Easthope
4	Carol Hamilton	Without Charge
5	Terry V. Hastings	Without Charge
6	John C. Henderson	Retired
7	John Hogerwaard	Retired
8	Ken G. Knight	Retired
9	Wallace I. Little	Retired
10	Janice MacInnes (Diaconal)	Without Charge
11	Jan E. McIntyre	Retired
12	Linda G. Moffatt	Stated Supply, First, Seaforth
13	Mervyn E. Tubb	Retired
14	Nicholas Vandermey	Retired

Diaconal Ministries - Other

- 1 Mary E. Duffin, 151 Norman St., Stratford, ON, N5A 3H1.

Missionaries - Retired

- 1 Ida White, 209 Keays St., Goderich, ON, N7A 3N4.

Clerk of Presbytery: The Rev. Cathrine Campbell, Box 477, Brussels, ON, N0G 1H0.
Phone: 519-887-9831 (C & R), cecampbell@ezlink.ca

(For statistical information see page 781)

31. PRESBYTERY OF GREY-BRUCE-MAITLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Ashfield Presbyterian (BM010) 86252 Kintail Line, RR 3 Goderich, ON N7A 3X9	Vacant	Robert N. Simpson
- Ripley, Knox (BM011) Box 208 Ripley, ON N0G 2R0 519-395-2656 (C)		Douglas R. Martyn
2 Bluevale, Knox (BM020) 42 Clyde St. Bluevale, ON N0G 1G0 519-357-4292 (C) karen@krman.com	Karen MacRae	Larry Elliott
- Belmore, Knox (BM021) c/o D. Jeffray RR 1 Wroxeter, ON N0G 2X0 karen@krman.com		Doug Jeffrey
3 Chatsworth, St. Andrew's (BM030) Box 280 Chatsworth, ON N0H 1G0 519-794-3793 (C) ilgamble@bmts.com	Alan Barr	Mac Gamble
- Dornoch, Latona (BM031) Box 280 Chatsworth, ON N0H 1G0		Doug Riddell
4 Chesley, Geneva (BM040) Box 609 Chesley, ON N0G 1L0 519-363-2282 (C) timofsf@yahoo.ca	Timothy Ferrier	David McCready

31. PRESBYTERY OF GREY-BRUCE-MAITLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
5 Dromore, Amos (BM050) General Delivery Holstein, ON N0G 2A0 519-334-3952 (C) vasar@hsfx.ca	Vacant	Mary Eccles
- Holstein, Knox (BM051) General Delivery Holstein, ON N0G 2A0 519-334-3952 (C)		Merlyn Nicholson
- Normanby, Knox (BM052) General Delivery Holstein, ON N0G 2A0 519-334-3952 (C)		Orville Lee
6 Dundalk, Erskine (BM060) Box 323 Dundalk, ON N0C 1B0 519-923-5250 (C)	Mark Davidson	Maxine Scott
- Swinton Park, St. Andrew's (BM061) c/o S. Furlong RR 4 Durham, ON N0G 1R0 519-923-6984 (C)		Susan Furlong
7 Durham (BM070) Box 256 Durham, ON N0G 1R0 519-369-3349 (C) dpc@golden.net	F. James Johnson	Donna Clark
8 Hanover, St. Andrew's (BM080) Box 20004 Hanover, ON N4N 3T1 519-364-1622 (C) standrews@wightman.ca	Michael Rundle	Pat Carpenter
9 Kincardine, Knox (BM090) 345 Durham St. Kincardine, ON N2Z 1Y6 519-396-2311 (C) knoxkincardine@gmail.com	Susan Samuel	W. Gibson
10 Lucknow (BM100) P.O. Box 219 Lucknow, ON N0G 2H0 519-528-3730 (C)	M. Margaret Kinsman	Joanne Lennips
- South Kinloss (BM101) P.O. Box 219 Lucknow, ON N0G 2H0 519-528-3730 (C)		Walter Dickie
11 Markdale, Cooke's (BM110) Box 248 Markdale, ON N0C 1H0 519-986-2712 (C)	Vacant	Florence Hellyer
- Feversham, Burns (BM111) Box 248 Markdale, ON N0C 1H0 519-986-2712 (C)		Burt Hale

31. PRESBYTERY OF GREY-BRUCE-MAITLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
12 Meaford, Knox (BM120) 591 St. Vincent St., Box 3352 Meaford, ON N4L 1A0 519-538-5095 (C), 519-538-2276 (F) knoxmeaford@bmts.com	Vacant	Maarten Keyzer
13 Owen Sound, St. Andrew's (BM130) 865-2nd Ave. W. Owen Sound, ON N4K 4M6 519-376-7886 (C), 519-376-5680 (F) staos@on.aibn.com	Edward J. Creen Scott Sinclair	Robert Ray
14 Paisley, Westminster (BM140) 260 Queen St., Box 359 Paisley, ON N0G 2N0 - Glammis, St. Paul's (BM141) c/o S. Eby RR 5 Kincardine, ON N2Z 2X6	Michelle Butterfield- Kocis	Jack Cumming Stan Eby
15 Port Elgin, Tolmie Memorial (BM150) Box 1239 Port Elgin, ON N0H 2C0 519-389-4818 (C) tolmie@bmts.com - Burgoyne, Knox (BM151) c/o Box 1239 Port Elgin, ON N0H 2C0 519-389-3644 (C)	Chuck Moon	Leslie Weiler Willa Faust
16 Priceville, St. Andrew's (BM071) General Delivery Priceville, ON N0C 1K0	Vacant	Winnifred Smith
17 Sauble Beach, Huron Feathers (BM250) c/o St. Andrew's Presbyterian Church 865-2nd Ave. West. Owen Sound, ON N4K 4M6	Vacant	
18 Southampton, St. Andrew's (BM160) Box 404 Southampton, ON N0H 2L0 519-797-2077 (C)	Creola Simpson	Linda Doll, co-clerk Mary Sylver, co-clerk
19 Stokes Bay, Knox (BM240) Stokes Bay, ON N0H 2M0 519-592-5654 (C) scott.sinclair@standrewsowensound.org	Summer Mission Field	Peter Longmore
20 Tara, Cornerstone (BM260) Box 151 Tara, ON N0H 2N0	Henry J. Sikkema	Eleada Thomson
21 Teeswater, Knox (BM180) Box 10 Teeswater, ON N0G 2S0 - Kinlough (BM181) c/o Don Reid RR 3, 317 Townline Ripley, ON N0G 2R0	Vacant	Agnes Bregman Don Reid

31. PRESBYTERY OF GREY-BRUCE-MAITLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
22 Thornbury, St. Paul's (BM121) Box 1056 Thornbury, ON N0H 2P0 519-599-6645 (C) stpauls@bmts.com	Peggy Kipfer	Rick Dieleman
23 Tiverton, Knox (BM190) 75 Main St., Box 35 Tiverton, ON N0G 2T0 519-368-7235 (C) knoxtiverton@bmts.com	Jeanette G. Fleischer	George Potter
24 Walkerton, Knox (BM200) Box 1632 Walkerton, ON N0G 2V0 519-881-1431 (C), 519-881-0462 (F) knoxchurch@brucetelecom.com	Jeremy Sanderson	Don Letham
25 Whitechurch, Chalmers (BM210) c/o Box 422 Teeswater, ON N0G 2S0	Vacant	Archie Purdon
26 Wiaraton, St. Paul's (BM220) Box 118 Wiaraton, ON N0H 2T0 519-534-2711 (C), 519-534-5650 (F) leggatt@sympatico.ca	David Leggatt	Wm. Saranchuk
27 Wingham, St. Andrew's (BM230) Box 115 Wingham, ON N0G 2W0 519-357-2011 (C), 519-357-2011 (F) churchoffice@hurontel.on.ca	Bernard Skelding	Hugh Clugston

Appendix to Roll

1 John E. Baker	Without Charge
2 Kenneth S. Barker	Retired
3 Louise Gamble (Diaconal)	Without Charge
4 Donald B. Hanley	Retired
5 Shirley M. Jeffery	Without Charge
6 Douglas E.W. Lennox	Retired
7 Ruth M. MacLean	
8 Alex McCombie	Retired
9 Ronald D. Mulchey	Retired
10 John A. Neilson	Retired
11 David R. Nicholson	Retired
12 J. Allan Paisley	Without Charge
13 Robert Rahn	Without Charge
14 Terrance G. Samuel	Retired
15 James R. Weir	Retired
16 Alice E.M. Wilson	Retired

Diaconal Ministries - Other

- Alexandra (Sandra) Barker, 874-27th St. E., Owen Sound, ON, N4K 6P3.
- Kim Calvert, 204-1195 6th Ave. W., Owen Sound, ON, N4K 6P2.
- Ruth McDowell, 219 Morpeth St., Southampton, ON, N0H 2L0.

Missionaries - Retired

- Eleanor (Knott) Crabtree, 503 Ridge Road, Meaford, ON, N4L 1L9.

Clerk of Presbytery: Mr. John Gilbert, c/o Box 1632, Walkerton, ON, N0G 2V0.
Phone: 519-901-2190 (R); 519-881-0462 (F), clerk.gbm.presbytery@gmail.com

(For statistical information see pages 781-82)

SYNOD OF MANITOBA & NORTHWESTERN ONTARIO**32. PRESBYTERY OF SUPERIOR**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Greenstone, St. Andrew's (SU010) Box 342, 301-3rd Ave. Greenstone, ON P0T 1M0 807-854-0187 (C), 807-854-0187 (F)	Vacant	Lyla Lewkoski
Thunder Bay:		
2 Calvin (SU020) 350 Surrey St. Thunder Bay, ON P7A 1K1 807-683-8111 (C), 807-683-8111 (F) kenhag@tbaytel.net	Ken Haggerty (Lay Minister)	Helen Byers
3 First (SU030) 639 Grey St. Thunder Bay, ON P7E 2E4 807-623-0717 (C), 807-623-2658 (F) first@tbaytel.net	Yeon Wha Kim	Rod MacKay
4 Lakeview (SU040) 278 Camelot St. Thunder Bay, ON P7A 4B4 807-345-8823 (C), 807-346-0319 (F) lakeview@tbaytel.net	Harold Hunt	Bill Bragg
5 St. Andrew's (SU050) 201 S. Brodie St. Thunder Bay, ON P7E 1C1 807-622-4273(C), 807-623-6637 (F) presby1@tbaytel.net	Bert Vancook	Jim Jack

Appendix to Roll

1 L. Blake Carter

Clerk of Presbytery: Mr. Ken Haggerty, 123 Norah St. S., Thunder Bay, ON, P7E 1N4.
Phone: 807-622-9536 (R), kenhag@tbaytel.net.

(For statistical information see page 782)

33. PRESBYTERY OF WINNIPEG

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Kenora, First (WI230) 200 Fifth Ave. S. Kenora, ON P9N 2A4 807-468-9585 (C), 807-547-3602 (F) rod lamb@kmts.ca	Roderick B. Lamb	Vacant
2 Pinawa, Pinawa Christian Fellowship (WI080) Box 582 Pinawa, MB R0E 1L0 204-753-8439 (C), 204-753-8238 (F) pcf@granite.mb.ca	Robert J. Murray	Dennis Cann
3 Selkirk, Knox (WI100) 341 Eveline St. at McLean Ave. Selkirk, MB R1A 1M9 204-482-6425 (C), 204-482-6425 (F) info@knoxselkirk.ca	Anthon Bouw	Jean Oliver

33. PRESBYTERY OF WINNIPEG

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
4 Stonewall, Knox (WI011) Box 1425 Stonewall, MB R0C 2Z0 204-467-7037 (C) pastorjames68@hotmail.com	Byung Yun James Ko	Ellen Gros
- Lockport Community Church (WI090) 6989 Henderson Hwy. Lockport, MB R1B 1A1 204-757-2720 (C)		Mae Fidler
5 Thompson, St. Andrew's (WI110) Box 1102 Thompson, MB R8N 1N9 204-677-4151 (C), 204-677-4151 (F) hismercy911@yahoo.com	Sean (Seong Ik) Kim	Anne Koop
Winnipeg:		
6 Calvin (WI010) 95 Keewatin St. Winnipeg, MB R3E 3C7 204-775-3543 (C)	Vacant	Mary Hume
7 First (WI020) 61 Picardy Pl. Winnipeg, MB R3G 0X6 204-775-0414 (C), 204-772-2032 (F) info@firstpresbyterianwinnipeg.com	Vacant	Alison Darling
8 Kildonan Community (WI061) 2373 Main St. Winnipeg, MB R2V 4T6 204-339-3502 (C) kpresbyc@mts.net	Brenda Fraser	Richard Graydon
9 St. Andrew's (WI030) 709 St. Mary's Rd. Winnipeg, MB R2M 3M8 204-256-2413 (C), 204-256-2474 (F) st.andrews.wpg@mts.net	Vacant	Trevor Hayden
10 St. James (WI050) 1476 Portage Ave. Winnipeg, MB R3G 0W3 204-783-1133 (C), 204-783-2409 (F) stjamesp@mts.net	Allan P. Farris	Sharyl Eaglesham
11 St. John's (WI060) 251 Bannerman Ave. Winnipeg, MB R2W 0T8 204-586-6932 (C), 204-586-6932 (F) mactamal@yahoo.co.uk	Vacant	M. Worden
12 Trinity (WI250) 162-2025 Corydon Ave., Suite 78 Winnipeg, MB R3P 0N5 204-803-7743 (C) matt@trinitypres.ca	Matthew Brough	Erin J. Whittaker
13 Westwood (WI070) 197 Browning Blvd. Winnipeg, MB R3K 0L1 204-837-5706 (C), 204-889-2120 (F) wwpres@mts.net	Peter G. Bush	Ted Szypowski

33. PRESBYTERY OF WINNIPEG**Without Congregation**

1 Henry L. Hildebrandt	Director, Anamiewigummig
2 Kenneth W. MacRae	Chaplain, Captain, Armed Forces
3 Bonita E. Mason	Lieutenant-Commander, 17 Wing/CFB Winnipeg
4 Margaret Mullin	Executive Director, Anishinabe Fellowship

Appendix to Roll

1 Amy E.H. Campbell	Without Charge
2 Roy D. Currie	Retired
3 Irene J. Dickson	Retired
4 N. Jack Duckworth	Without Charge
5 Richard J. Gillanders	Retired
6 Kenneth A. Innes	Retired
7 Richard C. Kunzelman	Without Charge
8 Kevin V. MacDonald	Without Charge
9 Bruce A. Miles	Retired
10 Florence C. Palmer	Retired
11 Neville W.B. Phills	Retired
12 Christine Shaw (Diaconal)	Retired
13 Warren R. Whittaker (Diaconal)	Without Charge

Clerk of Presbytery: Mrs. Joanne Instance, 11-131 Tyndall Ave., Winnipeg, MB, R2X 0Z3.
Phone: 204-633-6480, jinstanc@mts.net

(For statistical information see page 783)

34. PRESBYTERY OF BRANDON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Bellafield (BN091) Box 83 Ninette, MB R0K 1R0	Vacant	William Worden
Brandon:		
2 First (BN010) 339-12th St. Brandon, MB R7A 4M3 204-727-5874 (C), 204-728-7037 (F) fpc@mts.net	Dong Ha Kim	Margaret Edgar
3 St. Andrew's (BN020) 361 Russell St. Brandon, MB R7A 5H6 204-727-4414 (C), 204-727-4414 (F) psakasov@hotmail.com	Paul Sakasov	Connie Brown
4 Southminster (BN030) 1260-5th St. Brandon, MB R7A 3M4 204-727-5634 (C), 204-725-0686 (F)	Vacant	Donald E. Clark
5 Carberry, Knox-Zion (BN040) Box 429 Carberry, MB R0K 0H0 204-834-2914 (C), 204-834-2391 (F) yoominho@hotmail.com	Minho Yoo	Ralph Oliver
6 Flin Flon, St. Andrew's (BN070) 200 Whitney St. Flin Flon, MB R8A 0H9 204-687-6440 (C), 204-687-6440 (F)	Charles Kahumbu	Gretta Redahl

34. PRESBYTERY OF BRANDON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
7 Lenore (BN151) Box 2548 Viriden, MB R0M 2C0 204-748-6690 (C) gcwilson@mb.sympatico.ca	Vacant	Roberta Bailey
8 Melita (BN081) Box 959, 56 Ash St. Melita, MB R0M 1L0 204-522-3128 (C), 204-483-3350 (F)	Barbara J. Alston	Marion Greig
9 Neepawa, Knox (BN100) Box 445, 396 First Ave. Neepawa, MB R0J 1H0 204-476-5522 (C), 204-476-5522 (F)	Jeanie Lee	Margaret Kaspick
10 Ninga (BN093) c/o Box 104 Ninga, MB R0K 1S0	Vacant	Richard Pugh
11 Portage la Prairie, First (BN130) 17 Royal Rd. S. Portage la Prairie, MB R1N 1T8 204-857-4351 (C), 204-857-4822 (F)	John M. Zondag	Bernice Tashiro
12 Viriden, St. Andrew's (BN150) Box 1089, 415 Wellington St. W., Viriden, MB R0M 2C0 204-748-2642 (C), 204-748-2642 (F) andrew25@mts.net	James M. Patterson	Shirley Nolan
13 Winnipegosis, Knox (BN051) 408 2nd St., Box 111 Winnipegosis, MB R0L 2G0 204-656-4804 (C), 204-656-4804 (F)	Vacant	Ethelyn Kostyk

Without Congregation

1 R. Glenn Ball Synod Staff

Appendix to Roll

1 Gladys Anderson Retired
2 David S. Wilson Retired

Clerk of Presbytery: The Rev. James M. Patterson, Box 1089, Viriden, MB, R0M 2C0. Phone: 204-748-2110 (R), 204-851-0794 (Cell), andrew25@mts.net

(For statistical information see page 783)

SYNOD OF SASKATCHEWAN**35. PRESBYTERY OF ASSINIBOIA**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Grenfell, Trinity (AS022) Box 730 Grenfell, SK S0G 2B0 306-697-3060 (C), 306-697-3494 (F)	Tae-Wook Kwon (Jonathan)	Heather Neuls

35. PRESBYTERY OF ASSINIBOIA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
2 Kipling, Bekevar (AS030) Box 247 Kipling, SK S0G 2S0 306-736-2456 (C)	Vacant	Sherri Kish
3 Moose Jaw, St. Mark's (AS040) 80 High St. E. Moose Jaw, SK S6H 0B8 306-692-8914 (C)	Vacant	Heather Steinhoff
- Briercrest, Knox (AS041) Box 94 Briercrest, SK S0H 0K0 306-799-2016 (C)		Gordon Cameron
4 Moosomin, St. Andrew's (AS050) Box 814 Moosomin, SK S0G 3N0 306-435-2155 (C)	Catherine M. Dorcas	Jack Lemoine
- Whitewood, Knox (AS051) 611 N. Railway Ave. Whitewood, SK S0G 5C0 306-735-4338 (C)		Cecil Coleman
5 Qu'Appelle, St. Andrew's (AS021) Box 269 Qu'Appelle, SK S0G 4A0 306-699-2243 (C)	Vacant	Melanie Beattie
6 Regina, First (AS060) 2170 Albert St. Regina, SK S4P 2T9 306-522-9571 (C), 306-522-9571 (F) firstpresregina@sasktel.net	Robert D. Wilson (Stated Supply)	
7 Regina, Norman Kennedy (AS070) 5303 Sherwood Dr. Regina, SK S4R 7E7 306-543-9080 (C), 306-721-2636 (F) nkpreschurch@sasktel.net	Ronda Bosch (Lay Missionary)	Lil McLean
8 Swift Current, St. Andrew's (AS090) 610-19th Ave. N.E. Swift Current, SK S9H 2Y5 306-773-4406 (C)	Vacant	Ewart Scott
9 Weyburn, Knox (AS100) 136 Second St. N.E. Weyburn, SK S4H 0T8 306-842-3544 (C)	Ina Golaiy	Elva Hemphill
10 Yorkton, Knox (AS110) 66 Park St. Yorkton, SK S3N 0T3 306-782-2066 (C)	Devon L. Pattemore	William J. French
- Dunleath (AS111) 66 Park St. Yorkton, SK S3N 0T3 306-782-2066 (C)		Mary Ann Upshall

35. PRESBYTERY OF ASSINIBOIA**Appendix to Roll**

1	Tetteh Akinor	Without Charge
2	Walter A. Donovan	Retired
3	John C. Ferrier	Retired
4	Douglas Garner	Retired

Clerk of Presbytery: Ms. Donna Wilkinson, 3950 Castle Rd., Regina, SK, S4S 6A4.
Phone: 306-586-4026, donnaw@sasktel.net

(For statistical information see page 784)

36. PRESBYTERY OF NORTHERN SASKATCHEWAN

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Biggar, St. Andrew's (NS010) Box 553 Biggar, SK S0K 0M0 306-948-3964 (C)	Vacant	Ina Allen
2 Melfort, St. James (NS050) Box 1586 Melfort, SK S0E 1A0 306-752-5321 (C) st.jamespres@sasktel.net	Vacant	Eva Langridge
- Tisdale, St. Andrew's (NS150) Box 547 Tisdale, SK S0E 1T0 306-873-2451 (C) w.j.allan@sasktel.net		William J. Allan
3 Mistawasis (NS060) P.O. Box 224 Shell Lake, SK S0J 2G0	Beverly Shepansky (Interim Minister)	
4 North Battleford, St. Andrew's (NS070) 1401-98 St. North Battleford, SK S9A 0M3 306-445-5901 (C) msnixon@sasktel.net	Vacant	Irene Caslor
5 Prince Albert, St. Paul's (NS090) 60-12th St. E. Prince Albert, SK S6V 1B2 306-764-4771 (C), 306-763-2037 (F) lori.stpaulspresb@sasktel.net	R.M.A. (Sandy) Scott	Norman Hill
6 Sandwich, St. Philip's (NS071) RR 1 Glenbush, SK S0M 0Z0 306-342-4514 (C) fredhollyg@sasktel.net	Vacant	Craig Marsh
Saskatoon:		
7 Calvin Goforth (NS110) 1602 Sommerfeld Ave. Saskatoon, SK S7H 2S6 306-374-1455 (C)	Vacant	Georgina Bone

37. PRESBYTERY OF PEACE RIVER

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
3 Dawson Creek, BC, St. James (PR030) Box 843 Dawson Creek, BC V1G 4H8 250-782-4616 (C) stjclerk@pris.bc.ca	Barbara Pilozow	Lorna Price
4 Fort St. John, BC, Fort St. John (PR040) 9907-98th St. Fort St. John, BC V1J 3T9 250-785-2482 (C), 250-785-2482 (F) preschur@fsjmail.com	Vacant	Connie Shortt
5 Grande Prairie, AB, Forbes (PR050) 9635-76 Ave. Grande Prairie, AB T8V 5B3 780-539-5125 (C), 780-532-5039 (F) forbespc@telusplanet.net	George S. Malcolm	Gerry Rigler
6 Hudson's Hope, BC, St. Peters (PR100) Box 455 Hudson's Hope, BC V0C 1V0	Vacant	
7 Wanham, AB, Knox (PR060) Box 37 Wanham, AB T0H 3P0 780-694-2185 (C) scochran@telusplanet.net	Shirley Cochrane	Neil Fowler

Appendix to Roll

1 B. Joanne Kim	Retired
2 Fraser Stinson	Without Charge

Clerk of Presbytery: The Rev. George S. Malcolm, 9635-76th Ave., Grande Prairie, AB, T8V 5B3. Phone: 780-539-3396 (R); 780-539-5125 (C), 780-532-5039 (F), geomal@telusplanet.net

(For statistical information see page 785)

38. PRESBYTERY OF EDMONTON-LAKELAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Buffalo Trail Cluster Ministry - Killam (ED111) Box 663 Killam, AB T0B 2L0 780-385-3028 tepkje@telus.net	Stephen Haughland Charles McNeil	Barbara Cox
- Lloydminster, Knox (ED120) 5115 - 49 St. Lloydminster, AB T9V 0K3 780-875-9313 (C), 780-875-9125(F) knox06@telus.net		Evelyn Warren
- Ganton (ED140) RR 3 Vermilion, AB T9X 1Y8 donselte@telus.net		

38. PRESBYTERY OF EDMONTON-LAKELAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Chauvin, Westminster (ED010) Box 356 Chauvin, AB T0B 0V0 780-858-3732 (C) nsranch@wy-com.ca		Beverly A. Giggs
- Wainwright, St. Andrew's (ED011) 406 - 12 St. Wainwright, AB T9W 1L8 780-842-4606 (C) tepkje@telus.net		W. Robert Butler
Edmonton:		
2 Callingwood Road (ED091) 6015 - 184 St. Edmonton, AB T6M 1T8 780-487-8531 (C) crpc-pas@telus.net	Rodger D. McEachern	Bob Underhill
3 Calvin Hungarian (ED020) 11701 - 86 St. Edmonton, AB T5B 3J7 780-477-1318 (C)	Vacant	Sandy Balog
4 Dayspring (ED030) 11445 - 40 Ave. Edmonton, AB T6J 0R4 780-435-3111 (C), 780-434-8002 (F) dpcrev@telus.net	O. Heinrich Grosskopf	Nick Nation
5 Eastminster (ED040) 11251 - 57 St. Edmonton, AB T5W 3V1 780-477-2931 (C), 780-468-6317 (F)	Vacant	Berry Ingram
6 First (ED050) 10025 - 105 St. Edmonton, AB T5J 1C8 780-422-2937 (C), 780-429-3873 (F) fpc@incentre.net	Harry Currie	Ken Munro
7 Mill Woods (ED060) 6607 - 31 Ave. Edmonton, AB T6K 4B3 780-462-2446 (C), 780-469-4624 (F) bobcalder2002@hotmail.com	Robert J. Calder	Charlotte Brooks
8 St. Andrew's (ED070) 8715 - 118 Ave. Edmonton, AB T5B 0T2 780-477-8677 (C) stndrw@telus.net	Vacant	Jean Olsen
9 Stony Plain, Parkland First (ED170) 92 Windermere Dr. Spruce Grove, AB T7X 1N6 780-960-0295 (C) parklandfirstpresbyterian@shaw.ca	Mark Chiang	Sharon Sikkema
10 Strathcona (ED080) 8116 - 105 St. Edmonton, AB T6E 5E7 780-433-3089 (C) spchurch@incentre.net	Jean E. Bryden	Cathie Colquhoun

38. PRESBYTERY OF EDMONTON-LAKELAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
11 Westmount (ED090) 13820 - 109A Ave. Edmonton, AB T5M 2K1 780-455-6431 (C) annabellew@shaw.ca	Annabelle Wallace	Les Young
12 Fort McMurray, Faith (ED100) 255 Cornwall Dr. Fort McMurray, AB T9K 1G7 780-743-5754 (C) lmaide@sympatico.ca	Lisa Aide	Brenda Brewer
13 St. Albert, Braeside (ED130) 6 Bernard Dr. St. Albert, AB T8N 0B4 780-459-6585 (C) auntiecl@yahoo.com	Connie Lee	Mavis McKay
14 Sherwood Park (ED180) 265 Fir St. Sherwood Park, AB T8A 2G7 780-464-2528 (C), 780-464-2529 (F)	Vacant	

Without Congregation

1 John F.K. Dowds	Chaplain, City of Edmonton
2 N. Elaine Nagy	Chaplain, Royal Alexandra Hospital, Edmonton
3 David A. Stewart	Chaplain, Canadian Forces

Appendix to Roll

1 John C. Carr	Retired
2 Gabor Dezse	Retired
3 Lloyd W. Fourney	Retired
4 M. Freeman (Diaconal)	Retired
5 Richard W. Frotten	Without Charge
6 Raymond E. Glen	Retired
7 Marion (Mickey) Johnston (Diaconal)	Retired
8 Bruce W. Kemp	Without Charge
9 Jae Lee	Assoc. Missionary, South Korea
10 Peter D. McKague	Retired
11 Thomas Nyarady	Retired
12 Joseph Pungur	Retired
13 John C. Rhoad	Retired
14 Richard C. Smith	Retired
15 Kenneth M.L. Wheaton	Retired
16 D. Allan Young	Retired
17 Jill Ziniewicz (Diaconal)	Without Charge

Clerk of Presbytery: The Rev. Harry Currie, 10025 - 105th St., Edmonton, AB, T5J 1C8.
Phone: 780-422-2937 (C), 780-460-1465 (R), 780-429-3873 (Fax), hcurrie@incentre.net

(For statistical information see page 785)

39. PRESBYTERY OF CENTRAL ALBERTA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Eckville, St. Paul's (CA010) Box 248 Eckville, AB T0M 0X0 403-746-3131 (C), 403-746-6021 (F) revsandy_8@persona.ca	Sandra Franklin-Law	Evelyn Onofryszyn

39. PRESBYTERY OF CENTRAL ALBERTA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
2 Olds, St. Andrew's (CA030) 5038 49th St. Olds, AB T4H 1H3 403-556-8894 (C), 403-556-8894 (F) stapcolds@shaw.ca	W. Kendrick Borden (Interim Minister)	George Schwieger
3 Orkney, Orkney (CA081) c/o S. Mueller, Box 1167 Three Hills, AB T0M 2A0 403-823-3177 (C)	Vacant	Fay Ferguson
4 Red Deer, Knox (CA040) 4718 Ross St. Red Deer, AB T4N 1X2 403-346-4560 (C), 403-346-4584 (F) knoxrd1898@yahoo.ca	Andrew S. Burnand	Barbara Cornell
5 Red Deer, West Park (CA050) 3628 - 57 Ave. Red Deer, AB T4N 4R5 403-346-6036 (C), 403-346-6036 (F) dewald29@gmail.com - Innisfail, St. Andrew's (CA020) 4716 - 50 Ave. Innisfail, AB T4G 1N1 403-227-1945 (C), 403-227-1945 (F)	Dewald Delpport	Mary Glover Rudy Vandoornum
6 Red Deer, Willow Valley (CA090) Box 20, Site 16, RR 2 Red Deer, AB T4N 5E2 403-886-4864 (C) thomast@xplornet.com	Ruth Ann Sigurdson (Lay Missionary)	Tom Towers
7 Rocky Mtn. House, Memorial (CA060) Box 1027 Rocky Mountain House, AB T4T 1A7 403-845-3422 (C), 403-845-3667 (F) memorialrmh@shaw.ca	Marc Fraser	Marilyn Train
8 Sylvan Lake, Memorial (CA070) 5020 48th St. Sylvan Lake, AB T4S 1C6 403-887-5702 (C), 403-887-5289 (F) memorial_office@shaw.ca	Jin Woo Kim	Jill Draper

Appendix to Roll

1 Bert de Bruijn	Retired
2 Douglas W. Maxwell	Retired
3 Anja Oostenbrink	Without Charge
4 John D. Yoos	Retired

Clerk of Presbytery: Mr. Richard Anderson, RR 3, Eckville, AB, T0M 0X0.
Phone: 403-746-3674 (R), 403-746-3640 (F), andersonr@platinum.ca

(For statistical information see page 786)

40. PRESBYTERY OF CALGARY-MACLEOD

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Banff, St. Paul's (CM010) Box 1264 Banff, AB T1L 1B3 403-762-3279 (C), 403-760-3818 (F) stpaulspc@shaw.ca	Clayton Kuhn	Elsie Edmonds
2 Bassano, Knox (CM020) Box 566 Bassano, AB T0J 0B0 403-641-4090 (C), 403-641-4091 (F) knox@eidnet.org - Gem (CM021) c/o L. Christianson Box 14, Gem, AB T0J 1M0 403-641-4090 (C), 403-641-4091 (F)	Peter (Seok Ho) Baek	Lorraine Haron Loyce Christianson
Calgary:		
3 Calvin, Hungarian (CM030) 101 - 14 Ave. S.W. Calgary, AB T2R 0L8 403-262-4122 (C), 403-269-5993 (F) kmre@shaw.ca	Karoly Godollei	Ildi Rekeszki
4 Centennial (CM040) 103 Pinetown Pl. N.E. Calgary, AB T1Y 5J1 403-285-7144 (C), 403-280-9411 (F) centennial.church@telus.net	M. Helen Smith	Doug Bonar
5 Grace (CM060) 1009 - 15 Ave. S.W. Calgary, AB T2R 0S5 403-244-5861 (C), 403-229-3108 (F) office@gracecalgary.org	Victor S.J. Kim Leslie Walker	Len Wolstenholme
6 Knox (CM070) 3704 - 37 St. S.W. Calgary, AB T3E 3C3 403-242-1808 (C), 403-242-1888 (F) knox@knoxcalgary.ca	Vacant	Tom McCabe
7 St. Andrew's (CM080) 703 Heritage Dr. S.W. Calgary, AB T2V 2W4 403-255-0001 (C), 403-450-8246 (F) office@standrewscalgary.ca	Peter D. Couotts Janice Hazlett	Jim Hope-Ross
8 St. Giles (CM090) 1102 - 23 Ave. N.W. Calgary, AB T2M 1T7 403-289-6862 (C), 403-220-9003 (F) office@stgiles.ca	Vacant	Dawn Flint
9 Trinity (CM081) 400 Midpark Blvd. S.E. Calgary, AB T2X 2K4 403-256-5500 (C), 403-256-8030 (F) trinpc@telus.net	Vacant	John McPhee

40. PRESBYTERY OF CALGARY-MACLEOD

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
10 Valleyview (CM071) 7655 - 26th Ave. SW Calgary, AB T3H 3X2 403-249-6006 (C&F) ChurchAdmin@valleyviewpc.net	Grant Gunnink	Paul Storey
11 Varsity Acres (CM100) 4612 Varsity Dr. N.W. Calgary, AB T3A 1V7 403-288-0544 (C), 403-288-8854 (F) office@vapc.ca	Robert H. Smith	Joan Stellmach
12 Westminster (CM101) 290 Edgepark Blvd. N.W. Calgary, AB T3A 4H4 403-241-1443 (C), 403-241-8463 (F) westminster@wpchurch.net	Kobus Genis	Jack Shephard
13 Lethbridge, St. Andrew's (CM130) 1818 - 5 Ave. S. Lethbridge, AB T1J 0W6 403-327-2582 (C), 403-320-5214 (F) andrewst@telusplanet.net	Hugh N. Jack	Robert Epp
14 Medicine Hat, Riverside (CM140) 110 - 3rd St. N.E. Medicine Hat, AB T1A 5M1 403-527-2017 (C) platford@shaw.ca	Joye Platford	Anne Jacober
15 Medicine Hat, St. John's (CM150) 504 Second St. S.E. Medicine Hat, AB T1A 0C6 403-526-4542 (C), 403-504-1755 (F) st_johns@shaw.ca	Nancy L. Cocks	Leann Webb

Without Congregation

1 Frank Breisch	Housing Chaplain, Bethany Care Society
2 Tom C. Brownlee	Chaplain, Calgary Correctional & Calgary Remand Centres
3 M. Jean Morris	Vice President, Spirituality & Pastoral Care, Bethany Care Society
4 M. Dianne Ollerenshaw	Director, Regional Ministries

Appendix to Roll

1 Diane V. Beach	Retired
2 Gloria G. Castillo	Without Charge
3 David M. Crawford	Without Charge
4 Robert W. Cruickshank	Retired
5 J. Karl English	Retired
6 Gordon Firth	Retired
7 Ian A. Gray	Without Charge
8 Barry Luxon	Retired
9 D. Murdo Marple	Retired
10 J. Brown Milne	Retired
11 David W. Paterson	Retired
12 Joseph E. Riddell	Retired
13 Pat Riddell (Diaconal)	Retired
14 Hector Rose	Retired
15 Samuel J. Stewart	Retired
16 David B. Vincent	Retired

40. PRESBYTERY OF CALGARY-MACLEOD**Appendix to Roll (cont'd)**

17 Ariane Wasilow	Without Charge
18 Keith E.W. Wilcox	Retired
19 Lyla Wilkins (Diaconal)	Without Charge
20 Fiona Wilkinson	Without Charge

Diaconal Ministries - Other

- Barbara English, 11228 Wilson Rd. S.E., Calgary, AB, T2J 2E2.
- Shirley Smart, 175 Sandstone Dr. NW, Calgary, AB, T3K 3C4.

Clerk of Presbytery: The Rev. Dr. Peter Coutts, 703 Heritage Dr. SW, Calgary, AB, T2V 2W4. Phone: 403-255-0001 (C), 403-450-8246 (F), pcoutts@standrewscalgary.ca

(For statistical information see page 786)

SYNOD OF BRITISH COLUMBIA**41. PRESBYTERY OF KOOTENAY**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Cranbrook, Knox (KO020) 2100 3rd St. S. Cranbrook, BC V1C 1G2 250-426-7165 (C), 250-426-7762 (F) foubister@cyberlink.bc.ca	D. Ronald Foubister (Stated Supply)	Robert Shypitka
2 Creston, St. Stephen's (KO030) Box 255 Creston, BC V0B 1G0 250-428-9745 (C) ststephenspc@telus.net	Gwen D.T. Brown	Colin Sharp
3 Kimberley, St. Andrew's (KO040) 97 Boundary St. Kimberley, BC V1A 2Y5 250-427-4712 (C), 250-427-3735 (F) Standrews1@cyberlink.bc.ca	Vacant	Sue Lyon
4 Slocan, St. Andrew's (KO051) Box 327 Slocan, BC V0G 2C0 250-355-2471 (C) - Slocan Valley Community (KO052) S17, C23, RR 1 Winlaw, BC V0G 2J0 250-226-7540 (C), 250-226-7540 (F)	Vacant	Hans Wallenburg Frank Kalmakoff
5 Trail, First (KO060) 1139 Pine Ave. Trail, BC V1R 4E2 250-368-6066 (C), 250-364-0335 (F) firstpc@telus.net	Gavin L. Robertson Meridyth Robertson	Dan Boateng

Appendix to Roll

1 D. Ronald Foubister	Stated Supply, Knox Cranbrook
2 Murray Garvin	Volunteer Missionary
3 Donald K. Lindsay	Retired

Clerk of Presbytery: The Rev. Gavin Robertson, 1139 Pine Ave., Trail, BC, V1R 4E2. Phone: 250-368-6065 (C), 250-364-0335 (R), firstpc@telus.net

(For statistical information see page 787)

42. PRESBYTERY OF KAMLOOPS

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Armstrong, St. Andrew's (KA010) 3020 Wright St. Armstrong, BC V0E 1B1 250-546-6334 (C), 250-546-6334 (F) armpcc@telus.net	Wendy Adams	Jean Williamson
2 Cariboo Region, Cariboo (KA090) Box 156 Lac La Hache, BC V0K 1T0 250-249-9611 (C), 250-249-9611 (F) carpresb@uniserve.com - c/o RR 5, Box 6, Niyas Site Quesnel, BC V2J 3H9	David Webber Jon P. Wyminga Shannon K. Bell-Wyminga	Penny McIntoch
3 Kamloops, St. Andrew's (KA020) P.O. Box 532, Kamloops, BC V2C 5L2 250-372-3540 (C), 250-377-4233 (F) hwiest@telus.net	Harold M. Wiest	V.D.O. Newman
4 Kelowna, St. David's (KA030) 271 Snowsell St. Kelowna, BC V1V 1V6 250-762-0624 (C), 250-762-2590 (F) stdavidschurch@uniserve.com	Richard Moffat	Ed. Innes
5 Kitimat, Kitimat (KA040) P.O. Box 392. Kitimat, BC V8C 2G8 250-632-2044 (C), 250-632-2044 (F) apboyd@telus.net	Vacant	A.M. Boyd
6 Penticton, St. Andrew's (KA050) 157 Wade Ave. W. Penticton, BC V2A 1T7 250-492-8304 (C), 250-492-3779 (F) saintand@telus.net	Colin J. Cross	Kenny MacKenzie
7 Prince George, St. Giles (KA060) 1500 Edmonton St. Prince George, BC V2M 1X4 250-564-6494 (C), 250-564-6495 (F) stgiles@bcgroup.net	Herbert E. Hilder	Timma Blain
8 Prince Rupert, First (KA070) 233 4th Ave. E. Prince Rupert, BC V8J 1N4 250-624-4944 (C), 250-624-4944 (F) hadlands@citytel.net	Vacant	Carol Hadland
9 Salmon Arm, St. Andrew's (KA080) 1981 - 9th Ave. NE, Salmon Arm, BC V1E 2L2 250-832-7282 (C), 250-832-9490 (F) standrews@jetstream.net	Douglas G. Swanson	Lynda Menzies
10 Summerland, Lakeside (KA100) 5505 Butler St. Summerland, BC V0H 1Z1 250-462-1870 (C) jhwstatham@shaw.ca	James H.W. Statham	Andrew Vandersluys

42. PRESBYTERY OF KAMLOOPS

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
11 Vernon, Knox (KA011) 3701 - 32nd Ave. Vernon, BC V1T 2N2 250-542-8613 (C), 250-542-8674 (F) knoxpc@junction.net	Edward F. Millin	Fred Wisse

Appendix to Roll

1	George E. Dobie	Retired
2	Ivan S. Gamble	Retired
3	David S. Heath	Retired
4	Lorna G. Hillian	Retired
5	Cheryl Horne	Without Charge
6	J. Beverley Kay	Retired
7	Nancy Kerr	Retired
8	M.E. (Betty) Marsh	Retired
9	Katharine J. Michie	Without Charge
10	Fred J. Speckeen	Retired
11	Elizabeth M. Zook	Retired

Clerk of Presbytery: The Rev. Herb Hilder, 1500 Edmonton St., Prince George, BC, V2M 1X4.
Phone: 250-564-6494 (C), 250-964-3921 (R), synodofbc@shaw.ca

(For statistical information see page 787)

43. PRESBYTERY OF WESTMINSTER

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Abbotsford, Calvin (WE010) 2597 Bourquin Cres. E. Abbotsford, BC V2S 1Y6 604-859-6902 (C), 604-859-6901 (F) calvinpresbyterian@telus.net	J.H. (Hans) Kouwenberg	Ann Friesen
2 Bradner (WE261) 5275 Bradner Rd. Bradner, BC V4X 2P1 604-856-0304 (C) r&lsteward@telus.net	Vacant	Rob Steward
Burnaby:		
3 Brentwood (WE020) 1600 South Delta Ave. Burnaby, BC V5B 3G2 604-291-7017 (C) Pamwong76@yahoo.ca	Brian J. Fraser (Interim Minister)	Pamela Wong
4 Gordon (WE030) 7457 Edmonds St. Burnaby, BC V3N 1B3 604-521-4242 (C), 604-521-4015 (F) gordonpc@shawbiz.ca	Malcolm MacLeod	Fran Churchill
5 Taiwanese (WE320) c/o G. Yen 7161 Kitchener St. Burnaby, BC V5A 1L4 778-881-7146 george@kayju.com	Vacant	George Yen

43. PRESBYTERY OF WESTMINSTER

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
6 Chilliwack, Cooke's (WE050) 45825 Wellington Ave. Chilliwack, BC V2P 2E1 604-792-2154 (C), 604-792-2686 (F) cookespreschurch@telus.net	Willem van de Wall	Ali van Klei
7 Coquitlam (WE240) 948 Como Lake Ave. Coquitlam, BC V3J 7P9 604-939-6136 (C), 604-939-6197 (F) office@hiscpc.org	Graeme Illman	Bernard Coram
8 Langley (WE250) 20867 - 44th Ave. Langley, BC V3A 5A9 604-530-3454 (C), 604-530-3466 (F) office@langleypresbyterian.ca	Vacant	Trevor Fowler
9 Maple Ridge, Haney (WE060) 11858 - 216th St. Maple Ridge, BC V2X 5H8 604-467-1715 (C), 604-463-1730 (F) haney.pc@telus.net	Gerard Booy	Gordon Sheilds
10 Mission, St. Paul's (WE260) 8469 Cedar St. Mission, BC V4S 1A1 604-826-8481 (C), 604-826-8481 (F) office@stpaulspc.ca	Donald C. Hill (Interim Minister)	
New Westminster:		
11 First (WE070) 335 - 7th St. New Westminster, BC V3M 3K9 604-522-2801 (C), 604-522-2802 (F), firstchurch@shawbiz.ca	Timothy D. Bruneau	Margaret McClelland
12 Knox (WE080) 403 East Columbia St. New Westminster, BC V3L 3X2 604-524-6712 (C), 604-524-3774 (F) info@knox-church.org	Vacant	Kerry Corbett
13 St. Aidan's (WE090) 1320 - 7th Ave. New Westminster, BC V3M 2K1 604-526-4914 (C), 604-528-8043 (F), staidans@shawbiz.ca	Vacant	Ross McLennan
14 North Vancouver, St. Andrew's & St. Stephen's (WE100) 2641 Chesterfield Ave. N. Vancouver, BC V7N 3M3 604-987-6800 (C), 604-987-6865 (F) admin@sasspc.bc.ca	Martin Baxter	Margaret Williams
15 Richmond (WE110) 7111 No. 2 Road Richmond, BC V7C 3L7 604-277-5410 (C), 604-277-6999 (F) richpres@telus.net	Frances A.E. Savill	Charles McLean

43. PRESBYTERY OF WESTMINSTER

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Surrey:		
16 St. Andrew's-Newton (WE270) 7147 - 124th St. Surrey, BC V3W 3W9 604-591-8533 (C) sanewton@telus.net	Geoffrey B. Jay	Barbara Marshall
17 Whalley (WE120) 13062 - 104th Ave. Surrey, BC V3T 1T7 604-581-4833 (C) whalleypres@shaw.ca	Emery J. Cawsey	Robert Astop
Vancouver:		
18 Central (WE140) 1155 Thurlow St. Vancouver, BC V6E 1X2 604-683-1913 (C), 604-683-0505 (F) office@centralpc.ca	James G. Smith	Linda MacLeod
19 Chinese (WE150) 6137 Cambie St. Vancouver, BC V5Z 3B2 604-324-4921 (C), 604-324-4922 (F) vancpc@vancpc.ca	Morgan T.S. Wong Allen Ye	Adrian Wong
20 Fairview (WE160) 2725 Fir St. Vancouver, BC V6J 3C2 604-736-0510 (C), 604-736-0514 (F) office@fairviewchurch.ca	G. Grant Wilson	Wm. Walker
21 First Hungarian (WE130) 2751 E. 27th Ave. Vancouver, BC V5R 1N4 604-437-3442 (C) szigetim@shaw.ca	Miklos Szigeti	Csilla Zathureczky
22 Kerrisdale (WE170) 2733 W. 41st Ave. Vancouver, BC V6N 3C5 604-261-1434 (C), 604-261-1407 (F) kpc@telus.net	Steven A. Filyk	Patty Farris
23 St. Columba (WE200) 2196 E. 44th Ave. Vancouver, BC V5P 1N2 604-321-1030 (C), 604-321-1030 (F) hart303@shaw.ca	Vacant	Cameron Hart
24 Taiwanese (WE300) 2733 W. 41st Ave. Vancouver, BC V6N 3C5 604-266-0820 pkshieh@hotmail.com	Parker Guan-Ming Shieh	Ruth Chueh
25 West Point Grey (WE210) 4397 W. 12th Ave. Vancouver, BC V6R 2P9 604-224-7744 (C) wpgpc@telus.net	Sylvia Cleland	Nancy Johnson

43. PRESBYTERY OF WESTMINSTER

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
26 West Vancouver (WE220) 2893 Marine Dr. West Vancouver, BC V7V 1M1 604-926-1812 (C), 604-913-3492 (F) wvpres@telus.net	Jane E. Swatridge	Andy Whitelaw
27 White Rock, St. John's (WE230) 1480 George St. White Rock, BC V4B 4A3 604-536-9322 (C), 604-536-9384 (F) office@saint-johns.ca	Willem van der Westhuizen	Brad Forster

Without Congregation

1 Kathy Ball (Diaconal)	Education Ministries, BC Synod
2 Roberta Clare	Director, Elders' Institute, St. Andrew's Hall
3 H. Glen Davis	Dir., Presbyterian Formation, Vancouver School of Theology
4 Joyce I. Davis	Dir., Field Education, Vancouver School of Theology
5 Patricia Dutcher-Walls	Professor, Vancouver School of Theology
6 Stephen C. Farris	Dean, St. Andrew's Hall
7 Mary Fontaine	Director, Hummingbird Ministries
8 Donald C. Hill	Director, Pastoral Care, St. Paul's Hospital
9 Wayne Stretch	Regional Minister, BC Synod
10 Richard R. Topping	Prof. of Studies in Reformed Tradition, St. Andrew's Hall

Appendix to Roll

1 Allen J. Aicken	Without Charge
2 Robert L. Allison	Retired
3 Harry F. Bailey	Without Charge
4 S. Bruce Cairnie	Director of Spiritual Care, Delta View Campus of Care
5 Calvin Chambers	Retired
6 Bushra Cheema	Asian Christ Church
7 Emmanuel Cheema	Asian Christ Church
8 Thomas J. Cooper	City-In-Focus Ministry
9 Tamiko Corbett (Diaconal)	Retired
10 Philip D. Crowell	Chaplain, Childrens' Hospital Vancouver
11 Bruce Dayton	Without Charge
12 Derrick V. Dick	Without Charge
13 Donald L. Faris	Without Charge
14 Robert C. Garvin	Retired
15 John C. Haycock	Chaplain, Abbotsford Regional Hospital
16 Terry P. Hibbert	Retired
17 Glenn E. Inglis	Missionary, Malawi
18 I. Larry Jackson	Retired
19 Murat Kuntel	Without Charge
20 Young Hwa Lee	Without Charge
21 Ellen Lemen	Retired
22 Wiloughby Lemen	Retired
23 Larry K. Lin	Retired
24 Rinson T.K. Lin	Retired
25 Bruce McAndless-Davis	Without Charge
26 Karen McAndless-Davis	Without Charge
27 J. Desmond McConaghy	Retired
28 Laurie McKay-Deacon	Without Charge
29 Warren K. McKinnon	Retired
30 Elizabeth McLagan	Retired
31 Mokbel Makar	Without Charge
32 Fred W. Metzger	Retired

43. PRESBYTERY OF WESTMINSTER

Appendix to Roll (cont'd)

33 Jack W. Mills	Retired
34 Paul Myers	Without Charge
35 Andrew M.L. Ng	Retired
36 Bobby J. Ogdon	Stated Supply, Bradner
37 Tony Plomp	Retired
38 Robert M. Pollock	Retired
39 Ian S. Rennie	Retired
40 Robin D. Ross	Retired
41 L.E. (Ted) Siverns	Retired
42 Laszlo Szamoskozi	Retired
43 Diane Tait-Katerberg	Without Charge
44 Ronald Tiessen	Retired
45 (Paul) C.C. Tong	Retired
46 Louis Vietorisz	Retired, Minister Emeritus, Calvin Hungarian
47 Chin-Chai (Peter) Wang	Without Charge
48 J. Robert Wyber	Retired

Diaconal Ministries - Other

- 1 Janet (Paddy) Eastwood, 3400 Fairbrook Cres., Richmond, BC, V7C 1Z6.
- 2 Janie Goodwin, 4879 53rd St., Delta, BC, V4K 2Z3.
- 3 Zina MacKay, 6412 Bryant St., Burnaby, BC, V5E 1S4
- 4 Jennifer Martin, 105-2150 West 39th Ave., Vancouver, BC, V6M 1T5.
- 5 Diane Tait-Katerberg, 101-12151 78th Ave., Surrey, BC, V3W 5B6.

Missionaries - Retired

- 1 Beth McIntosh, 3235 West 13th Ave., Vancouver, BC, V6K 2V6.

Clerk of Presbytery: The Rev. Diane Tait-Katerberg, 101-12151 78th Ave., Surrey, BC, V3W 5B6. Phone: 778-565-3940, clerkwestmin@gmail.com

(For statistical information see pages 787-88)

44. PRESBYTERY OF VANCOUVER ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Campbell River, Trinity (VI010) Box 495 Campbell River, BC V9W 5C1 250-923-3776 (C) tpchurch@telus.net	John Green	Janice Eamer
2 Comox, Comox Valley (VI120) 725 Aspen Rd. Comox, BC V9M 4E9 250-339-2882 (C), 250-339-2882 (F) cvpc@shaw.ca	Edward (Ted) C. Hicks	Fran McLean
3 Duncan, St. Andrew's (VI020) 531 Herbert St. Duncan, BC V9L 1T2 250-746-7413 (C), 250-746-7450 (F) office@standrewsduncan.org	Kerry J. McIntyre	George Heyd
4 Nanaimo, St. Andrew's (VI030) 4235 Departure Bay Rd. Nanaimo, BC V9T 1C9 250-758-2676 (C), 250-758-2675 (F) sapcnanaimo@shaw.ca	Ronald Fischer	Merrilyn Jones

44. PRESBYTERY OF VANCOUVER ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
5 North Saanich, Saanich Peninsula (VI110) 9296 East Saanich Rd. North Saanich, BC V8L 1H8 250-656-2241 (C), 250-656-2241 (F) office@saanichpeninsulapc.org	Irwin B. Cunningham	Hal Rogers
6 Parksville, St. Columba (VI040) 921 Wembley Rd. Parksville, BC V9P 2E6 250-248-2348 (C), 250-248-4546 (F) stcolumba@shaw.ca	Robert H. Kerr	Mac Taylor
7 Port Alberni, Knox (VI050) 4850 Regina Ave. Port Alberni, BC V9Y 7T3 250-723-7751 (C), 250-723-7759 (F) knoxpc.pa@shaw.ca	Laura Hargrove	Jake Van Kooten
8 Sooke, Knox (VI060) 2110 Church Rd. Sooke, BC V9Z 0W7 250-642-4124 (C) pastorg@shaw.ca	Gordon A. Kouwenberg	Gillian Greydanus
Victoria:		
9 Chinese (VI070) 816 North Park St. Victoria, BC V8W 1T1 250-384-4911 (C), 250-384-4911 (F) cpcvictoria@chinesechurches.org	Gwendolin Sui Lai Lam	John Lee
10 Knox (VI080) 2964 Richmond Rd. Victoria, BC V8R 4V1 250-592-6323 (C), 250-592-6310 (F) knoxpcvic@telus.net	Laura Todd Kavanagh	Hope Stenton
11 St. Andrew's (VI090) 680 Courtney St. Victoria, BC V8W 1C1 250-384-5734 (C), 250-384-5738 (F) standrewsvic@telus.net	D. Ian Victor Jennifer Geddes	Sabine Teetzel Colina Titus
12 Trinity (VI100) 2964 Tillicum Rd. Victoria, BC V9A 2A8 250-388-4525 (C), 250-388-4854 (F) trinitypcvictoria@shaw.ca	Richard Cleaver	Michael Kellogg
13 West Shore (VI130) 760 Latoria Rd. Victoria, BC V9C 3A4 250-474-0452 (C), 250-474-0452 (F) office@westshorepresbyterian.ca	Harold A. McNabb	Georgina Houghton

Without Congregation

1 J. Edward R. Wiley Chaplain, CFB Comox

Appendix to Roll

1 John F. Allan Retired
2 William D. Allen Retired
3 Les T. Barclay Retired

44. PRESBYTERY OF VANCOUVER ISLAND

Appendix to Roll (cont'd)

4	Brian J. Crosby	Retired
5	Arthur W. Currie	Retired
6	Iris M. Ford	Retired
7	Elizabeth Forrester	Retired
8	Ian E. Gartshore	Consulting Ministry
9	John J. Jennings	Retired
10	R. Noel Kinnon	Retired
11	Ruth McCowan (Diaconal)	Without Charge
12	David J. Mills	Retired
13	Kenneth Oakes	Retired
14	Kathleen Pfeffer-McIntosh	Retired
15	David C. Robertson	Retired
16	Charles A. Scott	Retired
17	David A. Smith	Retired
18	Wm. Campbell Smyth	Retired
19	Robert H. Sparks	Without Charge
20	David W. Stewart	Retired
21	Gordon Strain	Retired
22	Cathy Victor	Without Charge
23	Flora Whiteford (Diaconal)	Retired
24	Barbara A. Young	Retired

Lay Missionary

1	Janet McIntyre	Parish Nurse, St. Andrew's Church, Duncan
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Diaconal Ministries - Other

- 1 Winnifred Roseborough, The Wellesley, Rm. 337, 2811 Nanaimo St., Victoria, BC, V8T 0A1.
- 2 Carol Sharpe, 2832 Wentworth Rd, Courtenay, BC, V9N 6B6.
- 3 Hazel Smith, 912 St. Andrew's Lane, Parksville, BC, V9P 2M5.

Clerk of Presbytery: The Rev. Laura Hargrove, 4850 Regina Ave., Port Alberni, BC, V9Y 7T3.
Phone: 250-723-7751 (C), v.i.presbytery@shaw.ca

(For statistical information see page 788)

45. PRESBYTERY OF WESTERN HAN-CA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Abbotsford Korean (WH140) 2597 Bourquin Cr. E. Abbotsford, BC V2S 1Y6 604-504-7970 (C) wisdomoh@hotmail.com	Brian E. Oh	B.K. Lee
2 Burnaby, Korean (WH010) 7457 Edmonds St. Burnaby, BC V3N 1B3 604-525-0977 (C), 604-515-0593 (F) euijongkim@hotmail.com	Eui Jong Kim	J.K. Yoon
3 Calgary, Korean (WH090) 1112 - 19th Ave. NW Calgary, AB T2M 0Z9 403-685-0000 (C), 403-246-2873 (F) cschoi55@gmail.com	Chang Sun Choi	Hwan Huh

45. PRESBYTERY OF WESTERN HAN-CA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
4 Edmonton, Korean (WH020) 9920 - 67 St. Edmonton, AB T6A 2R2 780-466-3524 (C), 780-440-3653 (F) blessch@hotmail.com	Chi Hwan An	C.K. Kim
5 Edmonton, Antioch (WH180) 10014 - 81 Ave. Edmonton, AB T6E 1W8 780-432-3620 (C), 780-432-3620 (F) pastorhan@hotmail.com	Heung Ryeol Han	James Kwon
6 Maple Ridge (WH150) 11858 - 216th St. Maple Ridge, BC V2W 1V8 604-552-6931 (C), 604-552-6931 (F) himnera@yahoo.co.kr	In Kyu Park	W.J. Choi
7 Nanaimo, Korean (WH080) 4235 Departure Bay Rd. Nanaimo, BC V9T 1C9 250-756-1479 (C), 250-758-0175 (F) nkplee@hanmail.net	Sung Hwan Lee	Ho Suk Kim
8 Port Coquitlam, Soojung (WH130) 1932 Cameron Ave. Port Coquitlam, BC V3C 1J3 604-465-9310 (C), 604-465-9321 (F) soojungchurch@shaw.ca	Alfred H.S. Lee	D.Y. Yoo
9 Surrey, Grace (WH170) 15964 - 88th Ave Surrey, BC V4N 1H5 604-589-5051 (C), 604-589-5071 (F) gracepresbyterian@hotmail.com	Sung Deuk Hong	Janet Tremblay
10 Surrey, Korean (WH030) 15964 - 88th Ave. Surrey, BC V4N 1H5 604-581-4911, 604-589-4056 (C) sdhong5@hotmail.com	Sung Deuk Hong	J.C. Choe
11 Surrey, Saem Mool (WH100) 14219 - 88th Ave. Surrey, BC V3W 3L5 604-803-0890 (C) kimjangho@hotmail.com	Jang Ho Kim	Y.N. Cha
Vancouver:		
12 Doorae (WH190) 4397 W. 12th Ave. Vancouver, BC V6R 2P9	Vacant	Vacant
13 Galilee Korean (WH040) 1155 Thurlow St. Vancouver, BC V6E 1X2 604-657-3937 (C), 604-913-0691 (F) galileepastor@hotmail.com	Hoo Sik Kim	Eric Choi

45. PRESBYTERY OF WESTERN HAN-CA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
14 Korean (WH050) 205 W. 10th Ave. Vancouver, BC V5Y 1R9 604-875-1200 (C), 604-875-1209 (F) cparktkpc@hotmail.com	Cheol Soon Park Tae Hong Kim	S.W. Park
15 Winnipeg, Manitoba Korean (WH060) 383 Dufferin Ave. Winnipeg, MB R2W 2Y2 204-582-8338 (C), 204-589-4215 (F) leesaehoon@gmail.com	Vacant	Vacant

Without Congregation

1 Yong Wan Cho	Victoria Grace Extension
2 Hyo Young Joo	Langley Korean Extension
3 Doo Je Kim	Cloverdale Korean
4 Ki Tae Lee	Younghwa Extension

Appendix to Roll

1 Young-Taik Cho	Retired
2 Tae Sic Ha	Without Charge
3 Hi-Won Kang	Without Charge
4 Gyeong Jin Kim	In Korea
5 Sang Hwan Kim	In Korea
6 Soo Hyun Choi Kim	Without Charge
7 Yon Jae Kim	Retired
8 Yong Kyoon Philip Kim	Without Charge
9 Gap Lae Lee	Without Charge
10 Young-Sun Lee	Retired
11 In Sub Paik	In Korea
12 Hee Tae Park	Without Charge
13 Pok Young (Paul) Ryu	Retired
14 Hyung Rae Song	Without Charge

Clerk of Presbytery: The Rev. Hoo Sik Kim, 1155 Thurlow St., Vancouver, BC, V6E 1X2.
604-657-39375 (Cell), 604-913-0691 (F), westernhanca@hotmail.com

(For statistical information see page 789)

CONGREGATIONAL STATISTICAL AND FINANCIAL REPORTS**Statistical**

A summary of the statistical reports from congregations for the year ended December 31, 2009, and received by Financial Services, as of May 25, 2010:

	<u>2009</u>	<u>2008</u>
Number of ministers	1,358	1,346
Number of elders	9,174	9,520
Baptisms	2,070	2,217
Professing members	109,423	113,104
Households	85,112	88,551
Church school pupils	18,311	19,670

Financial

A summary of the financial reports from congregations for the year ended December 31, 2009, and received by Financial Services, as of May 25, 2010:

	<u>2009</u>	<u>2008</u>
Total raised by congregations	146,495,237	149,926,821
Total raised for congregational purposes	108,931,293	106,929,310
Remitted to Presbyterians Sharing	8,525,912	8,615,560
Other missionary and benevolent purposes	8,638,929	9,269,492
Raised by WMS & Atlantic Mission Society	774,690	804,473
Stipends of principal minister	24,198,496	22,967,674
Total normal congregational expenditures	120,324,726	121,360,074
Dollar base	103,734,395	100,433,670

STATISTICAL AND FINANCIAL REPORT**Code for Column Headings:**

ELD:	number of elders
SS:	number of pupils in all departments of Sunday School
HOU:	total households
BP:	total baptisms
AD:	total added to Communicants Roll
RE:	total removed from Communicants Roll
MB:	number on Communicants Roll, December 31
ATD:	average weekly attendance at worship
ADH:	adherents under pastoral care
M:	manse, rented house, housing allowance
PTS:	points
SLF:	self sustaining congregations
TOT:	total congregations
TOT REV:	total revenue for all purposes
FROM CONG:	total amount raised by congregation
CONG PURP:	total raised for all congregational purposes
PRES. SHARE:	amount raised for Presbyterians Sharing
OTH BEN:	amount raised for other missionary & benevolent purposes
WMS:	amount raised by WMS
ST'PD:	stipend of principal minister
NORM EXP:	total normal expenditures
\$ BASE:	base for calculating Presbyterians Sharing formula & Pension contributions
MIN ROLL:	total ministers
AID:	grant-receiving congregations

* no current year figures - last year's figures used

** no last year's figures

*** no current or last year's figures

Synod of Atlantic Provinces

Statistics and Finances for the Year Ended December 31st, 2009

1. Presbytery of Cape Breton

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
1 Baddeck, Knox	CB010	7	8	102	7	9	6	153	60	70	-	79,138	79,138	72,887	5,613	638	1,331	-	49,734	72,887
- Englishtown, St. Mark's	CB190	***	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
- St. Ann's, Ephraim Scott	CB011	5	-	15	-	3	-	17	25	8	-	40,325	37,289	32,929	3,360	1,000	723	4,615	25,203	32,929
2 Birch Grove, Victoria	CB020	3	-	17	-	-	-	26	9	10	-	12,054	10,648	9,238	900	510	916	-	10,165	9,238
3 Bourlearde Pastoral Charge	CB030	***	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
- Big Bras d'Or, St. James	CB200	20	2	60	1	-	4	100	25	55	M	80,555	64,947	57,870	2,116	4,961	1,096	5,046	86,509	57,870
- Ross Ferry, Knox	CB210	20	4	40	1	-	1	52	24	55	M	42,259	40,350	36,659	2,310	1,381	1,763	3,364	28,599	36,659
4 Glace Bay, St. Paul's	CB050	14	6	127	3	2	3	152	75	41	M	109,326	109,326	103,481	4,776	1,069	2,600	37,003	115,489	97,706
5 Grand River	CB060	4	-	21	1	-	1	19	34	5	A	22,927	22,427	21,697	370	360	-	8,800	20,332	21,697
- Framboise, St. Andrew's	CB061	2	-	17	-	-	-	17	33	5	A	19,856	19,856	18,276	280	1,300	-	8,880	22,743	18,276
- Loch Lomond, Calvin	CB062	1	-	11	-	-	-	16	29	6	A	15,653	15,259	15,019	130	110	-	2,680	9,370	15,019
6 Little Narrows	CB070	9	2	43	3	3	1	87	35	33	-	45,110	45,110	44,110	1,000	-	-	11,067	26,577	44,110
- Whycocomagh, St. Andrew's	CB071	12	-	76	-	10	2	155	40	87	-	47,862	47,862	45,809	2,053	-	712	11,616	28,980	45,809
7 Louisbourg-Catalone Pastoral Charge																				
- Catalone, St. James	CB101	2	-	9	-	-	-	11	12	10	-	5,406	5,406	5,006	400	-	503	-	-	5,006
- Louisbourg, Zion	CB102	2	-	10	-	-	1	10	-	-	-	10,697	10,697	9,855	400	442	439	-	10,699	9,855
8 Middle River, Farquharson	CB090	7	-	16	-	-	3	65	30	13	-	61,413	61,413	60,957	456	-	-	-	43,501	60,957
- Lake Ainslie	CB091	7	-	21	-	-	1	34	20	12	-	32,406	28,243	21,830	1,700	4,713	-	-	14,600	21,830
9 Mira Pastoral Charge																				
- Marion Bridge, St. Columba	CB080	4	-	34	-	-	4	43	26	7	M	34,201	34,201	33,201	600	400	-	20,200	32,057	33,201
- Mira Ferry, Union	CB081	**	5	12	46	-	1	58	50	70	-	71,651	64,016	61,267	1,200	1,549	528	22,621	86,446	51,267
10 Neil's Harbour, St. Peter's	CB041	3	-	15	-	-	1	17	18	20	-	2,848	2,848	2,548	300	-	-	-	2,918	2,548
11 North River & North Shore, St. Andrew's	CB160	12	2	85	-	-	8	131	36	128	A	66,674	65,587	59,373	1,649	4,565	843	43,197	89,689	59,073
12 North Sydney, St. Giles	CB120	14	6	100	9	5	5	143	65	111	A	110,250	110,250	99,549	3,382	7,319	-	40,097	99,592	99,549
13 Orangedale	CB130	6	-	38	-	-	3	40	14	41	-	7,578	7,098	6,748	350	-	-	-	6,029	6,748
14 Orangedale, Malagwath																				
- Malagwath, Fulton	CB131	5	-	-	-	-	-	4	-	8	-	2,151	2,151	2,051	100	-	-	300	1,377	2,051
- River Denny's	CB132	5	-	-	-	-	-	23	14	28	-	10,312	10,312	9,994	318	-	-	3,480	6,340	9,994
15 Sydney Mines, St. Andrew's	CB150	12	5	145	1	1	2	203	70	37	-	180,650	149,977	134,372	10,030	5,575	2,437	37,583	151,580	134,372
16 Sydney, Bethel	CB140	26	20	400	4	10	4	431	161	325	M	278,217	278,217	244,217	34,000	-	4,326	52,502	254,623	244,217
Grand Total	2009	207	67	1,448	30	44	51	2,007	905	1,185	5	1,389,519	1,322,628	1,208,943	77,793	35,892	18,217	313,051	1,223,152	1,192,868
Grand Total	2008	216	98	1,463	38	71	56	1,975	952	1,128	5	1,508,988	1,225,750	1,122,602	72,010	31,138	19,111	298,382	1,009,779	1,111,677
Increase								32		57			96,878	86,341	5,783	4,754		14,669	213,373	81,191
Decrease			9	31	15	8	27	5		47		119,469					894			

Synod of Atlantic Provinces

Statistics and Finances for the Year Ended December 31st, 2009

2. Presbytery of Newfoundland

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS / WMS	STPD	NORM EXP	\$ BASE
1 Grand Falls/Windsor, St. Matthew's	NF010	6	-	24	-	-	-	63	20	-	-	18,530	12,507	11,207	1,300	-	-	-	15,616	11,207
2 St. John's, St. Andrew's	NF020	33	37	315	-	7	4	290	120	120	M	296,542	276,758	225,644	20,389	30,725	1,437	52,046	266,307	221,218
3 St. John's, St. David's	NF030	21	25	191	2	3	-	280	100	176	A	219,256	199,081	173,557	23,083	2,441	7,448	49,139	206,485	170,232
Grand Total	2009	60	62	530	2	10	4	633	240	296	1	534,328	488,346	410,408	44,772	33,166	8,885	101,185	488,408	402,657
Grand Total	2008	56	71	510	13	4	10	628	240	175	1	687,426	437,049	372,373	37,696	26,980	11,241	97,147	444,394	364,855
Increase		4		20		6		5		121			51,297	38,035	7,076	6,186		4,038	44,014	37,802
Decrease			9		11		6					153,098					2,356			

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE	
1 Barney's River, Marshy Hope	PI010	11	25	80	4	4	3	100	45	80	-	76,111	76,111	71,368	4,743	-	368	-	54,417	71,368	
2 Blue Mountain, Knox	PI020	5	-	16	-	-	-	28	20	13	-	22,688	20,688	16,391	800	3,497	-	11,709	17,885	16,391	
- East River St. Mary's, Zion	PI021	2	3	13	-	-	7	28	17	8	M	33,371	33,371	31,664	1,177	530	-	13,570	33,139	31,659	
- Garden of Eden, Blair	PI022	4	-	19	-	-	-	23	14	27	M	17,405	16,085	16,085	-	-	-	347	9,473	16,085	
3 East River Pastoral Charge																					
- Caledonia, Bethel	PI030	4	-	20	-	-	3	30	5	7	M	6,548	5,618	4,546	713	359	-	-	5,601	4,546	
- St. Paul's	PI032	2	-	29	2	-	-	27	2	8	M	15,028	14,978	12,103	1,500	1,375	-	-	11,580	12,103	
- Springville	PI031	10	12	78	2	3	-	106	40	75	M	61,016	51,055	41,274	3,261	6,520	143	-	42,258	34,213	
- Sunnybrae, Calvin	PI033	5	12	53	2	-	-	75	6	8	M	8,604	7,794	6,744	850	200	126	-	8,630	6,744	
4 Glenelg	PI151	6	-	20	-	-	-	55	35	5	-	42,315	37,315	34,663	2,277	375	586	-	37,874	34,663	
5 Hopewell, First	PI040	12	10	78	-	-	1	95	60	58	A	56,998	46,998	43,898	3,100	-	-	-	47,304	43,898	
- Gairloch, St. Andrew's	PI042	4	-	30	-	-	1	57	10	30	-	17,208	17,208	17,208	-	-	-	3,979	13,268	17,208	
- Rocklin, Middle River	PI043 *	7	3	43	3	-	3	73	20	3	A	33,198	27,224	24,599	2,000	625	923	-	23,606	24,599	
6 Little Harbour	PI050	9	14	70	1	5	3	106	39	48	A	91,268	91,268	78,816	8,500	3,952	-	28,229	74,296	78,816	
- Pictou Landing, Bethel	PI051	5	3	30	2	-	-	34	16	14	A	27,450	27,450	26,450	1,000	-	-	13,597	33,625	26,450	
7 MacLennan's Mtn., St. John's	PI060	5	-	23	-	-	-	1	25	12	16	M	11,122	11,122	9,018	1,100	1,004	-	-	5,214	9,018
8 Merigomish, St. Paul's	PI012	17	8	87	2	-	3	112	35	-	M	87,713	87,713	82,913	4,800	-	-	34,346	91,231	82,913	
9 Moser River, St. Giles	PI152 ***	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
10 New Glasgow, First	PI070	28	26	206	15	14	7	211	146	138	A	146,124	146,124	127,740	14,925	3,459	3,700	43,960	142,577	127,740	
11 New Glasgow, St. Andrew's	PI080	33	25	248	9	15	14	305	125	149	M	303,216	213,008	189,815	15,790	7,403	4,693	48,350	184,755	127,328	
12 Pictou, First	PI100	17	30	139	-	1	4	195	61	140	M	114,758	113,297	94,998	12,488	5,811	2,465	43,540	108,743	94,414	
13 Pictou, St. Andrew's	PI110	18	6	100	3	3	14	198	65	15	M	159,601	126,434	115,741	4,200	6,493	1,645	25,666	110,040	115,741	
14 Pictou Island, Sutherland	PI120 ***	-	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-	
15 River John, St. George's	PI130	10	6	7	4	4	3	96	65	88	A	81,671	81,671	60,770	19,216	1,685	1,792	-	57,783	60,770	
- Toney River, St. David's	PI131	9	13	90	8	3	3	103	75	70	A	48,134	45,469	40,104	5,365	-	1,039	-	46,581	40,104	
16 Scotsburn, Bethel	PI140	17	31	180	2	2	6	312	80	40	M	130,138	113,409	90,866	13,904	8,639	3,854	39,097	95,644	90,866	
- West Branch, Burns Memorial	PI142	3	-	28	-	-	-	24	15	33	-	7,724	7,147	5,756	650	741	-	2,600	5,756	5,756	
17 Springhill, St. David's	PI160 ***	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
- Oxford, St. James	PI161	4	12	21	1	-	2	41	16	12	-	49,834	49,834	47,319	2,000	515	-	-	51,147	47,319	
- Riverview, St. Andrew's	PI162	2	-	9	-	-	-	12	13	9	-	41,162	4,178	3,378	700	100	1,341	-	4,490	3,378	
18 Stellarton, First	PI170	24	38	265	11	18	6	275	204	60	M	143,449	140,449	128,643	9,589	2,217	3,242	38,840	120,543	128,643	
19 Tatamagouche, Sedgwick Memorial	PI180	9	12	50	3	3	-	44	35	17	M	46,273	44,592	39,523	3,800	1,269	1,490	19,928	43,486	39,523	
- Pugwash, St. John's	PI181	2	-	10	-	-	2	10	8	-	-	14,672	6,991	2,196	1,403	3,392	440	11,393	20,188	2,196	
- Wallace, St. Matthew's	PI182	5	6	32	2	3	-	31	28	25	M	29,236	29,236	27,336	1,800	100	170	12,391	25,683	27,336	
20 Thorburn, Union	PI190	17	32	230	4	1	5	246	90	150	M	105,500	91,346	80,846	10,500	-	1,430	41,355	96,694	80,846	
- Sutherland's River	PI191	7	8	50	-	-	3	63	25	58	-	37,343	37,343	29,853	4,008	3,482	947	8,685	30,693	29,853	
21 West River Pastoral Charge																					
- Durham, West River	PI200	10	10	127	-	-	3	132	55	60	M	204,947	64,237	56,036	4,845	3,356	765	25,072	59,163	56,036	
- Greenhill, Salem	PI201	6	4	25	-	2	-	30	27	16	M	19,438	19,438	17,292	2,146	-	-	10,240	10,240	17,292	
- Salt Springs, St. Luke's	PI202	4	7	27	-	-	1	38	29	33	M	19,373	19,373	15,568	2,150	1,655	-	8,492	30,500	15,568	
22 Westville, St. Andrew's	PI220	19	7	143	2	1	1	170	61	80	A	106,694	106,694	99,787	4,757	2,150	200	-	76,320	99,787	
Grand Total	2009	352	363	2,676	82	82	99	3,510	1,599	1,593	21	2,417,330	2,032,268	1,791,307	170,057	70,904	31,359	485,386	1,830,427	1,721,170	
Grand Total	2008	337	411	2,615	90	97	106	3,334	1,625	1,700	21	2,195,853	1,997,754	1,758,675	169,403	69,676	33,655	501,503	1,958,054	1,709,945	
Increase		15		61				176				221,477	34,514	32,632	654	1,228			87,123	11,225	
Decrease			48		8	15	7		26	107							2,296	16,117	127,627		

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Statistics and Finances for the Year Ended December 31st, 2009

4. Presbytery of Halifax-Lunenburg

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE
Dartmouth:																				
1 Iona	HL010	11	31	177	-	6	2	249	-	260	M	217,240	167,240	148,993	11,886	6,361	1,175	43,925	220,421	148,993
2 St. Andrew's - Musquodoboit Harbour	HL020	26	61	240	4	4	5	398	120	270	A	298,610	298,610	239,471	34,583	24,556	2,982	60,120	202,993	239,471
	HL021	2	-	9	1	-	1	19	9	10	M	3,528	3,528	3,178	250	100	-	1,000	3,072	3,178
3 Dean, Sharon	HL030	6	10	69	1	-	2	69	27	145	-	38,824	32,750	29,475	2,900	375	-	12,593	31,089	29,475
4 Elmsdale, St. Matthew's - Hardwood Lands	HL040	9	3	33	-	-	1	65	30	48	A	71,883	51,027	44,057	5,194	1,776	-	20,568	40,207	44,057
	HL041	5	12	33	3	-	1	42	25	-	A	27,094	26,074	24,191	1,883	-	385	15,516	24,634	24,191
Halifax:																				
5 Calvin	HL050	16	25	164	1	6	44	152	80	112	A	226,067	148,191	121,905	18,536	7,750	1,575	20,510	145,017	121,905
6 Knox	HL060	9	-	63	-	5	2	73	30	25	A	153,243	153,243	130,618	15,000	7,625	-	43,920	131,988	130,618
7 Church of St. David	HL070	22	19	160	4	2	13	189	60	74	M	405,092	338,375	293,605	22,952	21,818	-	-	253,506	273,046
8 Lower Sackville, First Sackville	HL100	9	12	71	1	-	-	87	62	47	A	97,762	97,762	85,176	7,000	5,586	2,199	33,510	94,042	85,176
9 Lunenburg, St. Andrew's - Rose Bay, St. Andrew's	HL080	15	6	122	-	-	5	189	-	40	M	97,001	87,001	82,376	4,625	-	1,384	31,575	81,728	82,376
	HL081	-	13	50	-	-	-	41	-	-	-	17,687	17,687	17,087	600	-	240	6,000	14,996	17,087
10 New Dublin-Conquerall																				
- Dublin Shore, Knox	HL091	3	8	24	-	-	-	32	20	15	-	11,492	11,492	10,462	1,000	30	-	-	15,763	10,462
- West Dublin, St. Matthew's	HL092	3	-	13	-	-	-	22	10	10	-	7,572	7,572	6,072	1,500	-	-	-	9,474	6,072
11 New Minas, Kings	HL130	9	35	99	1	2	2	105	85	141	M	271,727	86,782	75,274	5,105	6,403	-	48,605	112,494	69,122
12 Noel Road, St. James	HL121	6	-	-	-	-	3	-	20	-	-	16,393	16,393	15,493	900	-	-	9,350	16,056	15,493
13 Truro, St. James'	HL110	16	12	209	-	-	5	341	140	94	A	340,783	311,650	259,888	42,000	9,762	1,352	44,998	260,966	230,755
- McClure's Mills, St. Paul's	HL111	7	-	42	-	-	-	56	32	10	M	36,981	36,956	32,061	4,500	35	-	12,714	33,940	32,061
14 Upper Tantallon, Grace	HL140	3	4	9	-	1	-	13	14	8	A	99,740	14,137	13,687	25	425	-	43,353	85,069	13,687
15 Windsor, St. John's	HL120	6	5	25	-	-	-	44	18	15	-	51,269	51,269	48,969	1,800	500	-	12,139	37,902	48,969
Grand Total	2009	183	256	1,612	16	26	86	2,186	782	1,324	6	2,489,988	1,957,379	1,682,038	182,239	93,102	11,292	460,396	1,815,357	1,626,194
Grand Total	2008	206	337	1,688	30	49	124	2,335	968	1,229	6	2,133,645	1,770,231	1,494,273	181,623	94,335	11,766	371,314	1,725,829	1,434,387
Increase												95	356,343	187,148	187,765	616		89,082	89,528	191,807
Decrease		23	81	76	14	23	38	149	186							1,233	474			

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Statistics and Finances for the Year Ended December 31st, 2009

5. Presbytery of New Brunswick

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE
1 Bass River, St. Mark's	NB010	3	-	20	1	-	1	21	25	24	M	13,738	12,417	11,395	1,022	-	-	5,697	11,402	11,395
- Beersville, St. James	NB020	6	-	25	2	-	3	53	55	18	M	23,859	23,802	22,602	1,200	-	-	8,604	22,367	22,602
- Clairville, St. Andrew's	NB030	3	-	10	-	-	-	14	18	5	M	14,373	14,304	13,104	1,200	-	-	10,203	10,203	13,104
- West Branch, Zion	NB040	5	6	25	1	-	-	54	17	-	M	36,663	31,884	29,404	2,455	25	261	16,836	30,414	29,404
2 Bathurst, St. Luke's	NB050	2	4	17	-	-	-	-	13	-	M	43,391	41,823	39,423	2,400	-	135	-	44,111	39,423
3 Dalhousie Charge																				
- Campbellton, Knox	NB060	3	-	29	2	-	4	41	18	5	-	23,809	23,021	22,023	998	-	-	-	41,820	22,023
- Dalhousie, St. John's	NB070	3	-	-	1	3	1	47	39	31	M	62,868	62,368	57,170	4,128	1,070	4,040	-	55,568	57,170
4 Eastern Charlotte Pastoral Charge																				
- Pennfield, The Kirk	NB080	2	-	10	-	-	1	26	7	2	-	19,833	13,317	12,902	350	65	-	15,660	19,736	12,902
- St. George, The Kirk	NB090	6	-	28	-	-	1	28	20	19	-	66,548	64,214	58,145	6,069	-	-	-	62,766	58,145

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Statistics and Finances for the Year Ended December 31st, 2009

5. Presbytery of New Brunswick

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS/WMS	STPD	NORM EXP	\$ BASE	
5 Fredericton, St. Andrew's	NB100	18	60	181	5	1	13	178	200	170	A	284,300	252,916	200,223	30,853	21,840	-	50,345	200,417	200,223	
6 Grace, Ferguson and St. James Pastoral Charge																					
- Derby, Ferguson	NB180	3	-	14	-	-	-	24	10	-	-	17,155	17,155	16,655	500	-	181	3,115	13,287	16,655	
- Millerton, Grace	NB170	3	-	10	-	-	-	-	15	3	-	17,180	17,180	16,930	250	-	263	3,057	29,456	16,930	
- Miramichi, St. James	NB190	3	-	30	1	-	2	61	27	19	-	46,759	46,759	42,009	1,360	3,390	140	10,469	44,090	42,009	
7 Hampton, St. Paul's	NB110	4	28	76	-	-	-	71	60	80	M	91,552	91,552	78,479	1,912	11,161	-	42,690	90,360	68,852	
- Barnesville	NB120	3	6	12	-	-	-	18	18	12	-	19,550	19,550	19,550	-	-	-	-	20,554	19,550	
8 Hanwell, St. James	NB130	9	25	70	1	-	2	98	65	65	A	84,035	84,035	78,648	4,000	1,387	-	-	78,469	78,648	
9 Harvey Station, Knox	NB140	15	20	180	8	-	5	198	98	70	M	174,984	126,374	114,675	8,696	3,003	-	40,000	124,317	114,675	
- Acton	NB150	1	-	3	-	-	-	3	20	-	-	2,081	2,081	2,081	-	-	-	-	4,647	2,081	
10 Kirkland, St. David's	NB160	-	-	6	-	-	-	6	-	-	-	1,629	1,629	762	500	-	-	-	1,040	762	
11 Miramichi (Chatham), Calvin	NB200	5	18	56	1	-	1	84	50	49	M	70,609	62,209	54,274	6,720	1,215	744	19,954	61,980	54,274	
- Black River Bridge, St. Paul's	NB210	2	-	-	-	-	-	12	8	-	-	13,945	12,645	12,211	309	125	319	8,282	12,642	12,211	
- Kouchibouguac, Knox	NB220	4	-	12	1	-	-	52	18	3	-	30,396	30,396	28,046	1,978	372	-	11,972	28,865	28,046	
12 Moncton, St. Andrew's	NB230	16	46	135	4	-	2	238	175	95	A	436,842	267,576	230,199	24,065	13,312	3,750	55,300	248,491	227,249	
13 New Carlisle, Knox	NB240	2	-	7	-	-	4	12	-	-	-	4,873	2,673	2,373	300	-	-	-	7,982	2,373	
14 Port Elgin, St. James	NB250	5	-	-	-	-	-	31	12	25	-	22,172	22,172	20,602	1,570	-	-	-	16,779	20,602	
15 Riverview, Bethel	NB260	9	30	95	-	-	1	94	75	90	A	170,722	162,232	141,282	13,000	7,950	-	40,232	146,389	141,282	
16 Sackville, St. Andrew's	NB270	12	9	55	3	2	-	71	60	69	M	111,579	111,579	94,069	12,250	5,260	3,404	37,314	120,024	92,569	
17 St. Andrews, Greenock	NB280	6	-	44	-	1	-	33	13	20	-	41,183	41,183	38,383	2,500	300	-	19,271	38,413	38,383	
- St. Stephen, St. Stephen's Saint John:	NB290	8	10	44	3	-	-	47	30	40	M	45,270	45,270	41,273	3,832	165	-	23,872	64,949	41,273	
18 Grace	NB310	27	38	222	7	12	5	310	190	153	A	280,353	205,864	189,495	10,000	6,369	1,416	66,392	237,882	189,495	
19 Saint Columbia	NB300	8	-	40	-	2	1	71	30	41	-	50,900	50,900	46,475	2,833	1,592	-	-	61,546	46,475	
20 Stanley, St. Peter's	NB330	11	10	81	-	2	4	78	60	70	M	66,472	62,612	55,806	6,296	510	437	38,342	66,295	55,806	
21 Sunny Corner, St. Stephen's	NB340	4	29	39	1	1	1	74	50	20	M	91,718	69,699	58,273	2,613	8,813	1,678	44,017	88,109	58,273	
- Warwick, St. Paul's	NB350	3	5	15	1	-	1	30	26	16	M	15,130	15,130	13,850	700	580	150	6,156	13,860	13,850	
22 Tabusintac, St. John's	NB360	3	-	35	-	-	2	41	25	13	M	59,506	56,456	54,456	1,740	260	-	-	36,239	54,456	
- Bariboug Bridge, St. Matthew's	NB370	3	-	8	-	-	-	18	-	-	M	12,465	12,150	11,911	239	-	-	-	7,877	11,911	
- New Jersey, Zion	NB380	1	-	12	-	-	1	24	14	2	M	15,060	15,060	14,910	150	-	-	-	12,095	14,910	
23 Woodstock, St. Paul's	NB390	9	14	35	1	2	-	62	53	10	A	94,977	94,977	90,388	4,589	-	-	41,412	85,489	90,388	
Grand Total	2009	230	358	1,681	44	26	56	2,305	1,632	1,239	17	2,678,479	2,286,797	2,034,456	163,577	88,764	16,918	619,192	2,260,930	2,020,379	
Grand Total	2008	226	361	1,796	36	47	80	2,375	1,672	1,324	17	2,781,103	2,411,461	2,142,673	163,180	105,608	18,565	624,923	2,240,776	1,981,431	
Increase		4	-	-	-	-	8	-	-	-	-	-	-	-	-	397	-	-	20,154	38,948	
Decrease				3	115			21	24	70	40	85	102,624	124,664	108,217		16,844	1,647	5,731		

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Statistics and Finances for the Year Ended December 31st, 2009

6. Presbytery of Prince Edward Island

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS/WMS	STPD	NORM EXP	\$ BASE
1 Belfast, St. John's	PE020	11	47	181	1	2	8	230	186	108	-	219,564	219,564	196,668	12,500	10,996	2,071	37,501	181,655	156,731
- Wood Islands	PE021	7	12	52	1	2	11	47	70	50	-	56,184	56,184	54,284	1,900	-	239	9,472	45,282	54,284
2 Brookfield Pastoral Charge																				
- Brookfield	PE030	3	7	24	1	1	3	22	30	33	M	24,382	24,382	22,807	840	735	572	11,100	26,731	22,807
- Glasgow Road	PE031	3	-	31	1	-	2	35	38	35	M	35,881	35,881	30,531	3,154	2,196	3,677	21,000	30,711	30,531
- Hunter River	PE032	5	6	27	-	-	1	47	40	20	M	35,791	35,791	32,913	2,065	813	813	13,321	33,417	31,832

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Statistics and Finances for the Year Ended December 31st, 2009

6. Presbytery of Prince Edward Island

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE
3 Central Parish Pastoral Charge																				
- Canoe Cove	PE071 *	7	17	57	6	1	2	62	85	75	M	61,712	58,163	54,571	3,300	292	767	30,800	52,197	53,571
- Clyde River, Burnside	PE070 **	10	62	90	6	7	2	160	180	40	M	79,630	69,614	63,114	6,500	-	-	33,802	92,511	39,771
Charlottetown:																				
4 St. James	PE040	12	22	202	5	12	7	248	125	116	A	271,895	265,353	251,772	10,915	2,666	3,141	46,920	257,474	250,509
5 St. Mark's	PE060	14	50	155	2	-	-	165	200	186	M	224,704	224,704	204,990	9,387	10,327	-	81,972	211,063	160,272
- Marshfield, St. Columba	PE061	5	-	25	-	-	-	35	16	33	A	40,875	40,875	39,955	920	-	-	16,554	54,345	39,955
6 Zion	PE050	35	65	-	8	2	17	457	349	223	M	338,134	326,225	302,828	15,390	8,007	-	50,000	296,545	302,828
7 Hartsville	PE150	9	19	46	7	2	-	62	62	123	A	51,528	51,528	45,166	3,600	2,762	550	-	42,396	45,166
8 Kensington	PE080	9	12	73	2	-	2	144	44	29	A	82,874	82,874	74,594	6,690	1,590	454	23,458	64,965	74,594
- New London, St. John's	PE082	8	7	37	3	-	2	103	35	-	-	48,224	48,224	43,604	2,600	2,020	1,878	15,639	44,221	43,604
9 Montague, St. Andrew's	PE090	6	10	45	-	-	5	57	50	36	M	95,298	60,810	57,810	3,000	-	402	27,267	61,836	57,810
- Cardigan, St. Andrew's	PE091	8	30	62	3	-	2	114	85	70	A	87,672	77,914	74,099	2,800	1,015	-	21,620	84,411	64,947
10 Murray Harbour North	PE100	-	30	-	-	-	1	-	1	80	-	38,442	38,392	35,587	2,500	305	-	18,757	37,475	35,587
- Caledonia	PE101	2	30	24	1	1	-	31	80	14	-	15,589	15,589	13,857	1,732	-	-	8,885	18,538	13,857
- Murray Harbour South	PE102	2	30	11	-	1	1	9	80	11	-	20,881	20,881	16,841	1,909	2,131	-	7,404	20,631	16,841
- Peter's Road	PE103	3	30	34	-	-	3	57	80	30	M	42,445	36,552	33,978	2,100	474	-	14,315	30,019	33,978
11 Nine Mile Creek	PE073	7	11	52	1	-	-	33	45	104	-	48,803	48,803	42,719	1,735	4,349	324	-	40,608	42,719
12 North Tryon	PE130	7	17	48	3	2	-	78	81	48	A	89,521	74,521	65,730	4,800	3,991	740	39,097	82,185	65,730
13 Richmond Bay Pastoral Charge																				
- Freeland	PE121	3	-	29	-	2	12	45	28	45	M	19,442	19,442	17,373	1,890	179	748	-	14,420	17,373
- Lot 14	PE122	2	-	8	1	-	-	14	-	6	M	4,665	4,665	4,435	230	-	-	-	5,757	4,435
- Tyne Valley	PE120	3	-	37	2	-	34	40	-	40	M	39,322	39,322	33,534	2,390	3,398	223	-	18,247	33,534
- Victoria West	PE123	2	-	23	1	2	22	22	19	24	M	14,401	14,401	13,316	1,085	-	-	-	11,454	13,316
14 Summerside	PE110	17	54	190	3	7	11	234	115	183	M	154,753	141,925	127,425	14,500	-	-	37,964	145,062	127,425
15 West Point	PE011	5	6	24	3	2	2	46	20	27	-	22,438	22,438	21,388	1,050	-	937	-	25,871	21,388
Grand Total	2009	205	574	1,587	61	46	150	2,596	2,223	1,711	15	2,265,050	2,155,017	1,975,289	121,482	58,246	17,536	566,848	2,030,027	1,853,395
Grand Total	2008	220	609	2,206	59	76	122	2,793	2,335	1,816	15	2,248,036	2,138,704	1,945,937	117,545	75,222	13,367	558,001	2,127,136	1,836,001
Increase					2		28					17,014	16,313	29,352	3,937			4,169	8,847	19,394
Decrease		15	35	619		30		197	112	105						16,976			97,109	

Synod of Quebec & Eastern Ontario

Statistics and Finances for the Year Ended December 31st, 2009

7. Presbytery of Quebec

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE
1 Inverness, St. Andrew's	QU020	2	-	5	-	-	-	9	6	2	A	46,026	44,526	43,926	600	-	-	13,957	31,441	43,926
2 Leggat's Point	QU030	2	-	14	-	-	-	12	25	-	-	18,313	8,793	8,328	465	-	-	-	15,342	8,328
3 Melbourne, St. Andrew's	QU050	4	-	36	-	-	-	21	15	60	-	40,135	32,039	28,580	2,000	1,459	500	-	37,155	28,580
4 Quebec, St. Andrew's	QU070	3	13	34	2	-	-	30	35	-	M	140,666	52,666	44,073	8,593	-	-	33,304	168,718	44,073
5 Scotstown, St. Paul's	QU090	1	-	5	-	-	-	5	-	1	-	24,409	14,705	14,205	500	-	-	-	9,200	14,205
6 Sherbrooke, St. Andrew's	QU100	12	12	50	2	4	1	77	56	28	A	117,995	117,995	110,890	7,105	-	-	40,311	113,726	110,890
7 Valcartier, St. Andrew's	QU110	8	-	42	-	-	-	50	25	13	-	18,330	18,330	17,633	697	-	-	-	11,630	17,633
Grand Total	2009	32	25	186	4	4	1	204	162	104	1	405,874	289,054	267,635	19,960	1,459	500	87,572	387,212	267,635
Grand Total	2008	33	20	173	4	2	18	193	160	96	1	537,986	449,296	424,310	17,686	7,300	526	112,032	451,803	424,310
Increase			5	13		2		11	2	8								2,274		
Decrease		1					17					132,112	160,242	156,675		5,841	26	24,460	64,591	156,675

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE
1 Beaconsfield, Briarwood	MT020	15	45	155	3	14	7	187	141	136	-	186,727	186,727	158,198	20,483	8,046	-	40,333	164,269	154,510
2 Beauharnois, St. Edward's	MT030	2	4	13	-	-	3	14	20	3	-	19,213	13,267	12,667	600	-	-	-	19,072	12,667
3 Chateaugay, Maplewood	MT050	12	-	49	-	1	1	66	46	17	A	93,383	93,383	84,387	4,858	4,138	1,379	9,413	83,882	84,387
4 Fabreville	MT070 **	4	-	6	-	-	-	7	5	-	-	4,576	4,576	4,287	-	289	-	600	4,025	4,287
5 Hemmingford, St. Andrew's	MT080	3	-	15	-	-	-	17	15	28	-	7,685	7,685	7,085	600	-	-	-	5,667	7,085
6 Howick, Georgetown	MT090	5	-	47	-	-	6	61	23	7	-	33,702	31,992	26,719	3,600	1,673	-	-	31,870	26,719
7 Huntingdon, St. Andrew's - Athelstan	MT100	16	9	57	3	3	5	114	52	15	M	81,620	79,657	74,060	4,000	1,597	-	18,160	91,786	74,060
	MT101	7	-	35	-	1	2	53	28	7	-	33,958	33,958	27,629	3,000	3,329	-	8,643	27,745	27,629
8 Lachute, Margaret Rodger Memorial	MT120	19	10	77	7	-	5	138	45	48	M	133,001	131,982	120,452	8,650	2,880	637	45,945	125,973	120,452
9 Laval (Duvernay), St John's	MT060	3	5	8	-	4	-	14	14	-	-	130,400	30,400	28,900	1,500	-	-	-	36,715	28,900
10 Lost River	MT130	-	-	7	-	-	-	15	-	-	-	1,895	542	542	-	-	-	-	2,309	542
11 Mille Isles	MT140	4	-	12	-	2	1	16	20	12	M	5,504	5,504	4,154	300	1,050	-	-	7,352	4,154
Montreal:																				
12 Arabic Church	MT470	3	17	24	-	-	-	52	50	-	A	54,412	54,412	54,412	-	-	-	26,852	57,259	54,412
13 Chambit	MT450	1	-	48	-	8	7	84	78	-	M	147,829	147,829	137,225	-	10,604	-	41,528	138,471	137,225
14 Chinese	MT150	8	23	109	5	3	4	116	122	33	A	127,216	127,216	119,966	4,000	3,250	3,851	34,521	153,781	119,966
15 Cote des Neiges	MT160	9	32	119	3	4	10	100	96	89	M	135,772	135,772	119,527	6,500	9,745	450	45,780	131,102	119,527
16 Ephraim Scott Memorial	MT180	6	-	50	-	-	4	38	21	8	A	50,577	40,417	5,917	4,500	30,000	-	26,740	56,083	5,917
17 First (Verdun)	MT400	3	-	-	-	-	3	32	9	4	-	19,969	19,969	19,071	898	-	-	-	36,602	19,071
18 Ghanaian	MT460 **	9	56	61	16	26	-	66	100	200	A	231,768	181,420	180,920	500	-	-	36,591	64,015	166,920
19 Knox Crescent, Kensington & First	MT220	13	14	128	-	4	5	123	75	56	M	282,597	282,332	253,099	15,000	14,233	2,638	39,311	256,446	253,099
20 Livingstone	MT240	10	30	39	5	6	8	69	56	20	-	137,579	77,579	73,979	3,600	-	-	16,872	87,499	58,761
- Hungarian	MT200	7	3	27	2	-	5	41	22	16	M	62,283	62,021	51,465	2,500	8,056	-	15,998	45,721	49,321
21 Maisonneuve	MT250	12	12	56	-	-	3	65	50	30	A	90,029	90,029	87,529	2,000	500	-	43,294	107,269	87,529
22 Eglise St. Luc	MT170	10	13	69	3	-	1	59	35	35	M	85,703	47,812	45,822	-	1,990	-	-	90,491	24,670
23 St. Andrew & St. Paul	MT270	66	-	540	19	26	9	773	300	-	M	1,111,258	1,086,323	924,796	100,000	61,527	3,814	30,240	1,039,732	924,796
24 Taiwanese Robert Campbell	MT260	7	7	62	5	4	5	87	103	47	M	115,036	115,036	103,184	3,500	8,352	-	35,000	123,407	103,184
25 Westminster (Pierrefonds)	MT320	9	-	58	-	4	4	69	43	29	A	100,734	85,734	75,609	4,000	6,125	-	16,290	83,169	71,073
26 Montreal West	MT300	10	5	44	1	-	4	67	40	14	-	96,633	96,633	95,258	500	875	-	17,785	94,289	95,258
27 Ormstown	MT310	3	-	70	1	-	5	86	8	22	-	23,184	23,184	23,184	-	-	-	-	22,684	23,184
28 Pincoart, Ile Perrot	MT330	6	12	52	3	3	3	62	45	32	M	82,340	82,340	75,119	5,000	2,221	-	34,000	82,656	75,119
29 Pointe Claire, St. Columba by the Lake	MT340	25	34	120	6	15	24	198	81	90	A	220,267	217,792	183,842	20,520	13,430	-	43,500	163,198	176,944
30 Riverfield	MT091	5	7	50	-	-	1	68	12	6	-	21,400	21,400	19,800	1,600	-	-	-	19,598	19,800
- St. Urbain, Beechridge	MT040	2	-	11	-	-	-	19	-	-	-	6,954	6,954	6,454	500	-	-	-	5,752	6,454
31 Rockburn	MT311	6	10	40	1	-	-	64	35	100	-	35,501	34,252	34,032	-	220	-	11,600	43,837	34,032
32 St. Andrew's East	MT350	7	3	8	-	-	-	24	10	26	M	16,715	14,212	13,712	500	-	-	-	6,632	13,712
33 St. Lambert, St. Andrew's	MT360	12	24	90	1	4	26	108	69	44	M	184,475	176,875	147,423	7,055	22,397	-	47,054	144,455	147,423
34 Town of Mount Royal	MT390	5	17	37	-	-	4	67	28	24	M	122,190	122,190	117,239	2,789	2,162	-	39,097	142,697	117,239
Grand Total	2009	344	392	2,393	84	132	159	3,224	1,912	1,198	14	4,294,085	3,969,406	3,517,664	233,053	218,689	12,769	725,147	3,797,510	3,450,028
Grand Total	2008	337	511	2,336	74	124	243	3,269	1,916	1,250	14	4,784,839	3,952,070	3,503,800	244,531	203,739	16,151	621,467	4,880,634	3,451,485
Increase		7		57	10	8							17,336	13,864		14,950		103,680		
Decrease			119				84	45	4	52		490,754			11,478		3,382		1,080,124	1,457

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL AD RE MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE	
1 Avonmore, St. Andrew's	SG010	7	23	60	1	- 1	106	27	-	A	42,800	42,800	38,748	3,752	300	1,356	21,329	44,497	38,748
- Finch, St. Luke's-Knox	SG080 *	8	11	42	1	- 1	104	28	62	M	87,222	47,235	42,810	4,425	-	-	40,014	86,183	42,810
- Gravel Hill, St. James-St. Andrew's	SG011	4	-	11	-	-	14	7	10	A	12,851	11,200	7,813	2,662	725	-	4,904	10,278	7,813
2 Brockville, First	SG020	31	15	220	1	7 26	376	90	150	M	256,693	175,018	155,698	10,216	9,104	1,574	53,612	247,830	155,698
3 Caintown, St. Paul's	SG030	7	7	30	-	- 5	31	30	25	-	36,205	36,205	32,126	2,100	1,979	-	-	34,992	32,126
- Lansdowne, Church of the Covenant	SG031	5	-	-	-	-	16	15	8	A	62,878	62,878	60,378	2,500	-	-	30,815	56,992	60,378
4 Chesterville, St. Andrew's	SG050	4	-	34	-	- 1	33	10	22	A	26,878	15,641	13,593	2,048	-	2,500	-	20,181	13,593
- Morewood	SG051	8	8	32	1	1 4	71	21	13	A	35,175	35,021	30,352	3,764	905	1,162	-	28,096	30,352
5 Cornwall, St. John's	SG060	27	36	465	8	7 19	504	233	304	A	339,580	315,746	259,359	39,500	16,887	-	46,911	277,764	259,359
6 Dunvegan, Kenyon	SG070	8	5	83	3	4 3	110	35	58	A	54,779	54,779	47,935	5,500	1,344	2,939	17,618	69,988	47,935
- Kirk Hill, St. Columba	SG120	9	32	54	1	- 1	80	45	17	M	49,793	49,793	47,648	2,000	145	-	22,617	49,069	47,648
7 Ingleisle, St. Matthew's	SG090	8	20	95	4	- 5	106	70	81	-	92,226	92,226	87,169	5,057	-	-	-	51,324	87,169
8 Iroquois, Knox	SG100	7	38	56	1	- 8	41	48	41	M	54,425	54,425	53,851	574	-	-	20,250	55,143	53,851
- Cardinal, St. Andrew's & St. James	SG040	5	2	51	-	- 5	70	35	36	-	59,652	37,647	36,415	1,232	-	-	20,250	58,412	36,415
9 Kemptville and St. Paul's	SG110	12	12	89	1	6 4	122	48	-	M	88,706	76,864	70,022	5,412	1,430	1,599	27,541	69,707	70,022
- Mountain, Knox	SG201	7	-	15	-	-	22	20	3	-	36,604	36,604	31,750	1,645	3,209	-	11,844	32,334	23,950
10 Lancaester, St. Andrew's	SG130	15	56	46	4	12 2	209	115	68	M	117,059	95,746	90,563	3,500	1,683	-	26,766	107,256	90,563
- Martintown, St. Andrew's	SG131	8	17	50	3	13 2	92	40	32	M	56,924	56,632	52,823	2,500	1,309	-	14,000	41,539	52,823
11 Maxville, St. Andrew's	SG140	3	-	-	-	-	46	24	-	A	26,085	25,206	23,201	1,800	205	1,680	16,464	36,889	23,201
- Moose Creek, Knox	SG142	4	6	50	-	3 -	79	35	5	A	33,331	33,331	29,954	3,000	377	455	18,933	43,727	29,954
- St. Elmo, Gordon	SG141	2	2	8	-	1 -	14	4	-	A	12,503	11,382	10,212	1,000	170	-	5,763	10,818	10,212
12 Morrisburg, Knox	SG150	11	12	73	2	7 4	88	42	40	A	98,618	93,618	86,292	6,366	960	3,309	35,028	88,033	86,292
- Dunbar	SG151	3	-	12	-	-	12	12	10	-	14,661	14,661	13,961	700	-	-	8,000	8,811	13,961
13 Oxford Mills, St. Andrew's	SG160 *	4	4	11	-	-	9	-	-	M	18,829	17,319	16,298	921	100	-	-	11,217	16,298
14 Prescott, St. Andrew's	SG170	7	3	37	-	1 3	35	32	9	-	91,490	91,490	88,982	2,508	-	-	31,189	90,570	88,982
- Spencerville, St. Andrew's-Knox	SG180	7	5	26	-	- 1	28	22	11	A	32,251	32,251	28,451	3,000	800	1,204	15,372	43,306	28,451
15 Vancklee Hill, Knox	SG190	18	53	140	13	3 1	143	95	85	A	164,870	134,870	118,626	9,000	7,244	-	33,207	173,658	118,626
- Hawkesbury, St. Paul's	SG191	5	-	17	-	1 1	17	20	12	A	32,516	31,641	29,016	2,000	625	-	11,069	25,832	29,016
16 Winchester, St. Paul's	SG200	7	-	56	-	1 4	90	22	68	A	61,297	61,217	58,533	1,170	1,514	1,317	16,328	60,208	58,533
Grand Total	2009	251	367	1,863	44	68 92	2,708	1,225	1,170	8	2,096,901	1,843,446	1,662,579	129,852	51,015	19,095	549,824	1,934,654	1,654,779
Grand Total	2008	223	380	1,997	52	36 109	2,780	1,353	1,445	8	2,046,881	1,769,819	1,570,709	131,176	67,934	16,546	565,123	1,976,373	1,561,267
Increase		28					32				50,020	73,627	91,870		2,549				93,512
Decrease			13	134	8		17	72	128	275				1,324	16,919		15,299	41,719	

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL AD RE MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE	
1 Gatineau, St. Andrew's	OT010	5	-	35	-	- 2	26	35	22	-	56,206	54,819	48,373	4,694	1,752	-	-	38,204	48,373
2 Kanata, Trinity	OT170	15	28	104	11	5 19	164	127	181	M	311,715	261,717	225,826	28,793	7,098	-	50,308	228,362	225,826
3 Kars, St. Andrew's	OT031	8	18	65	-	- 2	90	42	58	A	54,753	54,753	48,383	4,311	2,059	1,563	22,000	46,525	48,383
4 Manotick, Knox	OT030	12	21	127	2	3 25	175	105	89	A	220,033	207,238	161,280	35,000	10,958	-	50,388	166,630	158,780
5 Orleans, Grace	OT080	10	41	129	-	7 9	119	144	307	A	281,683	281,683	240,994	20,000	20,689	-	49,747	275,129	240,994
Ottawa:																			
6 Calvin Hungarian	OT060	9	-	40	1	1 6	45	20	47	A	36,890	36,890	36,790	100	-	-	16,700	51,243	36,790
7 Gloucester	OT020	5	26	82	-	3 2	64	63	89	A	134,100	124,100	107,781	11,643	4,676	-	14,742	93,226	107,781
8 Knox	OT090	36	22	230	6	4 12	274	122	137	A	368,484	331,562	288,128	29,299	14,135	-	-	296,052	288,128
9 Parkwood	OT100	25	46	235	1	19 13	205	130	243	A	293,441	236,908	187,178	34,240	15,490	-	51,200	258,781	187,178
10 St. Andrew's	OT110	59	109	336	11	18 26	530	314	182	A	565,617	565,617	421,980	97,996	45,641	3,500	49,424	438,112	421,980

Synod of Quebec & Eastern Ontario

Statistics and Finances for the Year Ended December 31st, 2009

10. Presbytery of Ottawa

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE
11 St. David & St. Martin	OT120	17	14	148	1	2	41	119	74	124	A	135,450	135,450	126,450	9,000	-	-	26,260	106,229	126,450
12 St. Giles	OT130	17	5	121	2	1	8	128	66	65	A	294,499	246,494	200,036	30,149	16,309	1,035	46,240	202,201	200,036
13 St. Paul's	OT140	19	59	292	4	17	47	257	248	323	A	792,891	514,723	408,162	35,000	71,561	-	66,338	406,124	408,162
14 St. Stephen's	OT150	9	20	91	1	1	21	121	64	-	-	162,113	159,082	141,451	10,823	6,808	650	-	133,772	141,156
15 St. Timothy's	OT160	14	15	153	-	1	6	182	93	78	A	275,905	221,640	207,640	10,000	4,000	2,000	54,647	205,488	207,640
16 Westminster	OT180	21	34	194	5	13	17	246	102	135	A	233,951	233,951	192,913	18,500	22,538	-	46,300	202,970	192,913
17 Richmond, St. Andrew's	OT040	7	16	93	5	8	3	116	56	100	A	90,927	90,927	86,514	3,500	913	-	36,516	95,887	86,514
18 Stittsville, St. Andrew's	OT041	11	12	97	3	10	6	115	60	72	A	128,028	116,833	107,920	6,635	2,278	-	14,500	103,920	107,920
19 Vernon, Osgoode	OT050	5	-	40	-	-	4	50	35	32	-	44,410	43,910	40,660	3,000	250	916	-	47,230	40,660
Grand Total	2009	304	486	2,612	53	113	269	3,026	1,900	2,284	1	4,481,096	3,918,297	3,278,459	392,683	247,155	9,664	595,310	3,396,085	3,275,664
Grand Total	2008	313	499	2,666	42	127	199	3,176	1,936	2,110	1	4,436,120	3,911,665	3,241,119	374,053	296,493	24,468	646,225	3,500,027	3,229,495
Increase					11		70			174		44,976	6,632	37,340	18,630				103,942	46,169
Decrease		9	13	54		14		150	36							49,338	14,804	50,915		

Synod of Quebec & Eastern Ontario

Statistics and Finances for the Year Ended December 31st, 2009

11. Presbytery of Lanark & Renfrew

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE
1 Annprior, St. Andrew's	LR020	12	45	200	3	7	12	1	148	100	A	202,463	144,963	121,344	19,234	4,385	4,567	45,100	114,916	121,344
2 Carleton Place, St. Andrew's	LR030	10	6	-	2	4	3	189	-	29	M	98,776	98,776	92,047	6,729	-	2,293	16,502	92,047	84,847
3 Cobden, St. Andrew's	LR040	12	20	113	-	-	6	164	60	70	A	67,969	67,953	61,505	4,779	1,669	-	32,546	72,604	61,505
- Ross, St. Andrew's	LR041	6	-	33	4	2	1	74	23	5	A	36,590	36,590	33,230	3,100	260	869	10,827	29,335	33,230
4 Fort Coulonge, St. Andrew's	LR050	5	-	13	-	-	1	26	12	16	-	172,078	172,078	137,272	24,446	10,360	-	-	118,664	137,272
- Bristol Memorial	LR051	5	4	33	2	-	5	54	44	21	-	39,737	39,737	36,282	3,000	455	330	-	37,369	36,282
5 Kilmaurs, St. Andrew's	LR120	4	-	-	2	6	-	17	25	40	-	23,046	18,046	17,916	130	-	-	7,140	12,682	17,916
6 Kinburn, St. Andrew's	LR011	* 4	3	16	-	-	2	40	10	5	-	106,895	26,335	22,333	2,825	1,177	-	-	11,791	22,333
7 Lake Dore	LR140	***	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-
8 Lochwinnoch	LR060	* 5	-	24	2	-	7	40	22	7	-	25,892	25,892	23,782	2,110	-	2,882	13,441	47,987	23,782
9 McDonald's Corners, Knox	LR070	5	10	41	-	-	1	74	39	24	-	40,796	40,790	39,034	1,699	57	-	12,150	23,069	39,034
- Elphin	LR071	4	-	33	-	-	1	45	15	35	-	24,547	18,366	16,681	1,685	-	-	9,450	28,372	16,681
- Snow Road	LR072	1	-	14	-	-	1	28	11	20	-	9,008	8,461	7,561	880	20	-	5,400	15,452	7,561
10 Pembroke, First	LR080	* 16	8	113	1	3	8	161	70	32	A	147,203	145,075	143,100	1,800	175	-	48,000	140,323	143,100
11 Perth, St. Andrew's	LR090	* 11	22	128	1	2	10	195	68	48	M	156,676	154,977	134,837	15,500	4,640	1,455	39,923	135,016	134,837
12 Petawawa	LR150	* 8	-	79	-	6	2	88	48	48	A	113,524	113,524	106,445	7,079	-	-	41,573	107,013	106,445
- Point Alexander	LR151	* 3	-	16	-	-	2	17	14	10	-	11,233	11,233	10,833	400	-	-	7,800	22,021	10,833
13 Renfrew	LR100	20	12	190	4	10	6	311	155	86	M	185,069	178,419	146,452	12,102	19,865	2,190	45,500	149,684	146,452
14 Smiths Falls, Westminster	LR110	14	15	118	-	1	22	154	60	55	A	204,394	197,415	159,415	15,707	22,293	3,878	-	170,996	159,415
15 Westport, Knox	LR170	* 8	8	75	-	5	1	78	65	60	M	96,084	95,270	83,653	7,000	4,617	720	35,453	94,355	83,653
Grand Total	2009	153	153	1,239	21	46	91	1,756	889	711	5	1,761,980	1,593,900	1,393,722	130,205	69,973	19,184	370,805	1,423,696	1,386,522
Grand Total	2008	162	156	1,315	38	50	74	2,083	991	751	5	2,035,070	1,878,174	1,641,479	131,433	105,262	17,915	367,222	1,637,275	1,634,279
Increase							17			160									3,583	
Decrease		9	3	76	17	4		327	102	40		273,090	284,274	247,757	1,228	35,289			213,579	247,757

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL AD RE MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE			
1 Amherst Island, St. Paul's	KI020	6	-	90	3	2	1	72	50	56	-	97,594	88,700	61,215	20,157	7,328	1,000	23,275	33,275	61,215	
2 Amherstview, Trinity	KI010	10	20	67	9	3	10	74	65	35	A	134,289	134,289	129,006	5,000	283	-	49,293	114,560	129,006	
3 Belleville, St. Andrew's	KI030	12	14	119	4	8	13	148	60	34	A	150,344	150,344	145,122	5,222	-	1,100	37,109	137,462	145,122	
4 Belleville, St. Columba	KI040	14	18	140	1	2	4	152	84	45	M	342,123	172,164	139,849	14,000	18,315	1,255	45,000	147,067	139,849	
5 Deseronto, Church of the Redeemer	KI091	6	-	20	2	-	2	33	15	7	-	33,146	24,205	21,882	1,560	1,463	3,801	-	29,185	21,182	
6 Ganaoque, St. Andrew's Kingston:	KI050	10	20	104	3	5	32	148	78	34	A	204,793	123,297	110,788	12,000	509	-	40,910	139,108	110,788	
7 St. Andrew's	KI060	13	12	232	2	-	21	222	98	128	A	230,491	225,491	202,719	8,575	14,197	-	60,824	304,545	202,719	
8 St. John's (Pittsburgh)	KI100	6	13	80	1	-	5	66	68	7	M	48,519	48,310	42,903	5,407	-	3,115	19,223	72,438	42,903	
- Sand Hill	KI101	6	4	35	-	-	-	52	28	35	-	231,167	45,692	41,748	3,744	200	700	19,223	44,172	41,748	
9 Strathcona Park	KI070	8	10	79	1	6	7	70	80	52	A	119,643	119,643	105,609	9,000	5,034	-	39,480	101,933	105,609	
10 Madoc, St. Peter's	KI080	11	10	95	2	2	6	95	50	85	M	78,643	78,643	69,192	5,725	3,726	-	-	100,964	69,192	
11 Pieton, St. Andrew's	KI090	13	4	92	3	7	28	101	55	29	M	193,761	115,761	105,952	9,809	-	-	35,839	107,127	103,712	
12 Roslin, St. Andrew's	KI130	7	4	34	3	1	-	56	27	6	-	110,768	34,018	30,428	3,540	50	-	14,954	35,648	30,428	
- Tweed, St. Andrew's	KI081 *	9	10	50	-	5	-	72	45	35	-	189,386	66,886	60,186	3,500	3,200	-	-	7,700	60,186	
13 Stirling, St. Andrew's	KI110	11	10	73	2	3	-	95	40	70	-	259,007	82,768	77,768	5,000	-	-	2,026	-	117,137	77,768
14 Trenton, St. Andrew's	KI120	14	20	95	1	5	2	130	75	65	A	146,581	146,081	113,406	14,500	18,175	3,748	43,800	115,237	113,406	
15 West Huntingdon, St. Andrew's	KI111	5	-	8	-	-	-	17	11	4	-	28,626	21,970	17,959	2,220	1,791	-	-	22,238	17,959	
Grand Total	2009	161	169	1,413	37	49	131	1,603	929	727	4	2,598,881	1,678,262	1,475,032	128,959	74,271	16,745	428,930	1,629,796	1,472,792	
Grand Total	2008	157	179	1,451	22	51	165	1,692	978	853	4	1,987,721	1,653,145	1,454,472	123,027	75,646	29,673	372,857	1,716,465	1,454,472	
Increase		4				15						611,160	25,117	20,560	5,932			56,073		18,320	
Decrease			10	38		2	34	89	49	126						1,375	12,928			86,669	

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL AD RE MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE		
1 Ballyduff	LP010	4	-	11	-	-	15	12	6	-	8,250	8,250	5,350	1,400	1,500	-	-	7,161	5,350	
2 Beaverton	LP020	9	20	83	1	2	4	101	90	60	-	328,788	94,404	90,144	4,260	-	1,099	31,156	245,253	76,644
- Gamebridge, Knox	LP021	8	8	38	-	-	1	36	35	30	A	56,077	55,622	50,827	2,795	2,000	-	15,593	51,590	50,827
3 Bobcaygeon, Knox	LP030	12	12	145	4	2	17	136	105	116	M	178,393	171,410	138,886	19,000	13,524	3,147	53,560	144,934	138,886
- Rosedale	LP031	3	-	7	-	-	4	10	11	5	M	8,259	8,259	7,309	950	-	-	5,086	8,455	7,309
4 Bolsover, St. Andrew's	LP040	7	16	50	1	-	1	59	38	37	-	81,992	79,215	70,939	5,034	3,242	8,053	13,711	72,995	70,939
- Kirkfield, St. Andrew's	LP042	3	-	23	-	-	1	22	10	30	-	76,477	76,477	72,611	1,534	2,332	4,956	13,711	72,000	72,611
- Woodville Community	LP060	6	14	30	-	-	35	30	58	M	51,036	51,036	48,168	2,222	646	1,788	13,711	59,850	48,168	
5 Bowmanville, St. Andrew's	LP050	12	12	125	2	-	6	141	85	50	A	118,801	118,801	103,634	7,905	7,262	3,000	-	91,433	103,634
6 Campbellford, St. Andrew's	LP060	12	8	98	-	9	5	161	49	33	-	107,670	106,543	91,858	7,502	7,183	1,047	29,377	114,797	91,858
- Burnbrae, St. Andrew's	LP061	10	10	53	-	6	2	98	46	39	-	65,406	65,406	62,501	2,905	-	-	15,819	58,243	62,501
7 Cannington, Knox	LP261	3	3	15	-	-	4	21	13	6	M	33,779	21,471	16,221	3,200	2,050	2,105	-	23,257	16,221
8 Cobourg, St. Andrew's	LP070	24	20	170	1	4	5	220	120	82	A	217,050	205,425	170,139	20,905	14,381	-	46,060	179,850	167,189
9 Colborne, Old St. Andrew's	LP080	12	-	43	1	-	10	43	48	21	-	79,782	79,782	74,166	4,801	815	-	-	53,738	74,166
10 Cresswell, St. John's	LP090	5	9	44	-	-	3	33	37	16	-	64,005	64,005	49,755	2,500	11,750	-	-	36,508	49,755
11 Fenelon Falls, St. Andrew's	LP100	8	-	56	1	2	3	65	36	20	M	61,570	61,570	55,281	5,000	1,289	-	36,207	56,013	55,281
- Glenora, Knox	LP101	7	-	36	1	-	1	51	30	22	-	39,572	39,128	10,079	29,049	-	2,625	20,600	43,255	10,079
12 Lakefield, St. Andrew's	LP110 *	5	10	50	4	2	1	60	35	26	M	51,237	51,237	47,253	1,500	2,484	-	23,914	52,032	47,253
- Lakehurst, Knox	LP111	4	-	20	1	-	1	21	21	-	-	24,062	24,062	23,162	700	200	463	11,957	21,256	23,162
13 Lindsay, St. Andrew's	LP130	15	28	437	8	13	49	456	218	136	A	362,160	324,131	281,842	33,189	9,100	-	42,630	316,571	281,842
14 Nestleton, Cadmus	LP140	5	2	11	-	-	6	14	10	10	-	25,787	25,787	23,444	2,243	100	-	-	20,922	23,444
15 Norwood, St. Andrew's	LP150	9	5	57	-	-	1	74	30	34	A	61,406	61,406	58,637	2,769	-	1,285	39,414	88,614	58,637
- Havelock, Knox	LP151	6	2	37	-	2	1	63	18	6	A	45,103	45,103	42,848	2,150	105	-	20,007	45,276	42,848
Peterborough:																				

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31st, 2009

13. Presbytery of Lindsay-Peterborough

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE
16 St. Giles	LP160	12	20	120	3	6	4	130	70	46	M	130,588	116,141	106,705	7,000	2,436	-	32,667	127,498	106,705
- South Monaghan, Centreville	LP210 *	8	5	53	1	1	2	105	38	10	-	72,754	55,269	53,178	2,000	91	3,038	10,343	52,351	53,178
17 St. Paul's	LP170	18	21	184	5	4	4	296	80	40	M	201,648	141,871	128,021	10,500	3,350	1,767	46,234	188,704	128,021
18 St. Stephen's	LP180	12	8	70	1	-	3	102	70	25	M	150,814	146,356	127,457	8,986	9,913	-	35,443	116,670	127,457
19 Port Hope, St. Paul's	LP190	7	6	84	-	1	3	105	40	43	A	221,712	193,198	184,468	7,200	1,530	4,710	42,968	156,740	184,468
20 Port Perry, St. John's	LP200	9	11	62	-	3	3	74	48	48	A	191,679	161,406	156,356	5,000	50	-	39,097	408,192	156,356
21 Sunderland, Wick	LP092	4	3	25	2	-	1	30	25	24	-	29,861	27,118	24,098	2,000	1,020	-	-	25,069	24,098
22 Warkworth, St. Andrew's	LP240	9	7	50	2	6	2	117	23	18	A	66,624	61,539	57,876	3,098	565	-	22,202	64,745	57,876
- Hastings, St. Andrew's	LP241	5	-	28	3	-	2	30	18	15	A	22,990	22,990	21,456	1,534	-	542	7,771	24,555	21,456
Grand Total	2009	273	260	2,315	42	63	147	2,924	1,539	1,112	9	3,235,332	2,764,418	2,454,669	210,831	98,918	39,625	669,238	3,028,527	2,438,219
Grand Total	2008	287	314	2,311	37	89	184	3,033	1,577	1,224	9	3,261,290	2,885,787	2,615,398	191,048	79,341	42,918	673,217	2,861,812	2,409,213
Increase					4	5										19,783	19,577		166,715	29,006
Decrease		14	54			26	37	109	38	112		25,958	121,369	160,729			3,293	3,979		

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31st, 2009

14. Presbytery of Pickering

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE
Ajax:																				
1 St. Andrew's	PK090	8	10	147	2	5	34	162	98	126	A	256,343	256,343	223,682	29,005	3,656	9,309	46,750	217,976	215,177
2 St. Timothy's	PK010	15	21	138	3	6	8	141	105	95	-	151,454	151,454	140,097	8,512	2,845	1,157	47,793	131,308	140,097
3 Ashburn, Burns	PK201	6	20	55	2	-	3	66	54	38	A	244,726	156,951	144,605	9,456	2,890	-	-	172,895	144,605
4 Leaskdale, St. Paul's	PK120	6	180	225	7	7	2	144	600	650	M	696,103	696,103	611,347	17,500	67,256	-	70,634	465,021	526,347
Oshawa:																				
5 Knox	PK050	20	22	130	2	1	11	156	85	102	A	180,147	180,147	170,940	8,724	483	-	41,000	165,001	170,940
6 St. James	PK080	5	-	18	-	-	1	29	25	11	M	22,435	22,260	20,666	994	600	-	-	26,584	20,666
7 St. Luke's	PK060	9	15	91	-	-	15	88	55	60	A	119,805	119,805	104,234	5,952	9,619	-	35,319	110,025	104,234
8 St. Paul's	PK070	16	10	110	-	-	2	169	50	24	M	136,311	124,125	110,756	8,000	5,369	-	50,400	126,399	109,504
9 Pickering, Amberlea	PK590	10	40	120	-	3	9	146	135	50	M	152,964	152,964	135,757	16,590	617	-	49,000	83,203	129,746
Toronto:																				
10 Bridlewood	PK160	10	10	147	5	8	4	153	101	80	A	290,389	276,267	204,217	25,000	47,050	-	41,004	242,574	204,217
11 Clairlea Park	PK190	4	12	63	-	5	8	58	60	41	A	81,608	81,608	77,090	3,288	1,230	-	18,204	88,958	77,090
12 Fallingbrook	PK250	12	8	63	1	1	11	98	50	62	A	103,963	103,963	86,023	13,500	4,440	-	41,120	148,548	86,023
13 Grace, West Hill	PK290	13	149	243	6	15	18	206	245	401	M	474,044	398,854	364,652	20,000	14,202	-	-	330,100	364,652
14 Guildwood Community	PK300	16	35	205	4	12	10	214	165	114	A	306,764	304,364	259,210	28,110	17,044	-	58,130	232,725	259,210
15 Knox, Agincourt	PK320	18	12	114	2	5	23	173	86	33	A	261,778	261,778	216,700	35,117	9,961	2,843	52,200	246,358	216,700
16 Malvern	PK350	15	12	79	4	-	5	9	84	18	M	119,790	119,790	111,013	2,811	5,966	-	41,801	108,449	108,117
17 Melville, West Hill	PK370	18	35	173	7	5	6	227	125	160	M	220,999	220,999	188,548	15,451	17,000	-	51,300	188,261	188,548
18 St. Andrew's	PK440	23	69	303	4	3	14	353	226	213	M	351,940	318,898	273,866	37,800	7,232	-	60,830	280,119	273,866
19 St. David's	PK460	7	11	103	-	2	9	142	65	27	M	116,778	106,262	93,238	10,872	2,152	-	40,720	111,944	93,238
20 St. John's Milliken	PK380	15	12	83	3	2	8	123	51	65	M	108,665	108,665	99,847	6,500	2,318	-	38,799	114,506	99,847
21 St. Stephen's	PK490	14	10	67	1	-	11	94	64	7	A	136,673	136,673	121,587	10,000	5,086	-	39,200	123,127	121,587
22 Westminster	PK520	9	20	143	8	7	6	155	180	104	A	161,250	161,250	153,850	7,400	-	-	42,537	213,829	153,850
23 Wexford	PK550	15	12	95	5	-	4	113	59	27	M	158,399	158,399	140,297	12,500	5,602	-	42,125	144,458	140,297
24 Uxbridge, St. Andrew's-Chalmers	PK230	14	19	55	-	6	3	130	81	68	M	167,821	167,821	155,821	12,000	-	1,700	48,090	150,729	155,821
25 Whitty, St. Andrew's	PK130	20	25	246	4	1	3	264	150	100	A	314,206	302,509	270,609	19,110	12,790	-	51,215	332,611	265,609
Grand Total	2009	318	769	3,216	70	94	228	3,613	2,999	2,676	12	5,335,355	5,085,252	4,478,652	364,192	245,408	15,009	1,008,171	4,555,708	4,369,988
Grand Total	2008	337	866	3,290	73	158	220	3,828	2,868	2,844	12	6,176,454	5,448,315	4,768,287	385,934	294,094	3,915	974,857	5,151,821	4,032,513
Increase							8		131								11,094	33,314		337,475
Decrease		19	97	74	3	64		215		168		841,099	360,063	289,635	21,742	48,686			596,113	

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE
1 Armour Heights	ET140	22	70	212	5	16	8	286	140	95	A	842,368	492,205	427,185	47,500	17,520	2,077	62,570	427,185	426,698
2 Beaches	ET150	11	20	49	3	-	11	85	51	45	A	153,472	150,152	135,585	12,500	2,067	-	20,332	144,593	129,085
3 Calvin	ET170	30	26	141	2	1	5	160	130	190	A	461,965	357,846	315,910	26,574	15,362	665	57,435	338,363	315,910
4 Celebration North	ET670	3	55	50	-	9	26	66	-	24	A	142,279	86,670	47,587	10,000	29,083	-	-	47,587	47,587
5 Faith Community	ET140	7	32	70	3	3	5	69	71	34	A	98,688	98,688	90,568	7,200	920	-	36,084	119,810	90,568
6 Gateway Community	ET260	5	4	26	-	-	-	46	25	10	A	126,249	163,243	49,813	500	112,929	-	12,806	49,813	49,793
7 Glebe	ET270	9	6	45	-	-	3	64	30	23	A	92,972	114,284	99,071	7,448	7,765	-	33,147	99,071	99,071
8 Glenview	ET280	17	85	296	6	14	65	425	147	116	A	810,228	571,305	475,248	51,500	44,557	-	59,449	810,056	475,248
9 Iona	ET310	6	2	51	1	-	7	61	35	38	A	134,651	134,651	123,855	6,650	4,146	-	40,419	122,014	123,855
10 Knox	ET330	12	49	424	6	14	6	432	340	98	A	2,744,041	1,052,211	690,805	16,579	344,827	4,817	64,879	2,483,272	690,805
11 Leaside	ET340	9	81	167	-	11	33	167	110	146	A	363,099	363,099	338,866	22,563	1,670	-	58,108	329,360	338,866
12 Queen Street East	ET390	8	-	42	3	7	3	33	35	20	A	99,338	99,338	98,338	1,000	-	-	27,618	90,010	98,338
13 Riverdale	ET400	6	-	50	-	8	3	45	35	20	A	101,486	101,486	92,561	8,000	925	1,017	19,054	96,899	92,561
- Westminster	ET530	8	-	46	2	-	6	40	34	15	A	74,124	74,124	69,124	4,000	1,000	-	19,454	69,450	69,124
14 Rosedale	ET420	15	29	147	4	8	23	231	76	30	M	500,857	378,377	324,725	37,676	15,976	-	58,811	321,973	324,725
15 St. Andrew's	ET450	36	21	262	12	24	26	284	171	83	A	1,567,986	1,567,986	1,396,046	82,400	89,540	-	65,180	914,908	1,396,046
16 St. John's	ET470	14	21	89	3	-	4	118	90	36	A	309,392	346,800	309,135	24,717	12,948	-	34,529	309,135	309,135
17 St. Mark's	ET480	27	41	201	-	2	10	216	117	148	A	343,121	343,121	302,427	26,185	14,509	-	56,262	287,161	302,427
18 Toronto Chinese	ET180	18	50	125	5	4	15	108	205	100	A	476,922	476,922	413,381	31,930	31,611	-	44,348	402,022	413,381
19 Toronto Formosan	ET125	8	43	54	5	14	19	85	75	25	A	132,931	116,252	104,498	8,300	3,454	-	27,205	104,498	104,498
20 Trinity Mandarin	ET680	4	35	46	1	1	7	65	19	19	A	82,924	82,924	75,570	1,000	6,354	-	30,881	86,468	75,570
21 Trinity, York Mills	ET510	25	12	237	9	11	3	306	118	122	A	598,589	539,754	478,595	38,000	23,159	5,041	61,053	554,994	457,842
22 Westview	ET540	12	11	54	-	2	2	66	55	39	A	161,320	171,445	158,716	6,421	6,308	-	43,000	158,716	158,386
23 Willowdale	ET560	15	15	120	-	1	9	122	90	26	A	234,264	395,375	296,675	24,815	73,885	5,750	55,764	296,675	296,675
Grand Total	2009	327	708	3,004	70	150	293	3,590	2,245	1,502	1	10,653,266	8,278,258	6,914,284	503,458	860,515	19,367	988,388	8,664,033	6,886,194
Grand Total	2008	330	724	3,118	80	152	238	3,732	2,466	1,575	2	11,909,133	7,851,637	6,282,675	514,390	1,054,572	23,233	970,937	7,658,092	6,252,626
Increase							55						426,621	631,609				17,451	1,005,941	633,568
Decrease			3	16	114	10	2		142	221	73	1	1,255,867				10,932	194,057	3,866	

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE
1 Hamilton, Bermuda, St. Andrew's Toronto:	WT010	14	12	57	-	-	11	61	41	20	-	125,251	125,251	112,835	12,416	-	-	21,325	356,233	112,835
2 Albion Gardens	WT050	8	12	72	-	1	7	69	68	34	A	98,589	85,098	79,598	5,500	-	2,953	29,076	106,368	79,598
3 Bonar-Parkdale	WT070	6	25	116	2	7	3	94	50	95	A	71,472	56,961	55,608	1,000	353	1,644	-	82,665	55,608
4 Celebration	WT080	9	7	51	-	2	10	55	35	34	A	106,721	106,721	102,396	4,025	300	-	38,925	102,961	102,396
5 First Hungarian	WT140	7	14	72	-	-	11	152	101	70	A	200,395	99,437	91,014	5,280	3,143	11,432	50,159	105,981	91,014
6 Ghanaian	WT390 *	14	125	230	8	26	4	272	410	60	A	536,775	536,775	506,616	19,846	10,313	-	44,588	646,883	292,112
7 Graceview	WT400	15	14	141	2	15	3	207	101	48	A	174,108	174,108	154,236	11,500	8,372	4,605	43,466	210,291	154,236
8 Mimco	WT160	11	-	107	-	-	13	114	77	52	A	175,441	175,441	149,936	19,550	5,955	-	122,782	149,936	
9 Morningside High Park	WT170	15	23	77	2	1	4	111	69	44	M	205,191	205,191	181,316	13,500	10,375	-	38,039	224,319	181,316
10 North Park	WT180	5	30	70	3	-	7	37	65	120	A	132,757	37,832	34,832	3,000	-	-	39,611	73,158	34,832
11 Patterson	WT200	13	15	91	3	-	2	96	50	90	A	99,073	99,073	94,898	4,175	-	228	40,044	107,558	94,898
12 Pine Ridge	WT210	4	-	-	-	-	3	21	30	9	M	64,248	64,248	61,998	2,250	-	-	16,280	55,675	61,998
13 Portuguese Speaking	WT350	6	89	104	-	9	-	93	120	28	A	170,622	160,469	155,319	5,150	-	-	39,376	141,448	155,319
14 Rexdale	WT211	13	20	70	1	1	40	83	80	20	-	126,680	91,047	87,231	2,178	1,638	-	43,613	65,532	87,231
15 Runnymede	WT220	14	22	105	-	5	2	92	57	59	M	174,073	172,803	153,688	10,000	9,115	-	42,780	169,925	153,688
16 St. Andrew's, Humber Heights	WT230	17	21	83	6	8	14	126	96	41	A	187,113	187,113	176,739	9,300	1,074	-	36,530	178,758	176,739

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS/WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
17 St. Andrew's, Islington	WT240	12	48	167	5	12	4	202	142	80	A	534,681	518,717	425,450	41,437	51,830	-	59,574	401,332	425,450
18 St. Giles, Kingsway	WT250	22	55	256	-	-	17	300	209	39	-	378,607	370,226	312,011	41,799	16,416	17,560	50,000	321,326	312,011
19 St. Stephen's, Weston	WT120	8	36	66	-	-	2	61	55	97	M	92,393	80,317	77,583	800	1,934	-	38,950	79,355	77,583
20 University	WT290	11	39	27	2	5	20	95	66	52	M	222,785	142,565	126,625	5,904	10,036	-	37,068	199,434	126,625
21 Weston	WT310	15	14	-	1	3	10	83	58	40	A	234,299	234,299	191,780	27,914	14,605	2,931	44,388	172,889	191,780
22 Wychwood-Davenport	WT320	7	-	-	-	-	4	58	45	12	A	128,249	128,249	123,524	3,800	925	-	-	126,560	123,524
23 York Memorial	WT330	12	25	120	2	9	1	121	87	50	A	251,857	251,857	239,357	12,500	-	-	39,553	253,827	239,357
Grand Total	2009	258	646	2,082	37	104	192	2,603	2,112	1,194	5	4,491,380	4,103,798	3,694,590	262,824	146,384	41,353	793,345	4,305,260	3,480,086
Grand Total	2008	272	684	2,262	64	140	147	2,720	2,166	1,374	5	6,016,037	3,678,645	3,204,675	291,224	182,746	38,772	831,632	5,217,132	2,064,571
Increase							45						425,153	489,915			2,581			1,415,515
Decrease		14	38	180	27	36		117	54	180		1,524,657			28,400	36,362		38,287	911,872	

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS/WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Acton, Knox	BT090	25	10	154	-	5	14	183	50	48	A	160,353	150,275	129,803	13,575	6,897	6,457	46,500	206,046	129,803
2 Boston	BT100	9	5	64	-	3	2	117	53	50	M	104,589	104,589	91,979	8,526	4,084	-	28,916	72,366	91,979
- Omagh	BT101	6	16	38	1	2	2	49	32	38	M	55,917	55,917	54,093	1,022	802	-	14,382	49,246	54,093
Bramalea:																				
3 North	BT021	16	36	158	3	19	21	340	135	50	A	153,418	153,418	150,332	3,086	-	-	43,897	152,345	132,067
4 St. Paul's	BT020 *	8	20	82	17	2	16	129	55	44	M	91,435	82,642	76,726	5,200	716	-	-	83,384	76,726
Brampton:																				
5 Heart Lake	BT040 *	-	38	73	-	-	1	113	56	111	-	113,850	113,850	106,596	3,324	3,930	-	-	84,832	106,596
6 St. Andrew's	BT030	45	114	511	25	27	21	668	310	572	A	751,811	750,035	591,094	60,715	98,226	-	71,830	409,854	591,094
7 Campbellville, St. David's	BT060	7	24	84	2	4	10	104	71	76	A	127,450	119,590	119,115	-	475	3,366	36,650	136,130	107,263
8 Claude	BT051	7	10	33	1	-	3	48	31	51	-	87,841	87,811	75,789	6,511	5,511	-	43,946	129,296	31,389
9 Erin, Burns	BT070	9	20	55	1	2	29	47	40	64	A	73,356	59,252	54,042	2,000	3,210	-	-	45,336	54,042
- Ospringe, Knox	BT071	9	8	5	-	-	-	25	22	14	A	40,004	40,004	39,004	1,000	-	-	-	31,042	39,004
10 Georgetown, Knox	BT110	15	40	213	6	13	5	265	135	82	A	283,808	227,998	208,945	17,000	2,053	-	50,000	236,212	208,945
- Limehouse	BT111	6	-	31	1	2	5	65	31	21	A	44,439	44,439	40,618	2,300	1,521	-	12,750	31,312	40,618
11 Georgetown, Union	BT121	8	6	36	-	3	3	80	29	30	-	77,656	77,656	68,388	8,408	860	4,010	-	24,297	68,388
12 Grand Valley, Knox	BT080	5	12	35	-	-	3	34	36	26	-	45,268	45,268	42,268	3,000	-	-	10,290	47,929	42,268
13 Hillsburgh, St. Andrew's	BT130 *	10	17	140	11	5	3	144	75	141	M	222,272	160,984	143,201	9,000	8,783	-	35,777	193,254	143,201
14 Malton, St. Mark's	BT220	12	30	105	8	1	4	132	95	48	A	162,329	118,239	110,497	6,800	942	-	40,677	164,220	110,497
15 Milton, Knox	BT140	10	51	187	7	15	8	221	140	100	A	281,628	234,842	209,932	20,193	4,357	-	56,734	221,991	209,932
Mississauga:																				
16 Almanarah	BT310	6	56	42	-	7	3	42	130	61	A	406,216	306,710	304,710	2,000	-	-	41,673	182,873	299,269
17 Chinese	BT290	3	18	62	7	2	4	96	98	44	A	252,444	187,064	177,932	4,840	4,292	-	46,382	201,184	102,542
18 Clarkson Road	BT150	19	27	141	3	9	6	220	96	33	A	237,070	237,070	220,518	16,552	-	-	40,271	212,717	220,518
19 Dixie	BT160	7	30	95	7	27	1	108	51	78	A	156,245	156,245	148,062	4,500	3,683	-	33,373	176,839	148,062
20 Erindale	BT170	27	18	122	1	4	6	159	79	109	A	275,530	234,716	224,716	10,000	-	-	51,312	143,310	224,716
21 Glenbrook	BT180	12	30	118	1	4	1	129	126	84	A	252,719	240,399	219,662	5,670	15,067	-	53,500	217,775	219,662
22 St. Andrew's (Port Credit)	BT200 *	39	67	260	3	12	14	379	165	89	A	301,373	287,908	253,261	30,000	4,647	2,371	50,000	273,618	253,261
23 St. Andrew's (Streetsville)	BT210	13	46	150	-	12	9	149	150	194	A	307,681	307,681	284,818	18,000	4,863	-	55,227	278,705	225,281
24 White Oak	BT190	13	27	136	5	4	5	155	87	102	A	121,772	121,772	111,470	10,302	-	-	54,710	123,302	111,470
25 Nassagaweya	BT061 **	6	15	47	-	1	1	73	60	45	M	120,267	104,671	95,512	4,500	4,659	-	35,000	100,841	95,512
26 Norval	BT120	7	11	53	4	7	9	64	34	66	-	98,955	98,955	85,924	5,121	7,910	-	-	58,521	85,924

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE
Oakville:																				
27 Hopedale	BT230	12	20	145	3	2	12	195	100	77	-	248,722	179,947	153,255	24,925	1,767	-	50,396	238,841	126,255
28 Knox	BT240	55	117	517	10	22	27	622	350	279	A	621,491	621,491	543,530	60,000	17,961	-	65,600	559,145	543,530
29 Knox Sixteen	BT250	4	-	32	2	1	-	50	30	32	A	104,867	44,867	34,152	6,000	4,715	-	39,857	94,579	34,152
30 Trafalgar	BT270	17	61	134	11	15	33	217	106	143	A	236,408	235,928	220,587	7,000	8,341	-	49,757	220,148	191,977
31 Orangeville, Tweedsmuir Memorial	BT260	12	40	1	6	3	8	253	150	145	M	201,108	201,108	168,659	18,111	14,338	2,100	45,020	153,096	168,659
Grand Total	2009	459	1,040	4,059	146	235	289	5,675	3,208	3,147	6	6,820,292	6,192,981	5,559,190	399,181	234,610	18,304	1,204,427	5,554,586	5,288,695
Grand Total	2008	454	1,089	4,030	174	222	292	5,727	3,260	3,185	6	6,507,612	5,783,577	4,977,533	437,188	368,856	16,248	1,199,492	5,430,773	4,696,443
Increase		5		29		13						312,680	409,404	581,657			2,056	4,935	123,813	592,252
Decrease			49		28		3	52	52	38					38,007	134,246				

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE	
1 Aurora, St. Andrew's	OR010	12	18	155	4	5	5	154	70	271	A	498,139	172,537	134,679	13,059	24,799	-	-	169,529	134,679	
2 Beeton, St. Andrew's	OR151	3	7	37	2	2	14	27	25	21	M	109,436	109,436	107,205	1,357	874	2,346	39,096	83,751	107,205	
3 Bolton, Caven	OR020	9	35	75	3	8	3	83	55	114	-	133,893	132,758	116,811	5,800	10,147	-	42,075	120,742	116,811	
4 Bradford, St. John's	OR030	11	35	95	7	20	17	185	185	70	A	245,201	205,043	191,468	13,575	-	-	45,428	191,559	176,468	
5 Keswick	OR200	6	25	66	3	3	7	81	92	57	A	248,092	165,687	160,787	4,900	-	-	45,129	268,562	145,762	
6 King City, St. Andrew's	OR040	7	19	55	1	5	2	71	50	36	M	144,967	132,802	112,153	14,014	6,635	1,605	42,069	119,631	112,153	
7 Maple, St. Andrew's	OR050	4	18	48	3	9	1	67	48	30	-	109,074	91,233	84,721	4,945	1,567	-	33,748	108,929	84,721	
Markham:																					
8 Chapel Place	OR080	9	40	100	6	-	3	270	150	30	A	479,755	459,485	421,900	10,000	27,585	-	36,050	375,532	409,659	
9 Chinese	OR070	10	128	196	9	24	25	311	263	35	A	500,031	476,941	441,030	14,000	21,911	-	39,100	546,936	345,900	
10 St. Andrew's	OR060	19	60	250	8	19	67	306	154	238	A	375,970	375,970	345,842	20,578	9,550	-	43,500	345,775	317,025	
11 Newmarket, St. Andrew's	OR090	16	91	181	12	10	35	345	190	50	M	356,840	336,245	287,309	25,126	23,810	2,500	59,587	305,427	287,309	
12 Nobleton, St. Paul's	OR100	9	34	82	2	9	1	131	86	94	M	194,646	176,277	151,462	18,090	6,725	-	56,500	152,848	150,495	
13 Richmond Hill	OR110	18	30	151	6	3	4	175	127	100	A	211,241	195,204	170,694	11,000	13,510	1,028	52,390	260,177	109,407	
14 Schomberg, Emmanuel	OR152	6	13	23	1	1	2	36	25	18	-	44,545	37,461	31,681	4,600	1,180	-	-	23,908	31,681	
15 Stouffville, St. James	OR120	7	17	81	2	2	24	88	55	101	M	160,814	156,412	128,056	10,868	17,488	3,379	43,117	128,474	128,056	
16 Sutton West, St. Andrew's	OR130	4	2	20	-	-	4	31	19	11	M	50,244	48,484	46,950	1,531	3	-	-	45,098	46,950	
17 Thornhill	OR140	24	59	191	1	13	6	233	150	92	M	366,150	334,187	266,894	36,000	31,293	2,479	51,800	285,114	266,894	
18 Tottenham, Fraser	OR150	4	12	45	-	1	1	42	55	74	A	102,565	92,030	82,286	6,440	3,304	-	-	15,332	63,134	82,286
19 Unionville	OR160	9	21	88	4	8	22	103	55	100	M	190,516	186,758	174,948	11,810	-	-	56,346	174,157	159,004	
20 Vaughan, St. Paul's	OR170	6	4	21	-	10	34	20	-	-	-	30,418	30,418	28,018	2,400	-	-	-	7,700	27,900	28,018
21 Woodbridge, Cornerstone Community	OR180	9	-	-	-	-	-	-	-	-	A	522,508	522,508	477,323	3,798	41,387	-	33,000	456,915	184,087	
Grand Total	2009	202	668	1,960	74	142	253	2,773	1,874	1,542	8	5,072,985	4,437,876	3,962,217	233,891	241,768	13,337	741,967	4,254,098	3,424,660	
Grand Total	2008	209	660	2,057	63	129	162	2,944	2,263	1,948	8	5,188,392	4,441,523	3,961,114	239,846	240,563	19,512	689,202	4,253,710	3,314,905	
Increase				8		11	13	91				885,993	-66,647	1,103		1,205		52,765	388	109,755	
Decrease			7		97			171	389	406		115,407	3,647		5,955		6,175				

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE
1 Alliston, Knox	BA010	11	54	110	3	2	3	173	110	120	A	184,900	184,900	136,878	27,947	20,075	-	30,934	188,023	136,878
- Mansfield, St. Andrew's	BA011	6	6	48	-	-	-	98	20	16	A	48,002	46,682	41,297	3,000	2,385	2,682	20,198	55,481	41,297
2 Angus, Zion	BA041	7	3	40	-	-	15	31	29	24	A	56,570	56,570	52,570	4,000	-	-	-	47,761	52,570
Barrie:																				
3 Essa Road	BA020	17	16	142	-	3	4	147	83	57	-	305,191	229,816	102,669	15,706	111,441	5,248	27,841	185,170	102,669
4 St. Andrew's	BA030	21	40	237	4	24	21	357	168	129	A	458,765	326,929	288,557	30,000	8,372	4,584	56,150	420,322	288,557
5 Westminster	BA040	8	15	91	3	9	6	103	72	36	A	138,000	138,000	130,330	6,937	733	-	34,168	132,919	130,330
6 Baxter, Living Faith	BA080	12	25	119	6	13	2	122	85	86	A	253,360	251,360	238,155	9,500	3,705	-	35,000	275,137	113,491
7 Bracebridge, Knox	BA050	18	18	137	-	-	37	134	89	57	M	189,613	182,308	140,954	26,788	14,566	-	35,920	142,435	140,954
8 Coldwater, St. Andrew's	BA231	10	25	80	-	-	74	106	75	62	A	132,435	132,435	113,558	14,677	4,200	-	26,250	128,046	113,558
9 Collingwood, First	BA070	15	120	532	6	26	16	654	400	207	A	522,620	462,802	387,297	38,735	36,770	4,921	44,580	411,564	379,203
10 Creemore, St. Andrew's Maple Cross	BA090	5	4	24	2	-	-	26	30	17	A	24,519	24,519	21,525	2,000	994	1,023	16,185	45,148	21,525
11 Dunedin, Knox	BA091	5	8	70	-	-	-	62	35	56	A	85,337	59,887	55,734	3,500	653	-	36,508	118,244	55,734
12 Elmvalle	BA110	16	25	125	1	1	4	176	74	38	A	243,762	89,680	65,892	8,481	15,307	3,024	30,019	164,853	65,892
- Flos, Knox	BA111	5	11	21	1	-	-	31	25	15	A	42,292	42,292	34,671	4,643	2,978	-	9,940	36,079	34,671
13 Gravesend, Knox	BA051	11	7	113	4	5	6	102	177	75	M	111,683	109,323	93,169	14,564	1,950	-	48,000	94,126	93,169
14 Hillsdale, St. Andrew's	BA130	6	12	25	-	1	-	21	32	-	-	56,974	56,974	55,271	1,500	203	-	-	34,758	55,271
- Craighurst, Knox	BA131	2	-	8	-	-	-	8	13	-	-	11,980	11,980	11,689	100	191	-	-	11,035	11,689
15 Horning's Mills, Knox	BA092	3	-	13	-	-	11	19	8	-	M	56,935	26,935	25,935	500	500	-	-	61,829	5,935
16 Huntsville, St. Andrew's	BA140	14	40	137	-	2	53	157	150	169	A	294,463	294,463	256,039	15,000	23,424	-	260,126	209,568	
17 Ivy	BA082	5	9	31	1	4	9	58	45	28	-	68,416	58,054	47,495	4,057	6,502	-	-	46,644	47,495
18 Midland, Knox	BA150	12	6	71	-	-	-	154	59	56	-	151,318	144,139	140,619	3,500	20	1,616	-	167,264	140,619
19 Nottawa, Emmanuel	BA250	11	20	130	2	1	4	173	130	60	M	180,771	177,935	165,135	10,784	2,016	-	47,795	194,799	128,936
20 Orillia, St. Andrew's	BA160	21	45	272	1	25	37	318	214	82	A	419,193	377,668	355,915	21,753	-	1,565	-	415,543	355,915
21 Orillia, St. Mark's	BA170	10	6	85	-	-	1	52	60	75	A	156,607	103,349	95,149	8,200	-	-	46,350	150,992	41,809
22 Oro, Trinity Community	BA121	7	20	45	2	17	22	136	-	110	-	179,708	171,908	154,418	10,738	6,752	-	23,058	222,596	147,384
23 Parry Sound, St. Andrew's	BA260	13	40	210	1	1	10	199	180	200	A	316,284	316,284	262,284	14,000	40,000	-	52,257	238,668	262,284
24 Penatanguishene, First	BA180	9	22	121	2	7	3	133	63	-	A	127,147	125,503	110,654	8,500	6,349	-	39,097	119,298	110,654
25 Port Carling, Knox	BA190	6	8	50	-	-	3	41	40	36	M	95,456	95,456	72,344	4,321	18,791	5,336	24,908	61,455	72,344
- Torrance, Zion	BA191	6	12	40	-	-	4	24	30	48	-	58,855	58,855	38,266	4,296	16,293	-	18,492	43,773	38,266
26 Port McNicoll, Bonar	BA181 *	5	3	22	-	-	1	35	20	10	A	33,878	33,878	33,878	-	-	-	10,800	23,450	33,878
- Victoria Harbour, St. Paul's	BA230	9	8	25	-	-	3	19	15	6	A	41,700	39,450	37,700	1,400	350	-	-	36,000	37,700
27 Stayner, Jubilee	BA200	10	15	76	3	9	8	154	80	40	M	192,383	176,413	159,387	12,455	4,571	2,832	43,956	153,219	159,387
- Sunnisdale Corners, Zion	BA201	4	-	22	-	-	4	33	22	14	-	38,392	38,392	31,189	4,633	2,570	1,706	10,401	34,573	31,189
28 Stroud	BA021	9	16	70	8	-	3	120	70	69	A	151,433	105,278	100,911	4,367	-	760	40,568	101,949	100,911
29 Uptergrove, Knox	BA220	5	4	29	-	-	-	36	32	26	A	49,014	34,014	33,020	994	-	-	6,666	44,147	33,020
- East Oro, Esson	BA221	6	16	51	-	-	5	55	41	42	A	45,948	40,948	35,576	4,762	610	3,402	6,667	38,123	35,576
- Jarratt, Willis	BA222	4	17	25	2	-	14	32	35	39	A	39,625	39,625	34,610	4,165	850	3,251	10,517	27,478	34,610
30 Vankoughnet, St. David's	BA240	4	-	20	-	-	-	43	40	25	-	23,461	23,461	20,615	2,500	346	-	20,297	20,615	
31 Wasaga Beach, Wasaga Beach Community	BA270	8	-	75	4	1	-	85	57	51	A	76,952	76,952	71,236	3,086	2,630	-	-	67,603	68,736
Grand Total	2009	356	696	3,542	56	151	383	4,427	2,908	2,181	6	5,663,942	4,965,417	4,252,591	356,089	356,737	41,950	833,225	5,020,927	3,954,289
Grand Total	2008	356	728	3,652	66	210	453	4,619	2,882	2,484	6	5,704,920	4,983,909	4,376,744	340,893	266,272	29,150	903,406	4,641,378	4,142,596
Increase																				
Decrease			32	110	10	59	70	192		303		40,978	18,492	124,153				70,181		188,307

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE
1 Cochrane, Knox	TE010	5	5	13	-	-	-	11	9	12	-	112,263	27,263	21,539	1,300	4,424	-	-	34,055	10,539
2 Eleghart, St. Paul's	TE020	6	-	46	-	-	-	46	23	7	-	80,880	32,357	31,357	1,000	-	-	32,350	84,375	31,357
- Tomstown	TE021	5	1	15	-	-	-	13	18	22	-	16,801	16,801	15,301	600	900	5,984	6,899	14,219	15,301
3 Kapuskasing, St. John's	TE030	5	-	20	-	-	-	23	18	9	-	40,052	37,217	29,119	3,000	5,098	-	-	31,211	29,119
4 Kirkland Lake, St. Andrew's	TE040	6	2	11	-	2	1	23	14	6	-	41,130	41,130	37,056	2,510	1,564	-	-	29,614	37,056
5 New Liskeard, St. Andrew's	TE050	8	2	66	1	6	26	84	54	70	M	98,186	95,806	89,589	5,365	852	-	32,581	104,324	89,589
6 Timmins, Mackay	TE060	4	-	-	-	1	2	33	15	2	-	27,172	27,172	25,172	2,000	-	-	-	23,911	25,172
Grand Total	2009	39	10	171	1	9	29	233	151	128	1	416,484	277,746	249,133	15,775	12,838	5,984	71,830	321,709	238,133
Grand Total	2008	42	10	134	4	-	11	251	137	118	1	454,321	247,996	215,880	21,061	11,055	227	4,243	282,198	215,880
Increase				37		9	18		14	10			29,750	33,253		1,783	5,757	67,587	39,511	22,253
Decrease			3			3		18							5,286					

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE
1 Burk's Falls, St. Andrew's	AN080 **	9	-	34	2	-	3	25	22	20	A	50,782	37,313	37,002	311	-	-	15,442	45,534	37,002
- Magnetawan, Knox	AN081	8	4	28	-	-	-	42	48	30	A	62,719	55,288	51,413	3,875	-	-	15,785	56,186	51,413
- Sundridge, Knox	AN082	11	10	82	2	-	5	87	68	84	M	67,339	67,339	54,689	11,000	1,650	-	15,785	59,910	54,689
2 North Bay, Calvin	AN010	19	18	239	9	10	8	385	120	47	-	317,630	317,630	240,666	33,651	43,313	-	46,417	248,867	224,315
Sault Ste. Marie:																				
3 St. Paul's	AN040	8	17	68	1	5	10	83	55	15	A	170,658	137,329	118,769	9,600	8,960	3,017	27,431	129,619	108,144
- Victoria	AN041	7	5	30	-	-	-	40	20	30	A	52,916	33,356	31,816	1,385	155	371	19,771	31,537	31,816
4 Westminister	AN050	20	22	200	-	5	14	224	100	67	-	335,960	213,898	196,137	16,500	1,261	2,055	44,700	293,242	103,130
5 Sudbury, Calvin	AN060	12	15	112	2	4	5	112	105	68	M	132,854	132,854	122,341	6,157	4,356	-	40,132	91,037	122,341
6 Sudbury, Knox	AN070	4	4	-	1	2	-	54	25	19	-	61,739	61,739	56,802	4,627	310	-	-	45,307	56,802
Grand Total	2009	98	95	793	17	26	45	1,052	563	380	2	1,252,597	1,056,746	909,635	87,106	60,005	5,443	225,463	1,001,239	789,652
Grand Total	2008	92	103	715	12	11	52	850	392	303	2	1,047,722	913,294	772,724	77,387	63,183	4,293	157,528	821,982	747,728
Increase		6		78	5	15		202	171	77		204,875	143,452	136,911	9,719		1,150	67,935	179,257	41,924
Decrease			8				7									3,178				

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE
1 Arthur, St. Andrew's	WW010	10	22	161	-	7	2	232	55	50	M	176,723	108,917	91,435	11,536	5,946	312	46,885	77,237	91,435
- Gordonville, St. Andrew's	WW011	8	15	44	5	-	-	104	27	34	-	40,686	40,686	38,119	1,930	637	475	7,930	24,874	38,119
2 Baden, Livingston	WW020	3	-	18	1	-	4	14	17	4	-	39,888	39,888	38,669	1,219	-	-	17,012	39,369	36,669
Cambridge:																				
3 Central	WW030	25	66	280	6	16	13	348	250	149	M	343,922	317,951	282,938	35,013	-	-	63,036	273,775	282,938
4 Knox's Galt	WW050	29	44	183	4	13	10	230	110	100	A	301,386	301,386	280,097	16,525	4,764	-	53,804	286,210	280,097
5 Knox Preston	WW040	19	23	185	4	5	7	210	85	85	M	156,874	156,874	146,794	9,686	394	-	49,857	180,122	136,244
6 St. Andrew's Galt	WW060	11	10	104	-	-	6	100	-	74	A	171,366	171,366	145,659	8,000	17,707	500	45,000	154,818	145,659
7 St. Andrew's Hespler	WW070	16	89	297	13	8	73	406	175	395	A	294,801	294,801	267,684	23,139	3,978	-	51,707	320,206	241,959
8 St. Giles	WW080	10	42	99	3	5	11	114	120	76	A	116,775	107,740	103,397	4,343	-	-	38,342	118,377	101,897
9 Crief, Knox	WW241	9	12	56	3	-	13	112	57	23	A	111,354	102,116	94,183	7,308	625	1,121	-	48,879	94,183
10 Elmira, Gale	WW090	21	35	220	3	5	6	377	123	119	A	358,446	179,630	154,313	17,000	8,317	-	49,440	167,741	154,313
11 Elora, Knox	WW100	16	20	138	2	1	7	184	88	13	M	186,276	186,276	177,227	6,670	2,379	-	36,230	121,193	176,227
- Alma, St. Andrew's	WW101	5	10	44	2	2	-	46	31	15	-	64,555	64,555	62,355	2,200	-	-	-	40,472	62,355

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31st, 2009

22. Presbytery of Waterloo-Wellington

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE
12 Fergus, St. Andrew's	WW110	30	102	333	2	14	14	610	295	443	M	414,283	414,283	313,383	40,000	60,900	-	51,250	317,628	313,383
Guelph:																				
13 Knox	WW120	25	33	501	1	5	23	633	210	33	A	557,192	397,142	335,652	39,548	21,942	5,077	16,667	470,879	335,652
14 Kortright	WW150	12	50	184	4	2	13	158	200	139	A	480,506	480,506	395,817	17,073	67,616	-	32,672	378,414	378,760
15 St. Andrew's	WW130	23	25	294	6	14	17	360	150	292	A	380,475	360,425	262,275	49,470	48,680	4,910	51,800	348,295	226,885
16 Westminster-St. Paul's	WW140	-	22	162	2	1	7	191	90	94	A	233,412	231,008	201,106	20,675	9,227	-	45,851	199,703	179,106
17 Harriston, Knox-Calvin	WW160	11	12	78	1	13	144	95	60	33	A	145,530	125,530	98,687	10,176	16,667	-	35,919	124,766	98,687
Kitchener:																				
18 Calvin	WW170	18	49	182	4	11	3	311	119	47	A	292,022	290,743	244,522	26,650	19,571	500	44,500	269,827	213,835
19 Doon	WW180	17	39	159	-	10	21	230	143	167	A	196,851	196,851	155,370	18,662	22,819	-	47,150	57,809	155,370
20 Kitchener East	WW290	18	49	137	5	7	33	180	94	186	A	163,520	160,985	146,260	11,000	3,725	-	41,684	144,992	131,050
21 St. Andrew's	WW210	129	90	878	20	14	37	1,525	450	886	A	1,344,630	823,981	720,948	83,819	19,214	6,348	61,082	1,119,299	720,948
22 Mount Forest, St. Andrew's	WW220	8	9	105	-	-	3	149	50	16	M	84,259	75,985	71,906	4,079	-	649	39,609	95,929	62,306
- Conn, Knox	WW221	6	14	27	-	-	1	49	29	26	M	26,161	24,161	21,511	2,090	560	618	10,200	22,698	21,511
23 Palmerston, Knox	WW230	8	15	44	1	1	-	49	35	8	M	90,288	73,925	69,500	1,500	2,925	-	-	56,180	69,500
- Drayton, Knox	WW231	4	-	10	-	-	9	20	13	7	-	37,032	36,832	33,758	1,864	1,210	-	-	29,857	33,758
24 Puslinch, Duff's	WW240	14	6	150	2	5	28	207	125	100	A	267,956	188,171	162,217	17,130	8,824	1,378	41,650	250,204	162,217
25 Rockwood	WW250	5	5	400	-	-	-	37	21	25	A	66,076	43,380	41,150	2,100	130	335	19,548	65,780	41,150
- Eden Mills	WW251	6	9	36	-	-	16	57	35	12	A	78,588	69,753	57,886	6,535	5,332	4,444	19,549	60,452	57,886
Waterloo:																				
26 Church of the Lord	WW300	2	60	57	10	16	72	124	145	10	A	227,443	227,443	195,131	5,000	27,312	-	44,097	214,830	195,131
27 Knox	WW260	16	258	407	13	11	15	573	384	461	A	1,219,618	476,945	383,277	48,000	45,668	-	55,786	415,171	383,277
28 Waterloo North	WW270	7	5	64	-	2	1	85	33	23	A	169,739	116,853	114,953	1,319	581	-	35,496	187,770	102,953
29 Winterbourne, Chalmers	WW280	2	-	7	2	-	-	5	9	11	-	8,868	8,868	8,368	500	-	-	-	9,660	8,368
Grand Total	2009	543	1,240	6,044	119	188	609	8,099	3,828	4,156	8	8,847,501	6,895,956	5,916,547	551,759	427,650	26,667	1,153,753	6,693,416	5,733,828
Grand Total	2008	557	1,370	6,189	161	306	395	8,482	3,910	4,044	8	8,778,858	7,020,034	5,997,796	543,755	478,483	32,413	1,205,048	6,364,189	5,781,680
Increase							214			112		68,643			8,004				329,227	
Decrease		14	130	145	42	118		383	82				124,078	81,249		50,833	5,746	51,295		47,852

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31st, 2009

23. Presbytery of Eastern Han-Ca

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE
1 Brantford, Korean	EH120	-	20	24	-	4	3	44	45	64	A	111,462	111,462	73,453	-	38,009	-	36,000	82,440	73,453
2 Chatham, Korean Chatham-Kent	EH150	-	14	15	1	-	4	42	40	42	A	57,911	57,911	55,871	500	1,540	-	18,000	29,400	55,871
3 Kitchener-Waterloo, Korean	EH010	1	54	56	8	7	5	84	120	-	M	313,802	142,793	136,510	-	6,283	-	36,831	294,801	52,076
4 London, Korean Christian	EH020	5	354	236	12	49	24	397	483	373	A	457,561	457,200	388,653	12,000	56,547	-	42,915	219,355	388,653
5 Mississauga, Westside	EH030	6	281	401	29	29	30	629	930	1,000	A	1,850,227	1,293,920	1,105,536	22,000	166,384	-	46,408	1,668,982	304,689
6 Niagara, Korean	EH050 **	-	11	19	1	16	54	3	23	48	M	50,989	50,989	46,596	2,000	2,393	-	12,170	50,565	46,596
7 Oshawa, Hebron	EH250 *	3	17	31	2	13	8	55	64	72	A	77,189	77,189	77,189	-	-	-	-	78,257	64,375
8 Thornhill, Vaughan Community	EH080	11	565	530	30	88	79	1,134	1,153	369	A	1,667,335	1,380,989	784,692	23,000	573,297	-	46,100	890,396	672,524
Toronto:																				
9 Galilee	EH090	4	20	95	6	10	-	177	180	200	A	253,195	253,195	181,309	1,000	70,886	-	41,793	230,670	143,389
10 Joyful Community	EH240	1	226	40	31	355	-	355	471	-	M	454,626	454,626	390,828	8,000	55,798	-	28,455	390,983	306,684
11 Korean Myung Sung	EH070 ***	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
12 Mahn-Min	EH060 **	3	25	20	6	1	1	-	60	-	-	95,851	95,851	87,558	3,158	5,135	-	-	86,092	87,558
13 Pilgrim	EH130	1	2	22	-	16	16	32	30	35	A	37,750	37,750	37,750	-	-	-	-	51,400	37,750
14 St. Timothy	EH100	8	122	271	9	34	13	372	410	100	A	868,301	600,184	482,693	10,000	107,491	-	46,200	757,772	301,016
15 Toronto Korean	EH110	7	220	550	6	74	148	874	1,094	190	-	1,241,869	1,241,869	954,870	10,000	276,999	-	33,647	912,108	936,242

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS/WMS	STPD	NORM EXP	\$ BASE
16 Yae Dalm	EH160	-	15	60	-	5	70	71	60	-	A	139,041	138,183	110,679	-	27,504	-	-	111,705	110,113
Grand Total	2009	50	1,946	2,370	141	701	455	4,269	5,163	2,493	3	7,677,109	6,394,111	4,914,187	91,658	1,388,266	-	388,519	5,844,926	3,580,989
Grand Total	2008	168	1,861	2,312	166	485	331	4,245	4,564	2,823	3	8,731,741	6,319,144	4,470,784	90,302	1,758,058	-	454,530	6,934,404	3,964,072
Increase			85	58		216	124	24	599				74,967	443,403	1,356					
Decrease		118			25					330		1,054,632				369,792		66,011	1,089,478	383,083

Synod of Southwestern Ontario

Statistics and Finances for the Year Ended December 31st, 2009

24. Presbytery of Hamilton

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS/WMS	STPD	NORM EXP	\$ BASE
Ancaster:																				
1 Alberton	HA011	10	12	55	1	-	5	80	38	7	-	64,570	55,904	42,466	5,940	7,498	2,976	12,800	52,181	42,466
2 St. Andrew's	HA010	9	18	92	2	9	8	135	84	28	A	142,720	142,720	116,585	16,500	9,635	-	41,500	143,568	116,585
3 St. Paul's, Carlisle	HA020	9	12	69	2	3	1	102	62	42	M	143,524	143,524	115,653	10,379	17,492	1,709	25,646	116,153	115,653
- Knox, Binbrook	HA021	7	8	44	3	3	3	46	40	10	M	43,336	43,336	35,615	5,574	2,147	-	17,098	55,448	35,615
Burlington:																				
4 Brant Hills	HA040	17	46	111	1	11	12	131	90	56	M	147,416	147,416	135,922	8,223	3,271	-	45,767	130,605	123,959
5 Burlington East	HA380	13	25	160	1	29	5	163	144	60	A	175,694	175,694	162,320	13,374	-	3,078	-	152,158	162,320
6 Knox	HA050	20	31	267	3	14	9	329	160	100	M	276,949	276,949	226,351	37,277	13,321	4,209	46,350	240,842	226,351
7 St. Paul's	HA080	12	7	62	3	4	36	-31	50	50	A	115,795	115,795	110,914	4,881	-	-	33,193	125,030	103,996
8 Caledonia	HA090	8	25	183	5	-	3	328	100	35	A	196,033	196,033	170,850	25,183	-	-	14,000	171,850	149,050
9 Dundas, Knox	HA100	27	33	170	3	9	13	235	100	12	M	316,431	280,300	230,103	33,492	16,435	7,591	60,947	270,213	230,103
10 Grimshy, St. John's	HA110 **	16	18	151	16	8	4	212	106	63	A	163,751	138,938	121,799	16,000	1,139	1,504	42,650	144,250	121,799
11 Hagersville, St. Andrew's	HA120	8	12	64	-	-	2	77	41	66	-	81,783	60,222	55,348	4,000	674	1,420	18,238	61,809	55,348
- Port Dover, Knox	HA320	9	10	80	2	21	3	92	75	44	-	105,168	84,878	80,849	4,029	-	-	22,525	78,065	80,849
Hamilton:																				
12 Central	HA140	33	45	340	6	23	15	422	251	102	A	601,517	568,150	455,293	74,446	38,411	4,800	64,601	460,747	455,293
13 Chalmers	HA150	14	-	89	3	4	7	101	76	35	A	150,483	148,229	135,860	12,369	-	-	43,050	136,534	135,860
14 Chedoke	HA160 **	31	60	350	7	15	20	406	325	201	A	443,877	443,877	400,458	28,730	14,689	-	58,812	395,177	400,458
15 Erskine	HA180	11	20	64	4	14	95	90	50	50	A	319,238	319,238	294,151	10,000	15,087	252	32,017	294,532	294,151
16 John Calvin Hungarian	HA190 *	14	-	80	1	1	-	97	51	25	-	74,134	74,134	71,734	1,000	1,400	-	17,800	85,220	71,734
17 MacNab Street	HA200	22	32	172	10	18	6	301	155	20	-	317,767	317,767	285,867	31,900	-	-	59,101	283,631	285,867
18 New Westminster	HA210	8	6	50	-	1	7	61	48	8	A	100,238	87,785	79,785	6,500	1,500	-	21,120	101,714	67,785
19 Roxborough Park	HA220	7	6	19	-	-	10	25	28	7	-	14,459	14,471	11,424	2,399	648	-	-	19,259	11,424
20 St. Columba	HA240	10	18	69	5	21	31	104	55	28	A	104,022	103,972	85,695	8,795	9,482	3,050	43,000	130,936	85,695
21 St. Cuthbert's	HA250	8	27	56	-	2	5	78	60	47	A	172,541	157,623	124,721	10,000	22,902	-	-	202,297	124,721
22 St. John & St. Andrew's	HA270	8	8	63	-	4	7	66	36	19	A	172,221	111,710	105,153	5,467	1,090	1,247	27,571	118,177	90,153
- St. David's	HA271	8	-	24	-	1	1	29	25	3	A	118,465	113,465	42,434	6,254	64,777	1,033	13,785	54,670	42,434
23 St. Paul's	HA280 *	23	15	173	-	9	-	208	89	53	A	356,923	356,923	328,024	22,520	6,379	3,201	54,005	327,832	328,024
24 South Gate	HA290	24	32	121	2	-	30	178	118	25	A	337,593	134,367	113,314	21,053	-	2,974	18,476	112,836	113,314
25 Trinity	HA370	11	10	153	3	5	2	125	92	51	A	189,247	186,252	163,292	17,299	5,661	882	46,865	169,802	160,731
26 Jarvis, Knox	HA300	10	8	67	1	4	9	103	43	77	-	75,591	65,828	52,062	5,186	8,580	-	-	60,652	52,062
- Walpole, Chalmers	HA301	7	9	-	-	-	4	53	30	26	M	57,438	49,510	39,890	2,755	6,865	-	17,144	44,011	39,890
27 Kirkwall	HA310	9	10	90	-	2	2	127	69	38	M	109,403	107,415	79,600	10,656	17,159	2,692	42,230	93,260	79,600
Stoney Creek:																				
28 Cheyne	HA330 *	28	35	185	3	19	4	220	-	190	A	337,748	326,156	273,008	25,500	27,648	-	40,032	265,732	273,008
29 Heritage Green	HA360 **	5	15	42	-	8	5	66	35	19	A	106,775	91,021	85,208	5,500	313	-	22,919	102,477	65,216
30 Waterdown, Knox	HA340	8	51	166	2	4	14	269	154	84	M	430,317	332,989	249,303	28,524	55,162	-	49,200	261,162	239,673
31 West Flamborough	HA350 *	7	12	65	1	4	95	67	18	A	139,080	133,421	117,197	10,000	6,224	4,508	40,152	119,982	117,197	
Grand Total	2009	471	676	3,946	90	257	301	5,128	2,987	1,699	8	6,502,247	6,105,542	5,198,248	531,705	375,589	47,126	1,092,594	5,582,812	5,098,384
Grand Total	2008	516	650	3,947	85	344	417	5,260	3,003	1,801	8	6,554,341	5,963,543	5,098,654	525,878	339,011	44,446	995,503	5,426,602	5,008,123
Increase			26		5							141,999		99,594	5,827	36,578	2,680	97,091	156,210	90,261
Decrease		45		1		87	116	132	16	102		52,094								

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS/WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Beamsville, St. Andrew's	NI010	5	6	34	1	1	6	48	28	8	A	57,631	57,631	49,772	5,731	2,128	1,567	-	27,003	49,772
- Smithville	NI011	5	-	17	-	-	2	26	-	19	A	27,869	27,869	24,228	3,641	-	-	-	25,263	24,228
2 Dunnville, Knox	NI020	-	16	110	1	3	35	143	63	37	A	145,561	145,561	132,780	12,622	159	2,930	42,152	129,172	132,780
3 Fonthill, Kirk-on-the-Hill	NI181	8	8	78	-	4	4	105	70	30	A	155,086	135,086	111,144	14,056	9,886	1,814	42,097	126,887	111,144
4 Fort Erie, St. Andrew's-Knox	NI030	10	12	76	-	-	9	100	40	50	-	122,553	122,553	107,503	11,603	3,447	-	19,167	123,740	107,503
5 Niagara-on-the-Lake, St. Andrew's	NI070	15	20	155	2	6	17	249	115	55	-	238,702	238,702	218,702	20,000	-	2,165	23,000	218,556	218,702
6 North Pelham, First	NI080	9	15	45	3	2	-	62	55	30	M	62,948	60,980	51,310	7,548	2,122	2,125	24,217	53,250	51,310
- Rockway	NI081	8	-	33	-	2	-	62	37	10	-	49,058	49,058	40,681	5,067	3,310	1,770	17,536	36,509	40,681
7 Port Colborne, First	NI090	17	4	110	1	5	32	150	60	14	M	170,870	133,573	121,350	8,500	3,723	2,350	44,700	162,967	121,350
8 Thorold, St. Andrew's	NI150	10	25	123	4	3	6	118	75	40	-	152,558	152,558	136,711	7,558	8,289	-	34,953	124,110	136,711
Niagara Falls:																				
9 Chippawa:	NI040	14	40	201	3	4	15	201	142	48	M	360,137	223,818	186,117	19,112	18,589	-	45,468	256,111	186,117
10 Drummond Hill	NI050	8	8	126	-	1	20	180	100	21	M	194,619	193,689	180,701	11,381	1,607	468	46,000	179,041	178,701
St. Catharines:																				
11 Knox	NI100	23	20	338	1	2	35	420	104	56	A	341,196	318,104	256,052	29,561	32,491	2,409	49,754	243,731	256,052
12 St. Andrew's	NI110	4	-	32	1	-	1	58	23	13	M	30,826	30,826	24,573	5,000	1,253	207	3,531	38,281	24,573
13 St. Giles	NI120	17	25	229	1	11	10	259	134	59	A	224,825	221,610	184,174	16,241	21,195	-	52,000	176,383	184,174
14 Scotland	NI111	7	11	60	5	-	4	78	62	34	A	124,794	122,369	106,572	12,503	3,294	2,500	42,358	113,284	106,572
15 West St. Andrew's	NI130	3	13	67	2	4	9	75	38	26	-	71,992	70,223	62,735	7,248	240	-	48,241	74,868	62,735
- St. David's, First	NI140	2	4	10	1	-	-	9	9	9	M	24,210	13,210	10,013	3,197	-	-	-	27,701	10,013
16 Stamford	NI060	9	15	112	1	5	1	158	89	37	M	164,065	149,121	137,115	11,006	1,000	3,236	45,990	151,018	131,818
Welland:																				
17 Welland Hungarian	NI170	6	-	35	1	1	8	62	35	20	M	86,844	86,844	84,844	1,600	400	-	45,000	43,650	84,844
- Crowland	NI160	3	5	20	1	1	-	15	16	8	-	19,254	19,254	18,464	588	202	-	7,500	14,119	18,464
18 Knox	NI180	9	6	61	-	4	10	74	55	54	A	108,821	98,473	90,033	6,295	2,145	8,880	42,591	108,673	79,783
19 St. Andrew's	NI190	12	29	96	3	17	12	94	92	42	A	127,579	114,179	109,290	4,889	-	-	42,850	136,089	109,290
Grand Total	2009	204	282	2,168	32	76	236	2,746	1,442	720	8	3,061,998	2,785,291	2,444,864	224,947	115,480	32,421	719,105	2,592,406	2,427,317
Grand Total	2008	233	323	2,215	44	77	180	2,848	1,588	780	8	3,125,338	2,809,142	2,384,433	238,318	186,391	34,213	638,175	2,386,969	2,365,933
Increase							56						60,431					80,930	205,437	61,384
Decrease		29	41	47	12	1		102	146	60		63,340	23,851		13,371	70,911	1,792			

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS/WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
Brantford:																				
1 Alexandra	PA010	13	26	110	4	1	5	125	78	37	A	171,626	171,626	154,866	11,216	5,544	1,012	46,225	204,178	154,866
2 Central	PA020	22	12	160	2	-	88	177	80	118	-	244,490	176,086	154,891	17,950	3,245	833	-	188,050	123,134
3 Greenbrier	PA030	8	5	88	1	2	6	116	43	-	A	112,326	112,326	103,539	8,787	-	-	39,400	103,856	103,539
4 Knox	PA040	6	-	33	-	-	19	28	23	19	-	44,018	44,018	41,063	2,825	130	-	29,541	50,285	41,063
- Mount Pleasant	PA041	7	8	53	1	-	17	65	50	24	-	64,913	64,198	60,097	4,101	-	669	12,282	54,320	60,097
5 Delhi, Calvin	PA060	12	14	82	-	1	2	121	45	-	M	191,654	131,654	130,354	100	1,200	-	45,540	62,640	130,354
6 Embro, Knox	PA070	6	6	56	-	4	2	65	53	29	A	92,216	70,763	64,554	3,073	3,136	4,000	33,000	66,725	64,554
- Harrington, Knox	PA071	5	25	52	5	2	-	75	46	20	-	47,571	47,571	37,883	6,000	3,688	4,185	30,450	45,591	37,883
7 Ingersoll, St. Paul's	PA080	23	35	282	10	23	6	352	180	126	A	239,810	239,810	212,838	19,304	7,668	-	-	213,763	190,955
8 Innerkip	PA090	8	80	263	15	23	-	176	431	505	A	895,505	740,590	501,722	15,109	223,759	-	51,982	658,544	247,967

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE
9 Norwich, Knox	PA100	7	5	16	-	-	1	22	18	12	A	46,756	28,324	26,544	1,660	120	-	-	46,299	26,544
- Bookton	PA101	6	4	23	3	-	-	37	20	13	A	33,450	33,450	32,015	1,435	-	-	-	30,190	32,015
10 Paris	PA110	13	95	277	3	4	9	285	276	350	A	404,284	329,284	247,531	16,250	65,503	1,845	61,100	353,739	247,531
11 Ratho	PA091 **	4	-	18	-	-	-	31	16	15	-	29,510	29,510	26,513	402	2,595	-	-	25,967	26,513
12 Simcoe, St. Paul's	PA120	19	20	211	3	10	8	290	120	150	-	255,285	229,843	197,950	23,029	8,864	3,109	46,300	205,463	197,950
13 Tillsonburg, St. Andrew's	PA130	8	-	102	-	-	4	144	61	39	A	106,963	96,963	80,374	8,944	7,645	-	41,500	125,295	80,374
14 Woodstock, Knox	PA140	29	20	229	-	8	12	300	145	168	A	246,584	156,429	131,084	13,839	11,506	3,702	44,640	225,836	131,084
Grand Total	2009	196	355	2,055	47	78	179	2,409	1,685	1,625	1	3,226,961	2,702,445	2,203,818	154,024	344,603	19,355	481,960	2,660,741	1,896,423
Grand Total	2008	189	501	2,099	43	85	327	2,510	1,723	1,739	1	2,887,341	2,747,089	2,378,985	163,416	204,688	19,089	330,172	2,588,381	2,049,879
Increase		7				4						339,620					266	151,788	72,360	
Decrease			146	44		7	148	101	38	114			44,644	175,167	9,392					153,456

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE
1 Appin	LO020	8	7	79	1	2	4	94	47	109	A	67,732	67,732	62,311	4,000	1,421	-	26,484	62,497	62,311
- Melbourne, Guthrie	LO021	7	-	37	-	-	-	31	18	32	A	36,085	32,785	29,781	1,844	1,160	-	15,365	33,218	28,836
2 Crinan, Argyle	LO050	6	4	24	-	-	-	86	18	35	-	24,154	20,882	18,032	2,850	-	478	-	17,855	18,032
- Largie, Duff	LO051	6	17	49	-	-	2	95	46	47	-	40,142	36,705	31,915	4,790	-	1,722	-	33,848	31,915
3 Dorchester	LO060	10	26	51	1	6	7	71	61	20	A	81,924	72,262	65,062	4,400	2,800	500	18,360	65,572	65,062
- South Nissouri	LO061	7	7	38	1	5	2	51	38	14	A	57,290	43,917	40,617	3,300	-	-	14,192	40,289	40,617
4 Dutton, Knox-St. Andrew's	LO070	12	9	63	-	3	7	111	65	19	A	99,091	98,591	94,891	3,700	-	-	34,117	110,182	94,891
5 Fingal, Knox	LO080	11	17	48	-	-	-	76	43	26	A	50,805	50,805	44,857	4,300	1,648	2,797	-	37,823	44,857
6 Glenoe	LO090	8	25	85	1	2	3	111	73	98	M	96,925	96,925	85,748	8,833	2,344	-	37,586	100,272	85,748
- Wardsville, St. John's	LO091	6	10	32	-	3	-	49	35	22	A	32,981	30,281	28,335	1,946	-	-	7,827	28,872	28,335
7 Ilderton, Bethel	LO040	8	17	48	1	-	1	66	38	15	A	44,802	44,802	40,462	4,000	340	-	19,146	52,398	40,462
London:																				
8 Almaranah	LO 280	6	31	25	-	57	-	57	80	10	-	60,594	12,885	12,885	-	-	-	26,330	38,337	12,885
9 Chalmer's	LO120	22	50	190	2	-	17	258	170	129	A	357,002	284,428	233,836	21,000	29,592	-	54,457	220,936	233,836
10 DaySpring	LO260	5	-	28	1	-	3	15	27	24	A	79,884	79,884	73,034	1,000	5,850	-	27,200	75,081	72,634
11 Elmwood Avenue	LO130	20	15	128	1	7	11	176	94	29	A	238,641	238,641	214,645	12,844	11,152	-	45,762	203,474	207,276
12 Knollwood Park	LO150	12	11	79	1	7	1	84	54	45	A	97,257	94,627	79,835	8,100	6,692	-	20,675	108,913	79,835
13 New St. James	LO170	39	60	335	7	5	21	397	185	251	A	379,419	379,419	324,364	35,000	20,055	7,697	61,285	326,364	324,364
14 Oakridge	LO180	16	46	683	12	21	76	761	461	716	A	1,031,200	700,027	621,589	49,144	29,294	-	62,788	996,066	621,589
15 St. George's	LO190	19	13	130	3	13	17	195	98	40	A	127,867	127,867	117,567	9,300	1,000	-	44,065	62,565	117,567
16 St. Lawrence	LO151	8	12	47	1	11	5	63	60	26	-	102,720	102,720	94,472	6,780	1,468	-	29,120	89,669	94,472
17 Trinity Community	LO200	12	18	47	1	9	-	43	47	55	M	110,911	90,911	86,772	1,500	2,639	-	39,097	103,288	78,424
18 Westmount	LO210	-	91	307	6	12	11	346	260	242	A	689,248	536,419	502,568	28,000	5,851	-	44,685	494,670	488,196
19 Mosa, Burns	LO222	12	6	-	-	-	-	149	50	25	-	79,411	79,411	66,436	8,075	4,900	-	56,932	66,436	
20 North Caradoc-St. Andrew's	LO111	11	37	129	3	5	2	121	85	135	A	135,185	129,945	114,614	7,100	8,231	1,447	33,518	113,061	107,854
- Komoka, Knox	LO110	3	-	27	-	2	-	27	17	31	A	42,803	38,320	29,857	2,100	6,363	9,488	8,380	31,542	29,857
21 North Yarmouth, St. James	LO031	6	10	46	1	-	-	62	35	1	-	69,322	43,711	40,986	1,491	1,234	-	-	32,879	34,926
22 Port Stanley, St. John's	LO081	10	15	42	-	3	55	39	31	-	-	42,030	37,394	33,484	1,600	2,310	-	-	28,447	33,484
23 St. Thomas, Knox	LO240	33	25	546	2	12	152	433	165	113	A	457,847	455,365	349,489	30,000	75,876	4,728	37,500	388,750	349,489
Grand Total	2009	323	579	3,343	46	182	345	4,083	2,409	2,340	2	4,733,272	4,027,661	3,538,444	266,997	222,220	28,857	707,939	3,953,800	3,494,190
Grand Total	2008	369	622	3,541	46	119	296	4,365	2,415	2,421	2	4,590,820	3,756,504	3,289,085	276,142	191,277	20,789	650,153	3,876,997	3,230,307
Increase						63	49					142,452	271,157	249,359		30,943	8,068	57,786	76,803	263,883
Decrease			46	43	198			282	6	81										

Synod of Southwestern Ontario

Statistics and Finances for the Year Ended December 31st, 2009

28. Presbytery of Essex-Kent

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE
1 Amherstburg, St. Andrew's Chatham:	EK010	16	14	-	5	-	-	137	65	146	M	127,111	124,578	111,750	10,600	2,228	-	40,600	111,247	111,750
2 First	EK030	44	68	333	-	4	11	369	-	221	-	344,460	304,583	273,610	24,000	6,973	3,305	49,005	285,528	273,610
3 St. James	EK040	13	3	90	1	-	9	154	75	30	M	143,236	143,236	134,972	7,764	500	-	40,000	49,982	128,992
4 Dover, New St. Andrew's - Valetta	EK041	10	14	39	-	-	1	110	50	45	-	63,879	63,879	58,746	4,500	633	633	-	58,439	58,746
5 Dresden, St. Andrew's - Rutherford	EK110	7	7	40	3	-	3	79	35	14	-	49,079	48,524	41,004	5,860	1,660	1,555	21,480	38,052	41,004
6 Duart	EK050	12	10	89	1	-	1	93	43	66	-	81,643	81,643	76,254	5,389	-	-	31,827	72,914	76,254
7 Lakeshore St. Andrew's	EK061	6	-	14	-	-	-	19	12	30	A	14,099	14,099	13,749	350	-	-	8,742	13,833	13,749
8 Leamington, Knox	EK060	12	4	32	-	-	12	74	38	32	A	46,051	46,051	37,786	5,930	2,335	-	-	38,513	37,786
9 Ridgetown, Mount Zion	EK080	6	347	1,028	15	23	42	585	867	1,838	A	1,528,352	1,528,352	1,459,973	23,666	44,713	-	50,527	1,430,873	1,326,973
10 Thamesville, St. James	EK070	12	17	140	1	7	5	253	110	35	A	209,399	159,265	132,317	13,693	13,255	11,390	47,020	148,288	132,317
11 Wallaceburg, Knox Windsor:	EK090	6	5	75	-	1	5	87	46	41	-	80,989	80,989	75,439	5,500	50	-	-	123,027	75,015
12 Chinese	EK100	8	8	58	1	2	8	84	32	11	A	61,886	61,886	58,886	3,000	-	-	25,170	78,363	58,886
13 First Hungarian	EK120	6	15	100	-	3	10	108	60	43	-	135,865	134,873	123,083	2,480	9,310	-	35,283	137,271	116,606
14 Paulin Memorial	EK200	2	-	10	-	-	1	16	14	3	-	11,479	11,479	7,979	1,500	2,000	-	-	6,396	7,979
15 St. Andrew's	EK130	3	10	13	3	-	3	21	18	3	-	16,319	16,319	15,819	500	-	-	6,800	19,569	15,819
Grand Total	EK150	30	76	283	2	6	24	326	215	137	A	312,285	250,005	223,195	26,810	-	-	39,654	304,579	201,083
Increase	EK170	9	20	272	2	5	15	315	120	215	A	416,767	335,485	306,985	28,500	-	6,271	53,372	300,488	306,985
Decrease	2007	202	618	2,616	34	51	150	2,830	1,800	2,910	2	3,642,899	3,405,246	3,151,547	170,042	83,657	23,154	449,480	3,217,362	2,983,554
Grand Total	2008	211	683	2,717	49	112	131	2,769	2,013	2,666	2	4,060,578	3,909,534	3,663,269	184,787	61,478	17,641	471,807	3,313,967	3,491,608
Increase								19	61	244							22,179	5,513		
Decrease			9	65	101	15	61		213			417,679	504,288	511,722	14,745			22,327	96,605	508,054

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Statistics and Finances for the Year Ended December 31st, 2009

29. Presbytery of Lambton-West Middlesex

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE
1 Alvinston, Guthrie	LW010	9	12	60	-	2	1	99	42	44	M	59,179	59,179	52,451	5,500	1,228	-	18,351	50,811	52,451
- Napier, St. Andrew's	LW012	3	-	30	-	-	2	27	13	17	-	14,041	13,641	13,041	600	-	-	8,135	12,893	13,041
2 Beecwood, St. Andrew's	LW020 **	7	18	100	-	2	3	79	40	150	A	68,414	68,414	58,844	4,401	5,169	-	14,589	52,248	58,844
3 Centre Road, Knox	LW022	4	-	35	-	-	1	50	20	9	A	32,572	32,572	28,088	2,552	1,932	3,044	12,502	27,558	28,088
- Kerwood, West Adelaide	LW021	4	-	42	-	-	3	45	18	14	A	60,597	50,597	30,511	15,436	4,650	-	14,810	37,678	30,511
4 Corunna, St. Andrew's	LW030 *	18	20	62	5	4	5	156	95	68	A	161,339	156,668	133,268	15,211	8,189	-	41,789	149,398	133,268
5 Forest, St. James	LW040	10	13	57	3	-	3	93	62	30	M	131,850	131,850	115,151	11,246	5,453	-	46,160	131,416	115,151
6 Moore, Knox	LW031	5	6	44	2	1	8	44	26	38	A	40,683	40,683	37,269	3,209	205	-	18,951	38,507	37,269
- Mooretown, St. Andrew's	LW032	9	4	35	5	6	1	51	39	25	A	53,174	53,174	46,694	4,904	1,576	1,614	19,701	40,921	46,694
7 Petrolia, St. Andrew's	LW050	17	15	134	-	4	6	149	49	44	A	103,447	103,447	93,467	8,500	1,480	3,132	5,175	70,850	93,467
- Dawn Township, Knox	LW051	3	3	17	-	-	-	24	12	18	A	21,400	21,400	18,778	1,500	1,122	-	1,228	14,137	18,778
8 Point Edward Sarnia:	LW060	11	12	60	4	2	1	77	43	78	A	62,568	60,539	52,770	6,000	1,769	-	15,930	63,738	52,770
9 Laurel Lea-St. Matthew's	LW070	13	11	80	2	2	20	107	50	44	A	136,344	133,055	113,353	12,800	6,902	5,611	39,494	117,420	113,353
10 Paterson Memorial	LW080	10	8	113	1	2	19	154	72	20	A	193,395	183,631	153,538	24,121	5,972	4,667	41,004	168,769	153,538
11 St. Andrew's	LW090	15	12	119	1	-	13	173	105	57	A	236,034	231,019	198,329	25,190	7,500	3,940	50,292	191,120	191,694
12 St. Giles	LW100	17	-	154	2	3	5	239	-	98	A	313,526	205,632	171,752	17,320	16,560	-	51,713	267,576	171,752
13 Stratroy, St. Andrew's	LW110	23	28	133	2	5	8	148	82	153	A	191,166	127,000	101,085	15,000	10,915	6,228	41,058	176,316	101,085
14 Theford, Knox	LW120	13	15	110	3	18	2	121	95	71	A	170,105	117,124	105,746	7,000	4,378	-	25,692	123,818	105,746
- Watford, St. Andrew's	LW122	8	27	48	-	1	-	53	35	39	A	67,076	67,076	59,931	2,889	4,256	-	21,122	73,863	59,931

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Statistics and Finances for the Year Ended December 31st, 2009

29. Presbytery of Lambton-West Middlesex

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE
15 Wyoming-Camlachie Charge																				
- Camlachie, Knox	LW131	10	-	40	1	-	2	76	25	14	A	53,008	45,423	38,665	4,593	2,165	1,253	29,464	48,329	38,665
- Wyoming, St. Andrew's	LW130	10	-	40	3	-	4	63	25	23	A	91,123	82,123	77,251	4,500	372	-	39,418	90,142	77,251
Grand Total	2009	219	204	1,513	34	52	107	2,028	948	1,054	2	2,261,041	1,984,247	1,699,982	192,472	91,793	29,489	556,578	1,947,508	1,693,347
Grand Total	2008	215	231	1,550	35	49	88	2,097	962	1,016	2	2,221,043	2,029,406	1,744,014	191,044	94,348	30,009	549,785	1,786,792	1,738,050
Increase			4			3	19			38		39,998			1,428			6,793	160,716	
Decrease				27	37	1		69	14				45,159	44,032		2,555	520			44,703

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Statistics and Finances for the Year Ended December 31st, 2009

30. Presbytery of Huron-Perrin

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE
1 Atwood	HP010	12	10	136	7	1	7	158	50	32	M	101,692	101,246	91,413	8,000	1,833	4,930	-	67,315	91,413
2 Avonton	HP020	10	30	115	3	1	6	252	54	35	M	98,083	96,272	89,906	6,173	193	2,250	31,845	107,200	89,906
- Motherwell-Avonbank	HP021	2	14	40	2	-	-	96	28	-	-	46,867	46,867	44,292	2,410	165	2,609	16,200	71,287	44,292
3 Bayfield, Knox	HP030	6	-	23	-	-	-	35	32	50	A	49,772	48,772	45,272	3,000	500	-	19,553	53,727	45,272
4 Brussels, Melville	HP040	11	9	70	1	-	30	96	43	46	M	67,111	66,428	65,928	500	-	-	-	47,467	65,928
5 Cromarty	HP061	6	8	25	-	4	83	29	30	A	35,978	35,837	30,035	2,940	2,862	2,700	18,607	39,909	30,035	
6 Exeter, Caven	HP060	4	11	44	1	2	16	72	30	26	-	49,670	49,670	44,555	3,040	2,075	-	-	50,466	44,555
7 Goderich, Knox	HP070	23	43	389	3	4	32	393	175	375	A	372,149	344,881	293,421	31,258	20,202	5,151	46,000	310,955	293,421
8 Hensall, Carmel	HP062	3	-	29	-	-	12	50	14	5	-	22,964	17,270	17,110	160	-	7,269	-	21,402	17,110
9 Listowel, Knox	HP080	44	65	444	9	12	9	698	230	228	M	337,178	337,178	278,706	32,923	25,549	18,554	52,000	305,929	278,706
10 Milverton, Burns	HP090	10	25	90	2	4	2	160	65	12	M	110,056	102,535	66,752	3,600	32,183	-	31,610	73,164	66,752
- North Mornington	HP091	3	-	28	-	-	-	55	12	-	-	17,496	12,496	12,496	-	-	-	-	9,373	21,084
11 Mitchell, Knox	HP100	23	50	164	3	-	6	326	100	75	-	192,813	147,821	129,221	13,061	5,539	3,460	15,000	191,475	105,315
12 Molesworth, St. Andrew's	HP110	**	10	12	69	-	6	129	40	25	-	90,167	87,245	58,386	5,599	23,260	1,670	-	55,924	58,386
13 Monkton, Knox	HP120	9	25	106	6	4	-	171	30	80	-	106,603	106,603	99,303	4,800	2,500	4,036	-	105,444	99,303
- Cranbrook, Knox	HP121	5	4	23	-	-	1	35	12	3	-	14,152	14,152	12,905	1,000	247	-	-	8,407	12,905
14 North Easthope, Knox	HP151	4	10	46	-	-	-	72	36	25	-	50,513	50,513	44,988	5,525	-	3,298	-	41,220	44,988
15 Seaford, First	HP140	11	8	60	-	1	5	83	32	24	M	52,358	52,358	50,029	1,949	380	-	-	49,201	50,029
16 Shakespear	HP150	8	12	130	-	1	2	204	50	-	-	108,327	108,327	90,004	8,700	9,623	-	40,000	101,531	90,004
17 St. Marys	HP130	27	35	245	1	1	78	419	112	76	M	232,320	232,320	209,859	10,010	12,451	1,294	-	281,076	160,638
18 Stratford, Knox	HP160	18	25	250	1	-	26	343	125	64	A	364,495	310,313	290,051	4,436	15,826	2,500	49,970	326,791	270,111
19 Stratford, St. Andrew's	HP170	19	22	220	-	12	19	280	156	82	-	402,513	366,109	334,168	18,186	13,755	2,600	48,410	332,606	244,890
Grand Total	2009	268	418	2,746	39	43	261	4,210	1,455	1,293	7	2,923,277	2,735,213	2,398,800	167,270	169,143	62,321	378,568	2,663,580	2,216,455
Grand Total	2008	285	476	2,802	54	55	337	4,455	1,473	1,161	7	2,724,303	2,541,699	2,204,370	173,596	163,733	58,742	347,036	2,525,961	2,131,010
Increase										132		198,974	193,514	194,430		6,326		31,532	137,619	85,445
Decrease			17	58	56	15	12	76	245	18										

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Statistics and Finances for the Year Ended December 31st, 2009

31. Presbytery of Grey-Bruce-Maitland

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE
1 Ashfield	BM010	7	7	38	-	-	2	47	20	21	-	35,034	35,034	31,659	2,400	975	1,011	12,618	14,874	31,659
- Ripley, Knox	BM011	5	-	37	5	2	2	60	18	25	M	30,407	30,407	26,816	2,071	1,520	1,786	13,783	29,326	26,816
2 Bluevale, Knox	BM020	6	-	63	-	-	1	87	19	12	-	50,481	50,481	44,656	1,300	4,525	-	22,044	44,241	44,656
- Belmore, Knox	BM021	5	-	-	-	-	-	88	30	7	-	86,572	86,572	76,902	5,410	4,260	-	40,655	71,442	76,902
3 Chatsworth, St. Andrew's	BM030	6	1	38	2	8	5	50	41	18	M	57,152	57,152	53,775	3,377	-	-	21,884	49,694	53,775
- Dornoch, Latona	BM031	7	3	47	-	1	2	65	40	42	M	49,909	49,909	46,315	3,594	-	-	21,884	42,733	46,315

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Statistics and Finances for the Year Ended December 31st, 2009

31. Presbytery of Grey-Bruce-Maitland

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	S BASE	
4 Chesley, Geneva	BM040	7	25	95	3	1	1	116	65	15	A	96,518	91,518	82,286	8,433	799	1,373	35,319	89,819	82,286	
5 Dromore, Amos	BM050	7	9	45	3	-	2	67	35	15	-	41,923	41,923	38,881	3,000	42	904	16,416	33,506	38,881	
- Holstein, Knox	BM051	7	10	47	2	4	1	81	35	10	-	60,134	58,973	54,615	3,514	844	-	19,080	51,704	54,615	
- Normanby, Knox	BM052	7	3	28	2	-	1	40	15	18	-	32,407	32,407	29,910	1,915	582	-	-	22,716	29,910	
6 Dundalk, Erskine	BM060	4	6	28	-	1	3	57	30	14	A	80,309	80,309	68,256	6,300	5,753	1,517	22,595	75,418	68,256	
- Swinton Park, St. Andrew's	BM061	5	15	25	-	-	27	37	34	50	-	35,934	35,934	34,864	1,070	-	469	19,148	33,206	34,864	
7 Durham	BM070	5	11	26	7	-	2	28	30	14	A	26,023	26,023	25,498	125	400	322	-	27,925	25,498	
8 Hanover, St. Andrew's	BM080	12	31	155	3	5	11	177	83	33	A	90,557	90,557	79,226	9,031	2,300	1,109	12,186	70,085	79,226	
9 Kincardine, Knox	BM090	10	10	158	3	-	37	158	80	81	M	229,280	195,915	145,719	17,000	33,196	614	42,107	162,780	145,719	
10 Lucknow	BM100	6	5	86	1	3	8	108	25	70	M	78,666	78,666	75,078	2,599	989	1,831	23,518	67,433	75,078	
- South Kinloss	BM101	9	19	62	1	-	3	84	40	66	-	39,085	39,085	34,965	3,694	426	-	18,372	39,067	34,965	
11 Markdale, Cooke's	BM110	8	6	22	-	-	1	42	22	25	M	35,138	34,137	29,057	4,290	790	-	13,161	56,513	29,057	
- Feversham, Burns	BM111	3	6	10	-	1	-	9	12	8	-	16,249	16,089	14,002	1,032	1,055	-	16,965	20,316	14,002	
12 Meaford, Knox	BM120	6	6	105	-	6	3	115	68	70	A	146,654	146,654	132,202	7,960	6,492	-	33,469	114,034	132,202	
13 Owen Sound, St. Andrew's	BM130	15	50	423	10	13	22	470	215	423	A	440,366	405,802	353,003	35,000	17,799	5,581	52,997	439,652	353,003	
14 Paisley, Westminster	BM140 *	9	11	49	-	-	2	72	38	18	A	41,378	41,338	39,138	2,200	-	-	22,911	50,969	39,138	
- Glamis, St. Paul's	BM141	6	7	20	-	-	-	52	25	14	A	33,589	33,589	31,739	1,850	-	4,801	15,842	33,458	31,739	
15 Port Elgin, Tolmie Memorial	BM150	9	7	95	5	19	1	137	59	26	M	101,928	101,928	81,717	9,581	10,630	305	36,760	84,724	81,717	
- Burgoyne, Knox	BM151	6	10	115	3	1	4	124	44	141	-	111,460	108,783	101,190	5,390	2,203	2,157	14,929	102,182	101,190	
16 Priceville, St. Andrew's	BM071	5	10	28	2	-	8	30	35	12	-	26,832	26,832	26,037	295	500	385	-	29,528	26,037	
17 Sauble Beach, Huron Feathers	BM250 ***	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
18 Southampton, St. Andrew's	BM160	5	-	54	-	-	8	81	35	10	M	93,781	93,781	80,522	12,794	465	200	37,586	84,355	80,522	
19 Stokes Bay, Knox	BM240 **	5	-	16	-	-	7	24	18	16	-	30,322	15,472	15,472	-	-	-	-	18,947	15,472	
20 Tara, Cornerstone	BM260	5	10	43	-	-	2	59	37	23	-	114,100	64,578	63,628	950	-	-	38,530	100,764	63,628	
21 Teeswater, Knox	BM180	12	20	-	-	2	-	14	176	55	35	A	114,910	108,910	91,578	13,836	3,496	-	26,027	107,857	91,578
- Kinlough	BM181	6	3	19	-	-	-	33	24	13	-	25,594	25,594	23,267	2,257	70	759	11,141	18,645	23,267	
22 Thornbury, St. Paul's	BM121	7	16	90	-	5	3	98	65	62	A	158,436	158,436	115,562	6,000	36,874	-	35,936	113,382	115,562	
23 Tiverton, Knox	BM190	12	16	12	71	8	4	212	-	159	M	148,039	123,479	105,621	12,088	5,770	8,806	23,525	115,129	105,621	
24 Walkerton, Knox	BM200	18	17	75	-	4	13	106	95	30	A	146,548	136,562	110,597	11,676	14,289	1,974	42,500	135,559	110,597	
25 Whitechurch, Chalmers	BM210	5	-	25	-	-	-	42	20	15	-	24,914	16,014	11,753	1,676	2,585	-	7,650	17,873	11,753	
26 Wiaront, St. Paul's	BM220	11	-	119	-	-	2	122	55	168	A	118,270	110,270	103,872	4,424	1,974	2,096	37,853	120,407	103,872	
27 Wingham, St. Andrew's	BM230	16	55	183	3	1	12	238	-	115	A	268,424	235,967	191,707	11,973	32,287	3,495	41,200	178,512	191,707	
Grand Total	2009	284	405	2,481	128	83	214	3,592	1,562	1,894	9	3,317,323	3,085,080	2,671,085	220,105	193,890	41,495	850,591	2,868,775	2,671,085	
Grand Total	2008	289	411	2,815	43	68	336	3,795	1,692	1,907	10	3,282,770	2,945,373	2,547,191	228,633	169,549	41,235	710,031	2,993,604	2,532,471	
Increase							85	15				34,553	139,707	123,894		24,341	260	140,560		138,614	
Decrease			5	6	334			122	203	130	13	1			8,528				124,829		

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Statistics and Finances for the Year Ended December 31st, 2009

32. Presbytery of Superior

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	S BASE	
1 Greenstone, St. Andrew's	SU010	10	4	46	-	-	7	63	25	25	-	91,001	91,001	87,076	3,925	-	-	6,459	82,184	87,076	
Thunder Bay:																					
2 Calvin	SU020	6	2	41	1	9	2	33	36	21	-	49,600	49,600	42,087	3,500	4,013	-	12,600	36,045	42,087	
3 SU030	15	73	199	-	16	14	181	170	335	-	-	147,780	147,780	113,560	20,145	14,075	-	13,333	103,920	113,560	
4 Lakeview	SU040	22	15	150	4	23	5	195	80	93	A	136,167	132,892	112,457	12,460	7,975	1,100	-	123,033	112,457	
5 St. Andrew's	SU050	39	29	410	12	3	21	433	210	300	-	291,987	246,987	214,387	32,600	-	-	65,631	266,743	214,387	
Grand Total	2009	92	123	846	17	51	49	905	521	824	-	716,535	668,260	569,567	72,630	26,063	1,100	98,023	611,925	569,567	
Grand Total	2008	96	104	969	18	57	60	1,009	464	940	-	738,676	717,516	622,474	70,332	24,710	1,000	116,148	648,335	619,474	
Increase			19							57					2,298		1,353	100			
Decrease			4		123	1	6	11	104		116		22,141	49,256	52,907				18,125	36,410	49,907

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Statistics and Finances for the Year Ended December 31st, 2009

33. Presbytery of Winnipeg

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS/WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Kenora, First	WI230	6	2	59	2	3	13	72	35	25	A	79,347	79,347	70,267	7,880	1,200	-	39,096	42,121	70,267
2 Pinawa, Pinawa Christian Fellowship	WI080	4	8	13	-	2	-	13	7	7	A	103,440	103,340	85,841	700	16,799	-	47,432	88,194	85,841
3 Selkirk, Knox	W1100	16	25	98	-	3	1	137	55	90	A	89,552	89,552	79,552	10,000	-	-	38,815	92,730	79,552
4 Stonewall, Knox	W1011	5	2	39	-	2	39	20	38	A	31,660	27,180	24,077	1,933	1,170	-	-	21,966	42,661	24,077
- Lockport	WI090	6	5	19	-	3	37	20	8	A	39,362	39,212	38,212	1,000	-	-	-	21,836	46,330	38,212
5 Thompson, St. Andrew's Winnipeg:	W1110	5	20	35	2	11	1	43	35	54	A	74,566	54,609	50,409	4,200	-	-	30,795	59,120	50,409
6 Calvin	W1010	5	3	31	-	-	1	31	30	28	-	37,722	37,722	32,159	3,500	2,063	-	-	38,941	32,159
7 First	WI020	12	21	82	5	4	5	148	77	48	A	219,666	219,666	180,072	12,539	27,055	-	38,400	179,974	180,072
8 Kildonan	WI061	9	11	100	5	5	-	72	71	130	A	148,243	139,614	115,951	15,000	8,663	-	39,112	129,184	106,183
9 St. Andrew's	WI030	6	9	55	1	1	24	75	50	28	M	267,469	84,421	78,503	2,764	3,154	-	-	61,617	76,503
10 St. James	WI050	15	30	124	4	9	4	121	90	80	A	218,649	201,955	175,505	11,215	15,235	1,534	33,553	189,352	150,605
11 St. John's	WI060	15	32	91	-	-	3	69	47	73	A	174,342	166,856	138,332	13,039	15,485	4,189	54,335	54,335	138,332
12 Trinity	WI250	4	10	33	-	5	-	43	55	74	A	173,626	71,456	52,630	2,000	16,826	-	42,413	133,766	52,630
13 Westwood	WI070	14	27	162	3	1	4	208	-	146	A	271,971	258,496	201,558	26,500	30,438	-	45,000	224,731	201,558
Grand Total	2009	122	205	941	22	44	61	1,108	592	829	1	1,929,615	1,573,426	1,323,068	112,270	138,088	5,723	452,753	1,383,056	1,286,400
Grand Total	2008	122	237	999	15	66	67	1,246	756	824	1	1,709,923	1,491,891	1,248,320	107,805	135,766	11,650	365,877	1,471,227	1,187,901
Increase						7				5		219,692	81,535	74,748	4,465	2,322		86,876		98,499
Decrease				32	58		22	6	138	164							5,927		88,171	

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Statistics and Finances for the Year Ended December 31st, 2009

34. Presbytery of Brandon

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS/WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Bellfield Brandon:	BN091	1	-	6	1	-	-	-	35	16	-	1,829	1,829	1,629	200	-	-	450	580	1,629
2 First	BN010	17	40	218	5	5	9	296	150	152	-	253,999	253,999	220,258	21,519	12,222	-	41,338	241,400	220,258
3 St. Andrew's	BN020	7	-	82	-	-	4	83	30	29	M	66,541	66,541	64,173	2,368	-	-	36,831	77,209	64,173
4 Southminster	BN030	4	-	15	-	-	1	17	9	4	-	11,964	7,139	7,064	75	-	-	-	13,250	7,064
5 Carberry, Knox-Zion	BN040	9	4	115	1	-	7	91	30	91	M	68,002	68,002	63,487	4,500	15	-	32,996	70,692	63,487
6 Flin Flon, St. Andrew's	BN070	4	12	74	-	2	2	74	45	40	M	75,514	68,844	65,644	3,000	200	-	32,910	66,031	65,644
7 Lenore	BN151	5	-	40	-	-	1	49	15	10	-	2,555	1,653	1,553	100	-	-	303	1,895	1,553
8 Melita	BN081	6	2	20	-	-	2	30	18	30	A	30,791	30,791	29,239	1,527	25	-	21,650	39,047	29,239
9 Neepawa, Knox	BN100	7	12	60	3	14	-	70	40	33	-	48,906	38,833	36,728	944	1,161	-	14,716	45,873	36,728
10 Ninga	BN093	4	11	4	-	-	-	9	33	42	-	39,075	34,249	27,169	500	6,580	446	6,084	14,899	27,169
11 Portage La Prairie, First	BN130	16	6	98	-	-	5	120	40	71	-	75,875	72,313	69,384	1,407	1,522	500	31,889	117,916	69,384
12 Virden, St. Andrew's	BN150	5	-	30	1	1	2	45	23	20	-	30,054	28,308	23,225	1,132	3,951	-	12,500	44,871	23,225
13 Winnipegosis, Knox	BN051	3	-	21	2	-	3	13	13	8	-	15,186	15,186	12,580	1,706	900	-	15,965	12,580	
Grand Total	2009	88	87	783	13	22	36	897	481	546	3	720,291	687,687	622,133	38,978	26,576	946	231,667	749,628	622,133
Grand Total	2008	89	83	778	17	20	64	909	462	537	3	708,155	675,526	601,327	41,929	32,270	670	77,436	614,261	569,008
Increase				4	5		2			19		12,136	12,161	20,806			276	154,231	135,367	53,125
Decrease				1			4	28	12								2,951	5,694		

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE
1 Grenfell, Trinity	AS022	7	16	79	3	5	4	93	64	57	A	82,154	82,154	76,044	3,367	2,743	1,155	37,627	83,226	76,044
2 Kipling, Bekevar	AS030	9	-	27	5	-	4	115	20	18	-	95,121	50,121	45,655	600	3,866	-	-	11,433	45,655
3 Moose Jaw, St. Mark's - Briercrest, Knox	AS040 AS041	6	5	35	1	1	5	59	30	19	A	50,026	47,272	42,911	4,266	95	-	-	41,486	42,911
4 Moosomin, St. Andrew's - Whitewood, Knox	AS050 AS051	7	3	33	-	1	10	44	12	52	M	41,153	40,118	39,488	431	199	-	16,861	38,746	39,488
5 Qu'Appelle, St. Andrew's	AS021	4	2	8	-	-	-	21	9	1	-	5,768	4,748	3,416	600	732	-	16,845	53,716	52,868
6 Regina, First	AS060	24	15	183	1	6	6	187	-	52	A	501,705	345,062	325,015	15,000	5,047	-	-	217,264	325,015
7 Regina, Norman Kennedy	AS070	10	20	64	1	5	2	84	65	60	A	119,346	117,013	98,863	9,500	8,650	1,317	49,417	156,103	98,863
8 Swift Current, St. Andrew's	AS090 **	6	5	22	5	2	1	41	23	14	M	52,532	52,532	40,141	5,000	7,391	976	32,267	63,817	40,141
9 Weyburn, Knox	AS100	9	22	76	1	1	3	58	40	62	-	150,577	113,989	105,586	2,567	5,836	-	39,114	146,478	105,586
10 Yorkton, Knox	AS110	8	4	37	1	-	4	45	22	26	A	60,962	48,740	46,814	1,500	426	100	29,408	59,036	46,814
- Dunleath	AS111	6	2	9	-	-	3	7	8	-	A	16,739	14,513	13,648	100	765	-	7,352	15,584	13,648
Grand Total	2009	109	109	657	18	21	46	840	332	464	3	1,261,965	1,002,144	913,904	46,009	42,231	3,548	236,389	928,276	913,904
Grand Total	2008	104	109	641	24	33	78	820	449	387	3	992,826	823,588	744,673	41,771	37,144	1,195	226,499	924,351	744,673
Increase		5		16				20		77		269,139	178,556	169,231	4,238	5,087	2,353	9,890	3,925	169,231
Decrease					6	12	32		117											

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE
1 Biggar, St. Andrew's	NS010	5	-	28	-	-	-	29	8	4	-	14874	14874	12311	1600	963	-	-	21526	12311
2 Melfort, St. James	NS050	10	-	85	-	4	5	59	42	36	A	55449	46120	40791	3607	1722	3500	20029	52248	40791
- Tisdale, St. Andrew's	NS150	10	-	46	3	-	1	59	38	49	A	44843	39843	36303	3540	-	-	20029	43341	36303
3 Mistawasis	NS060 ***	-	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-
4 North Battleford, St. Andrew's	NS070	6	-	50	-	-	7	72	24	29	-	48360	48360	43763	2322	2275	-	3200	30398	43763
5 Prince Albert, St. Paul's	NS090	12	26	136	1	1	114	85	107	A	153366	153366	145531	7655	180	-	-	35583	166656	145531
6 Sandwith, St. Philip's	NS071 ***	-	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-
Saskatoon:																				
7 Calvin-Goforth	NS110	5	5	46	-	-	4	38	23	31	-	74953	74953	62617	6000	6336	2120	-	39676	62617
- McKercher Drive	NS140	3	-	17	1	-	-	16	12	11	-	34918	34918	25957	1600	7361	-	-	34503	24319
8 Saskatoon Native Circle	NS160	-	-	-	1	-	-	-	-	-	M	164068	70127	69977	150	-	-	-	123881	69977
9 St. Andrew's	NS130	25	27	193	1	11	5	252	150	127	A	310545	277730	223480	32184	22066	2956	85360	246180	223174
10 Shipman, Knox	NS170 ***	-	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-
Grand Total	2009	76	58	601	7	16	23	639	382	394	4	901376	760291	660730	58658	40903	8576	164201	758409	658786
Grand Total	2008	81	68	639	14	30	42	667	451	419	4	998193	826706	725954	65719	35033	5643	181266	774092	713866
Increase																				
Decrease		5	10	38	7	14	19	28	69	25		96,817	66,415	65,224	7,061		2,933	17,065	15,683	55,080

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS/WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Chetwynd, BC, Chetwynd Shared Ministry	PR020	1	5	50	-	-	-	5	26	-	-	58455	58455	52455	1200	4800	-	15259	52455	52455
2 Dawson Creek, BC, St. James	PR030	5	7	42	-	-	5	49	48	40	A	251639	75190	64587	5000	5603	-	8623	36224	64587
3 Dixonville, AB, Strang	PR011	4	8	46	7	6	6	45	48	49	A	102365	82365	79095	1750	1520	-	23436	44137	79095
4 Fort St. John, BC, Fort St. John	PR040	5	8	17	-	-	-	30	24	13	A	60178	60178	51628	3000	5550	-	18504	54263	50550
5 Grande Prairie, AB, Forbes	PR050	13	25	126	4	10	2	111	115	153	M	183586	183586	151922	16563	15101	3000	48400	171774	120998
6 Hudson's Hope, BC, St. Peters	PR100 *	-	4	37	-	-	-	5	30	-	-	19378	19378	17778	400	1200	-	-	20146	17778
7 Wanham, AB, Knox	PR060	4	2	26	3	1	2	41	20	18	M	72763	52147	46452	4000	1695	-	30424	65411	46452
Grand Total	2009	32	59	344	14	17	15	286	311	273	2	748364	531299	463917	31913	35469	3000	144646	44410	431915
Grand Total	2008	31	65	367	6	10	10	285	313	339	2	828342	516578	453014	32417	31147	3172	214853	550908	442388
Increase		1											14,721	10,903		4,322				
Decrease			6	23					2	66		79,978			504		172	70,207	106,498	10,473

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS/WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Chauvin, Westminster	ED010	5	4	17	-	-	27	25	10	11	M	37,659	37,659	35,439	1,800	420	-	19,836	49,209	35,439
- Wainwright, St. Andrew's Edmonton:	ED011	6	5	15	-	-	-	22	13	6	-	54,408	38,112	36,064	1,448	600	885	-	51,681	36,064
2 Callingwood Road	ED091	11	8	66	-	7	43	73	70	57	M	123,232	103,746	99,857	2,000	1,889	-	46,156	120,263	89,718
3 Calvin Hungarian	ED020	6	-	41	2	-	-	32	21	41	-	187,642	66,490	53,447	2,477	10,566	-	17,517	17,517	53,447
4 Dayspring	ED030	16	40	200	-	13	11	212	120	273	M	348,689	347,537	319,128	14,471	13,938	-	55,134	330,832	299,163
5 Eastminster	ED040	3	-	-	-	-	-	18	14	7	-	29,986	29,986	25,820	500	3,666	-	-	30,547	25,820
6 First	ED050	31	15	200	6	20	6	185	125	60	M	418,132	279,881	236,440	15,463	27,978	-	56,322	326,595	236,440
7 Mill Woods	ED060 *	14	17	92	2	-	4	125	75	123	A	110,014	110,014	92,661	6,500	10,853	-	43,536	108,789	92,661
8 St. Andrew's	ED070 *	8	11	39	-	1	15	59	38	30	A	346,347	77,361	75,810	1,387	164	-	28,720	83,220	75,810
9 Stony Plain, Parkland First	ED170 *	6	14	29	1	-	1	33	28	26	A	100,671	21,171	19,271	1,300	600	-	38,126	88,757	19,271
10 Strathcona	ED080	7	16	93	-	2	5	107	52	95	A	130,462	129,064	106,423	10,000	12,641	-	40,467	123,056	106,423
11 Westmount	ED090	6	13	77	-	7	31	85	50	27	-	107,098	75,267	64,943	6,000	4,324	-	30,000	110,806	64,943
12 Fort McMurray, Faith	ED100	7	33	30	1	12	8	54	45	33	M	78,514	78,514	73,614	4,000	900	-	36,075	78,763	66,699
13 Killam	ED111	4	12	27	6	6	1	24	25	30	M	35,301	34,301	33,801	500		-	22,880	40,534	33,801
14 Lloydminster, Knox - Ganton	ED120	7	-	77	-	-	2	53	35	57	A	78,630	76,808	73,403	1,850	1,555	-	31,380	92,804	73,403
	ED140	1	5	20	-	-	-	9	15	25	A	8,380	8,380	7,815	550	15	-	-	7,497	7,815
15 St. Albert, Brasides	ED130	10	10	77	2	-	2	77	65	41	M	129,050	127,198	115,765	5,000	6,433	-	43,896	121,953	114,389
16 Sherwood Park	ED180	3	5	40	1	-	7	53	30	40	A	82,688	78,778	77,253	1,045	480	-	-	60,719	62,419
Grand Total	2009	151	208	1,140	21	68	163	1,246	831	982	7	2,406,903	1,720,267	1,546,954	76,291	97,022	885	510,045	1,843,542	1,493,725
Grand Total	2008	136	234	1,187	26	32	108	1,231	767	940	8	2,119,392	1,534,200	1,402,642	60,025	71,533	240	357,827	1,396,651	1,386,750
Increase		15										287,511	186,067	144,312	16,266	25,489	645	152,218	446,891	106,975
Decrease				26	47	5					1									

Synod of Alberta & The Northwest

Statistics and Finances for the Year Ended December 31st, 2009

39. Presbytery of Central Alberta

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE
1 Eekville, St. Paul's	CA010	12	35	83	-	-	4	83	60	66	M	117,026	106,452	84,699	10,600	11,153	-	43,855	121,991	84,699
2 Olds, St. Andrew's	CA030	6	8	40	-	-	1	31	27	47	A	68,200	64,200	62,567	1,543	90	-	42,778	84,908	62,567
3 Orkney, St. Andrew's	CA081 *	3	11	10	-	-	2	21	25	33	-	11,027	11,027	10,142	885	-	-	-	11,680	10,142
Red Deer:																				
4 Chalmers St. Andrew's	CA050	4	-	28	-	3	5	32	27	16	-	46,786	46,786	44,565	1,005	1,216	-	18,721	42,142	44,565
- Innisfail, St. Andrew's	CA020	5	4	32	-	-	3	29	22	10	M	56,825	40,148	34,595	3,000	2,553	1,548	19,924	52,395	34,595
5 Knox	CA040	7	-	169	3	1	10	135	130	108	A	209,730	209,730	185,730	24,000	-	-	52,910	185,344	185,730
6 Willow Valley	CA090	5	10	61	2	3	1	88	38	44	-	55,086	54,961	45,923	6,108	2,930	-	24,427	54,805	45,923
7 Rocky Mountain House, Memorial	CA060	11	24	99	3	2	12	103	65	41	A	139,325	139,325	120,789	10,570	7,966	-	15,715	102,306	120,789
8 Sylvan Lake, Memorial	CA070	12	10	109	1	-	-	125	114	75	A	177,006	172,779	141,494	24,929	6,356	-	39,852	159,635	141,494
Grand Total	2009	65	102	631	9	9	38	647	508	440	2	881,011	845,408	730,504	82,640	32,264	1,548	258,182	815,206	730,504
Grand Total	2008	74	145	831	18	11	125	722	535	662	2	952,514	919,828	809,184	84,851	25,793	674	189,182	732,345	809,184
Increase																				
Decrease		9	43	200	9	2	87	75	27	222		71,503	74,420	78,680	2,211	6,471	874	69,000	82,861	78,680

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Statistics and Finances for the Year Ended December 31st, 2009

40. Presbytery of Calgary-Macleod

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE
1 Banff, St. Paul's	CM010	7	2	43	1	3	-	31	40	48	M	181,043	181,043	170,913	6,500	3,630	-	44,400	180,396	170,913
2 Bassano, Knox	CM020	10	17	78	2	-	4	56	50	60	M	95,331	95,331	85,651	9,000	680	-	38,769	98,255	85,651
- Gem	CM021	4	-	22	-	-	-	23	16	33	-	14,383	14,377	13,777	600	-	-	-	12,335	13,777
Calgary:																				
3 Calvin Hungarian	CM030	11	7	96	3	-	18	81	45	-	-	132,975	42,483	32,251	3,331	6,901	-	39,097	106,740	32,251
4 Centennial	CM040	9	12	69	2	1	5	80	75	63	A	129,570	129,570	118,342	7,000	4,228	-	-	61,739	118,342
5 Grace	CM060	44	107	453	12	19	23	646	290	243	A	1,588,120	833,472	676,781	100,000	56,691	-	72,197	605,390	676,781
6 Knox	CM070	22	6	140	2	-	1	130	79	167	A	306,282	281,986	224,237	33,053	24,696	2,286	54,300	244,742	216,366
7 St. Andrew's	CM080	38	58	441	14	8	43	564	301	502	A	635,401	620,248	542,032	66,658	11,558	3,171	65,263	534,729	486,072
8 St. Giles	CM090	25	30	238	4	5	8	268	111	151	A	356,186	266,913	234,784	22,000	10,129	4,231	47,250	235,184	234,784
9 Trinity	CM081	10	8	87	-	-	6	97	35	20	A	96,800	96,800	93,519	3,281	-	-	40,000	109,936	93,519
10 Valleyview	CM071 **	4	30	67	2	3	1	57	50	96	A	145,009	145,009	138,970	1,397	4,642	-	22,709	110,378	135,918
11 Varsity Acres	CM100	24	60	270	3	8	9	367	195	250	A	435,813	420,693	354,175	44,665	21,853	2,901	57,724	373,713	345,809
12 Westminster	CM101	16	89	262	6	11	8	311	220	417	A	388,987	379,103	325,171	25,000	28,932	1,233	52,258	310,497	313,905
13 Lethbridge, St. Andrew's	CM130	9	19	189	-	7	16	220	160	131	A	256,744	246,360	203,963	37,047	5,350	-	52,383	207,485	203,921
Medicine Hat:																				
14 Riverside	CM140	8	5	52	1	-	5	67	40	37	M	99,683	99,583	94,573	5,010	-	-	32,580	90,803	94,573
15 St. John's	CM150	24	17	126	-	9	12	147	85	112	A	365,831	263,777	229,240	24,000	10,537	-	29,012	226,232	229,240
Grand Total	2009	265	467	2,633	52	74	159	3,145	1,792	2,330	3	5,228,158	4,116,748	3,538,379	388,542	189,827	13,822	647,942	3,508,554	3,451,822
Grand Total	2008	287	588	2,944	61	99	167	3,307	1,943	2,257	3	4,700,788	4,120,367	3,494,679	409,477	216,211	10,115	664,375	3,775,550	3,260,596
Increase																				
Decrease		22	121	311	9	25	8	162	151	73		527,370	3,619	43,700	20,935	26,384	3,707	16,433	267,196	191,226

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41. Presbytery of Kootenay

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS/WMS	STPD	NORM EXP	\$ BASE	
						AD	RE	MB													
1 Cranbrook, Knox	KO020	9	29	100	1	2	3	97	116	110	A	263,568	198,436	163,623	15,875	18,938	1,750	49,243	513,796	163,623	
2 Creston, St. Stephen's	KO030	6	-	51	1	-	1	33	41	18	M	70,744	70,744	66,149	3,865	730	-	39,097	112,123	66,149	
3 Kimberley, St. Andrew's	KO040	4	6	45	1	3	1	37	34	27	M	90,960	79,847	71,482	8,009	356	-	46,380	81,960	70,882	
4 Slocan, St. Andrew's	KO051	2	-	11	-	-	1	13	10	12	M	32,762	16,298	15,441	750	107	-	14,994	16,662	15,441	
- Slocan Valley Community	KO052	2	-	6	-	-	-	4	8	1	-	19,011	7,746	6,809	700	237	-	6,577	7,914	6,809	
5 Trail, First	KO060	9	15	61	-	1	-	71	52	41	-	482,061	482,061	382,817	10,000	89,244	-	67,200	186,410	382,817	
Grand Total	2009	32	50	274	3	6	6	255	261	209	3	959,106	855,132	706,321	39,199	109,612	1,750	223,491	918,865	705,721	
Grand Total	2008	30	53	290	4	17	33	260	291	245	3	851,905	768,615	578,766	39,832	150,017	1,376	206,420	573,640	578,666	
Increase		2										107,201	86,517	127,555				374	17,071	345,225	127,055
Decrease				3	16	1	11	27	5	30	36							633	40,405		

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Statistics and Finances for the Year Ended December 31st, 2009

42. Presbytery of Kamloops

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS/WMS	STPD	NORM EXP	\$ BASE	
						AD	RE	MB													
1 Armstrong, St. Andrew's	KA010	4	3	46	1	-	11	54	39	29	A	94,957	91,429	79,125	6,790	5,514	-	34,449	82,767	79,125	
2 Cariboo Region	KA090	6	81	91	4	6	1	84	151	391	A	381,917	273,765	264,375	7,590	1,800	-	129,020	272,530	264,375	
3 Kamloops, St. Andrew's	KA020	9	21	91	-	4	4	94	77	36	A	161,942	161,942	141,942	16,300	3,700	3,022	43,510	133,162	134,528	
4 Kelowna, St. David's	KA030	14	11	145	6	2	36	140	107	144	A	281,198	281,198	245,319	17,000	18,879	-	43,290	274,584	216,703	
5 Kitimat	KA040	5	11	28	-	-	2	37	22	65	-	40,765	34,121	30,695	1,010	2,416	-	-	36,384	30,695	
6 Penticton, St. Andrew's	KA050	12	10	122	2	18	5	92	60	78	A	171,811	163,751	152,856	6,120	4,775	-	44,904	145,709	152,856	
7 Prince George, St. Giles	KA060	13	18	153	-	2	3	134	100	85	A	190,500	186,539	158,468	9,209	18,862	2,041	40,398	193,704	148,966	
8 Prince Rupert, First	KA070	2	5	19	-	-	16	21	18	4	M	92,444	72,095	70,314	1,201	580	-	35,839	91,116	56,514	
9 Salmon Arm, St. Andrew's	KA080	5	-	-	1	1	5	44	40	25	A	94,500	94,500	81,355	7,110	6,035	-	41,097	80,479	79,231	
10 Summerland, Lakeside	KA100	3	18	37	-	-	23	28	38	34	A	110,657	95,226	81,800	9,346	4,080	-	51,000	95,475	81,800	
11 Vernon, Knox	KA011	13	2	151	-	2	3	147	125	86	A	174,010	174,010	153,260	13,500	7,250	9,372	49,800	152,825	122,460	
Grand Total	2009	86	180	883	14	35	109	875	777	977	1	1,794,701	1,628,576	1,459,509	95,176	73,891	14,435	513,307	1,558,735	1,367,253	
Grand Total	2008	87	316	988	13	28	166	947	810	882	1	1,792,715	1,499,570	1,280,478	98,654	120,438	19,187	413,199	1,543,392	1,193,530	
Increase						1	7			95		1,986	129,006	179,031				100,108	15,343	173,723	
Decrease		1	136	105				57	72	33								3,478	46,547	4,752	

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Statistics and Finances for the Year Ended December 31st, 2009

43. Presbytery of Westminster

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS/WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Abbotsford, Calvin	WE010	11	29	241	9	12	21	194	156	256	A	417,165	268,546	226,079	22,500	19,967	-	48,132	243,031	226,079
2 Bradner	WE261	8	-	34	-	8	-	38	40	20	-	46,204	46,204	40,731	1,000	4,473	-	-	36,371	40,731
Burnaby:																				
3 Brentwood	WE020	4	4	10	-	-	-	17	21	4	A	73,383	73,383	72,383	1,000	-	-	15,334	69,868	72,383
4 Gordon	WE030	11	20	108	2	1	7	81	75	67	A	171,318	171,318	147,102	15,246	8,970	2,416	43,512	127,825	147,102
5 Taiwanese	WE320	5	13	42	6	12	3	69	112	21	-	225,028	101,524	86,524	1,000	14,000	-	-	39,437	86,524
6 Chilliwack, Cooke's	WE050	10	10	110	-	4	18	109	90	62	A	180,628	161,904	134,180	9,000	18,724	-	45,726	158,744	134,180
7 Coquitlam	WE240	17	56	297	5	48	15	274	321	235	A	980,401	460,184	334,007	45,000	81,177	-	57,235	833,542	277,706
8 Langley	WE250	5	3	63	2	3	10	78	52	25	A	141,848	141,848	136,574	5,274	-	-	40,115	141,307	133,574
9 Maple Ridge, Haney	WE060	15	43	150	2	13	5	170	133	130	A	249,756	249,756	212,984	25,000	11,772	-	60,441	204,434	191,120
10 Mission, St. Paul's	WE260	7	12	58	2	2	14	47	51	50	M	127,431	102,673	92,611	4,296	5,766	-	23,876	114,556	92,611

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE
New Westminster:																				
11 First	WE070	9	17	94	5	9	2	131	90	52	A	192,480	192,480	175,104	10,000	7,376	-	38,109	189,604	175,104
12 Knox	WE080	12	19	71	3	6	8	96	65	59	A	122,618	122,618	113,618	9,000	-	-	20,328	109,395	113,618
13 St. Aidan's	WE090	9	11	70	-	3	17	68	45	50	M	133,742	123,742	115,227	7,000	1,515	-	43,826	117,422	115,227
14 North Vancouver, St. Andrew's & St. Stephen's	WE100	13	61	208	2	32	15	222	225	213	A	433,665	431,265	309,143	55,000	67,122	-	52,500	307,883	309,143
15 Richmond	WE110	16	33	187	1	3	22	187	153	135	M	287,802	202,339	167,339	35,000	-	-	56,238	120,126	167,339
Survey:																				
16 St. Andrew's-Newton	WE270	8	31	123	-	4	9	109	123	116	A	178,869	158,869	139,191	15,000	4,678	-	50,163	166,829	139,191
17 Whalley	WE120	11	31	95	1	10	8	98	95	33	M	194,294	194,294	163,976	16,000	14,318	1,761	46,000	155,006	163,976
Vancouver:																				
18 Central	WE140	12	8	73	2	4	7	69	64	70	A	196,356	196,356	183,206	6,446	6,704	-	43,006	190,550	183,206
19 Chinese	WE150	15	70	166	8	6	5	180	153	32	A	339,827	316,827	282,778	25,500	8,549	1,590	48,336	299,215	217,188
20 Fairview	WE160	14	41	143	3	3	8	112	160	104	A	324,346	324,346	253,924	36,000	34,422	6,600	63,000	253,401	253,924
21 First Hungarian	WE130	9	23	58	8	1	2	77	68	114	M	112,442	112,442	107,577	3,765	1,100	-	51,725	112,442	99,633
22 Kerrisdale	WE170	11	13	110	1	3	3	87	85	91	M	176,488	176,488	149,095	11,570	15,823	3,319	45,038	172,474	149,095
23 St. Columba	WE200	5	-	28	-	-	8	36	23	12	A	108,707	108,707	101,262	6,500	945	-	43,006	102,215	101,262
24 Taiwanese	WE300	5	20	106	4	3	5	121	179	54	A	270,952	250,698	178,015	21,000	51,683	-	22,724	144,613	178,015
25 West Point Grey	WE210	7	12	60	2	3	2	57	44	60	M	120,835	120,835	113,701	4,908	2,226	361	39,996	133,316	113,701
26 West Vancouver	WE220	11	13	105	4	-	8	140	75	20	A	236,611	221,806	195,104	10,000	16,702	-	45,000	168,402	182,186
27 White Rock, St. John's	WE230	24	7	252	1	7	9	225	152	153	A	369,076	320,523	267,855	22,000	30,668	595	57,400	272,921	267,855
Grand Total	2009	284	600	3,062	73	200	231	3,092	2,850	2,238	7	6,412,272	5,351,975	4,499,290	424,005	428,680	16,642	1,100,766	4,984,929	4,331,673
Grand Total	2008	285	645	3,223	75	207	309	3,133	2,831	2,534	7	6,509,609	5,368,516	4,502,157	427,270	439,089	45,351	1,023,866	4,714,193	4,220,833
Increase									19									76,900	270,736	110,840
Decrease			1	45	161	2	7	78	41		296		97,337	16,541	2,867	3,265	10,409	28,709		

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	AMS/ WMS	STPD	NORM EXP	\$ BASE
1 Campbell River, Trinity	V1010	11	34	98	-	6	3	107	81	36	A	138,619	120,319	106,286	9,000	5,033	-	44,055	136,371	106,286
2 Comox, Comox Valley	V1120	10	9	119	-	1	8	114	88	52	A	158,018	140,018	122,018	9,340	8,660	-	46,966	153,137	110,967
3 Duncan, St. Andrew's	V1020	19	35	210	5	5	8	222	204	220	A	407,848	325,880	254,670	34,000	37,210	-	46,820	317,747	187,609
4 Nanaimo, St. Andrew's	V1030	15	23	163	3	6	10	160	136	146	-	253,530	253,530	212,370	21,000	20,160	-	40,333	212,613	182,135
5 Parksville, St. Columba	V1040	15	-	143	-	4	6	180	108	44	A	166,428	166,428	145,428	21,000	-	-	53,460	145,418	145,428
6 Port Alberni, Knox	V1050	11	-	55	-	-	3	58	43	35	M	102,685	102,525	85,493	8,000	9,032	3,804	35,352	85,614	85,493
7 Sidney, Saanich Peninsula	V1110	9	26	150	1	10	8	152	128	100	A	254,857	170,234	137,750	6,500	25,984	-	44,862	145,518	137,750
8 Sooke, Knox	V1060	6	15	55	-	-	2	47	44	63	A	110,340	110,340	95,307	8,000	7,033	3,020	48,432	124,955	95,307
Victoria:																				
9 Chinese	V1070	3	12	52	-	-	2	73	50	40	A	87,508	87,508	72,829	7,000	7,679	-	37,000	82,555	72,829
10 Knox	V1080	14	-	111	2	7	8	103	73	50	M	164,973	152,410	123,830	14,407	14,173	70	40,476	199,181	120,592
11 St. Andrew's	V1090	32	25	243	2	5	38	288	165	145	A	344,267	344,267	305,267	36,000	3,000	-	57,928	382,612	305,267
12 Trinity	V1100	8	-	85	1	20	4	96	69	16	A	139,037	134,791	120,571	9,000	5,220	-	38,719	132,299	120,571
13 West Shore	V1130	9	8	43	2	3	3	41	38	34	A	83,832	69,028	60,464	6,478	2,086	-	44,160	83,055	60,464
Grand Total	2009	162	187	1,427	16	67	103	1,641	1,227	981	2	2,411,942	2,177,278	1,842,283	189,725	145,270	6,894	578,563	2,201,075	1,730,698
Grand Total	2008	163	153	1,573	15	85	159	1,707	1,298	1,034	2	2,614,522	2,127,861	1,776,860	189,016	161,985	11,396	566,411	2,097,264	1,659,417
Increase				34	1								49,417	65,423	709			12,152	103,811	71,281
Decrease			1	46		18	56	66	71	53		202,580				16,715	4,502			

PASTORAL CHARGE	CODE	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	AMS/WMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Abbotsford, Korean	WH140	2	65	50	7	18	5	54	115	65	A	153,198	105,431	67,071	1,561	36,799	-	21,000	115,910	60,558
2 Burnaby, Korean	WH010	-	8	21	1	3	7	32	32	-	M	75,000	75,000	65,000	-	10,000	-	24,000	46,000	65,000
3 Burnaby, Trinity	WH110 ***	-	-	-	-	-	-	-	-	-	A	-	-	-	-	-	-	-	-	-
4 Calgary, Korean	WH090	8	334	278	32	56	38	328	639	797	A	646,005	646,005	547,599	18,000	80,406	-	40,152	484,293	537,436
5 Edmonton, Antioch	WH180	2	40	20	6	4	10	50	130	150	A	293,222	158,802	107,753	1,000	50,049	-	35,194	114,011	74,359
6 Edmonton, Korean	WH020	2	100	148	8	42	32	345	350	140	M	505,614	490,749	368,666	24,000	98,083	-	46,661	347,033	363,266
7 Maple Ridge	WH150	-	7	5	5	7	11	14	-	-	-	17,120	17,120	15,840	-	1,280	-	7,769	17,879	15,840
8 Nanaimo, Korean	WH080	2	15	25	2	3	1	65	35	26	A	90,002	90,002	88,682	800	520	-	24,000	88,993	88,682
9 Port Coquitlam, Soojung	WH130	2	25	32	4	6	12	33	105	82	A	113,447	110,602	90,472	2,400	17,730	2,400	42,395	106,725	70,958
Surrey:																				
10 Grace	WH170 **	3	10	-	-	1	1	30	35	39	-	35,879	35,879	34,879	1,000	-	-	21,345	21,345	34,879
11 Korean	WH030	6	95	78	4	21	19	156	205	251	M	521,715	521,715	490,553	3,157	28,005	-	35,450	499,645	269,541
12 Saem Mool	WH100	1	25	19	2	8	1	53	65	-	A	100,970	83,201	76,517	-	6,684	-	15,000	67,410	76,517
Vancouver:																				
13 Doorrae	WH190	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
14 Galilee	WH040	1	20	60	6	-	-	100	160	100	M	171,515	171,515	161,015	1,000	9,500	-	30,720	62,920	161,015
15 Korean	WH050	7	210	329	7	50	25	436	716	290	A	671,628	671,628	461,797	17,000	192,831	-	40,650	539,858	461,797
16 Winnipeg, Manitoba Korean	WH060	2	35	61	6	47	20	112	150	30	M	178,911	178,911	168,875	1,000	9,036	-	35,398	157,427	168,875
Grand Total	2009	38	989	1,126	90	264	178	1,805	2,751	1,970	5	3,574,226	3,356,560	2,744,719	70,918	540,923	2,400	419,734	2,669,449	2,448,723
Grand Total	2008	38	932	1,150	114	210	169	1,698	2,626	1,871	5	3,802,579	3,552,331	3,062,749	68,257	421,325	2,975	471,365	3,358,356	2,684,172
Increase			57			54	9	107	125	99					2,661	119,598				
Decrease					24	24						228,353	195,771	318,030			575	51,631	688,907	235,449

1. SYNOD OF ATLANTIC PROVINCES - DETAILS BY PRESBYTERIES
 STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2009

	MIN ROLL	CONGREGATIONS					ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	
		SLF	PTS	AID	PTS	TOT					AD	RE	MB				
1 Cape Breton		12	26	15	-	-	26	207	67	1,448	30	44	51	2,007	905	1,185	5
2 Newfoundland		7	2	2	1	1	3	60	62	530	2	10	4	633	240	296	1
3 Pictou		29	39	22	-	-	39	352	363	2,676	82	99	3,510	1,599	1,593	21	
4 Halifax-Lunenburg		24	17	13	3	2	20	183	256	1,612	16	26	86	2,186	782	1,324	6
5 New Brunswick		29	36	22	2	1	38	230	358	1,681	44	26	56	2,305	1,632	1,239	17
6 Prince Edward Island		30	27	14	1	1	28	205	574	1,587	61	46	150	2,596	2,223	1,711	15
Grand Total 2009		131	147	88	7	5	154	1,237	1,680	9,534	235	234	446	13,237	7,381	7,348	65
Grand Total 2008		132	148	89	7	5	155	1,261	1,887	10,278	266	344	498	13,440	7,792	7,372	65
Increase																	
Decrease		1	1	1			1	24	207	744	31	110	52	203	411	24	

	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS	STPD	NORM EXP	\$ BASE
1 Cape Breton	1,389,519	1,322,628	1,208,943	77,793	35,892	18,217	313,051	1,223,152	1,192,868
2 Newfoundland	534,328	488,346	410,408	44,772	33,166	8,885	101,185	488,408	402,657
3 Pictou	2,417,330	2,032,268	1,791,307	170,057	70,904	31,359	485,386	1,830,427	1,721,170
4 Halifax-Lunenburg	2,489,988	1,957,379	1,682,038	182,239	93,102	11,292	460,396	1,815,357	1,626,194
5 New Brunswick	2,678,479	2,286,797	2,034,456	163,577	88,764	16,918	619,192	2,260,930	2,020,379
6 Prince Edward Island	2,265,050	2,155,017	1,975,289	121,482	58,246	17,536	566,848	2,030,027	1,855,395
Grand Total 2009	11,774,694	10,242,435	9,102,441	759,920	380,074	104,207	2,546,058	9,648,301	8,818,663
Grand Total 2008	11,555,051	9,980,949	8,836,533	741,457	402,959	107,705	2,451,270	9,505,968	8,438,296
Increase	219,643	261,486	265,908	18,463			94,788	142,333	380,367
Decrease					22,885	3,498			

2. SYNOD OF QUEBEC & EASTERN ONTARIO - DETAILS BY PRESBYTERIES
 STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2009

	MIN ROLL	CONGREGATIONS					ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	
		SLF	PTS	AID	PTS	TOT					AD	RE	MB				
7 Quebec		4	5	5	2	2	7	32	25	186	4	4	1	204	162	104	1
8 Montreal		42	35	32	2	2	37	344	392	2,393	84	132	159	3,224	1,912	1,198	14
9 Seaway-Glengarry		25	29	16	-	-	29	251	367	1,863	44	68	92	2,708	1,225	1,170	8
10 Ottawa		36	19	19	-	-	19	304	486	2,612	53	113	269	3,026	1,900	2,284	1
11 Lanark & Renfrew		23	21	16	-	-	21	153	153	1,239	21	46	91	1,756	889	711	5
Grand Total 2009		130	109	88	4	4	113	1,084	1,423	8,293	206	363	612	10,918	6,088	5,467	29
Grand Total 2008		128	108	85	5	5	113	1,101	1,737	9,049	252	517	604	12,444	7,240	5,525	29
Increase		2	1	3									8				
Decrease					1	1		17	314	756	46	154		1,526	1,152	58	

	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	WMS	STPD	NORM EXP	\$ BASE
7 Quebec	405,874	289,054	267,635	19,960	1,459	500	87,572	387,212	267,635
8 Montreal	4,294,085	3,969,406	3,517,664	233,053	218,689	12,769	725,147	3,797,510	3,450,028
9 Seaway-Glengarry	2,096,901	1,843,446	1,662,579	129,852	51,015	19,095	549,824	1,934,654	1,654,779
10 Ottawa	4,481,096	3,918,297	3,278,459	392,683	247,155	9,664	595,310	3,396,085	3,275,664
11 Lanark & Renfrew	1,761,980	1,593,900	1,393,722	130,205	69,973	19,184	370,805	1,423,696	1,386,522
Grand Total 2009	13,039,936	11,614,103	10,120,059	905,753	588,291	61,212	2,328,658	10,939,157	10,034,628
Grand Total 2008	13,855,217	11,836,029	10,268,700	914,454	652,875	70,393	2,326,236	10,972,208	10,046,865
Increase							2,422		
Decrease	815,281	221,926	148,641	8,701	64,584	9,181		33,051	12,237

3 . SYNOD OF CENTRAL, NORTHEASTERN ONTARIO AND BERMU DA - DETAILS BY PRESBYTERIES

STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2009

	MIN ROLL		CONGREGATIONS			ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M	
	SLF	PTS	AID	PTS	TOT					AD	RE	MB				
12 Kingston	30	15	14	1	1	16	161	169	1,413	37	49	131	1,603	929	727	4
13 Lindsay-Peterborough	35	32	22	-	-	32	273	260	2,315	42	63	147	2,924	1,539	1,112	9
14 Pickering	57	25	25	-	-	25	318	769	3,216	70	94	228	3,613	2,999	2,676	12
15 East Toronto	75	24	23	-	-	24	327	708	3,004	70	150	293	3,590	2,245	1,502	1
16 West Toronto	40	21	21	2	2	23	258	646	2,082	37	104	192	2,603	2,112	1,194	5
17 Brampton	56	33	30	2	1	34	459	1,040	4,059	146	235	289	5,675	3,208	3,147	6
18 Oak Ridges	38	19	19	2	2	21	202	668	1,960	74	142	253	2,773	1,874	1,542	8
19 Barrie	57	38	30	1	1	39	356	696	3,542	56	151	383	4,427	2,908	2,181	6
20 Temiskaming	1	6	6	-	-	6	39	10	171	1	9	29	233	151	128	1
21 Algoma & North Bay	17	9	6	-	-	9	98	95	793	17	26	45	1,052	563	380	2
22 Waterloo-Wellington	49	34	29	-	-	34	543	1,240	6,044	119	188	609	8,099	3,828	4,156	8
23 Eastern Han-Ca	46	17	17	-	-	18	50	1,946	2,370	141	701	455	4,269	5,163	2,493	3
Grand Total 2009	501	273	242	8	7	281	3,084	8,247	30,969	810	1,912	3,054	40,861	27,519	21,238	65
Grand Total 2008	514	276	240	8	8	283	3,449	9,793	35,664	1,000	2,139	2,884	45,247	31,195	25,427	66
Increase			2									170				
Decrease	13	3		1	2	365	1,546	4,695	190	227		4,386	3,676	4,189	1	

	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	WMS	STPD	NORM EXP	\$ BASE
12 Kingston	2,598,881	1,678,262	1,475,032	128,959	74,271	16,745	428,930	1,629,796	1,472,792
13 Lindsay-Peterborough	3,235,332	2,764,418	2,454,669	210,831	98,918	39,625	669,238	3,028,527	2,438,219
14 Pickering	5,335,355	5,088,252	4,478,652	364,192	245,408	15,009	1,008,171	4,555,708	4,369,988
15 East Toronto	10,653,266	8,278,258	6,914,284	503,458	860,515	19,367	988,388	8,664,033	6,886,194
16 West Toronto	4,491,380	4,103,798	3,694,590	262,824	146,384	41,353	793,345	4,305,260	3,480,086
17 Brampton	6,820,292	6,192,981	5,559,190	399,181	234,610	18,304	1,204,427	5,554,586	5,288,695
18 Oak Ridges	5,072,985	4,437,876	3,962,217	233,891	241,768	13,337	741,967	4,254,098	3,424,660
19 Barrie	5,663,942	4,965,417	4,252,591	356,089	356,737	41,950	833,225	5,020,927	3,954,289
20 Temiskaming	416,484	277,746	249,133	15,775	12,838	5,984	71,830	321,709	238,133
21 Algoma & North Bay	1,252,597	1,056,746	909,635	87,106	60,005	5,443	225,463	1,001,239	789,652
22 Waterloo-Wellington	8,847,501	6,895,956	5,916,547	551,759	427,650	26,667	1,153,753	6,693,416	5,733,828
23 Eastern Han-Ca	7,677,109	6,394,111	4,914,187	91,658	1,388,266	-	388,519	5,844,926	3,580,989
Grand Total 2009	62,065,124	52,133,821	44,780,727	3,205,723	4,147,370	243,784	8,507,256	50,874,225	41,657,525
Grand Total 2008	59,576,420	49,415,824	41,841,155	3,288,048	4,286,621	253,914	8,468,352	44,742,612	39,649,796
Increase	2,488,704	2,717,997	2,939,572				38,904	6,131,613	2,007,729
Decrease				82,325	139,251	10,130			

4. SYNOD OF SOUTHWESTERN ONTARIO - DETAILS BY PRESBYTERIES
 STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2009

	MIN ROLL	CONGREGATIONS					ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M
		SLF	PTS	AID	PTS	TOT					AD	RE	MB			
24 Hamilton	64	35	31	-	-	35	471	676	3,946	90	257	301	5,128	2,987	1,699	8
25 Niagara	35	23	19	-	-	23	204	282	2,168	32	76	236	2,746	1,442	720	8
26 Paris	29	17	14	-	-	17	196	355	2,055	47	78	179	2,409	1,685	1,625	1
27 London	46	27	23	1	1	28	323	579	3,343	46	182	345	4,083	2,409	2,340	2
28 Essex-Kent	18	17	15	-	-	17	202	618	2,616	34	51	150	2,830	1,800	2,910	2
29 Lambton-West Middlesex	20	21	15	-	-	21	219	204	1,513	34	52	107	2,028	948	1,054	2
30 Huron-Perth	29	24	19	-	-	24	268	418	2,746	39	43	261	4,210	1,455	1,293	7
31 Grey-Bruce-Maitland	35	38	27	-	-	38	284	405	2,481	128	83	214	3,592	1,562	1,894	9
Grand Total 2009	276	202	163	1	1	203	2,167	3,537	20,868	450	822	1,793	27,026	14,288	13,535	39
Grand Total 2008	265	203	162	-	-	202	2,592	4,856	23,560	508	1,393	1,966	32,119	16,649	13,671	40
Increase	11		1	1	1	1										
Decrease		1					425	1,319	2,692	58	571	173	5,093	2,361	136	1
	TOT REV	FROM CONG		CONG PURP		PRES-SHARE		OTH BEN	WMS	STPD		NORM EXP		S BASE		
24 Hamilton	6,502,247	6,105,542		5,198,248		531,705		375,589	47,126	1,092,594		5,582,812		5,098,384		
25 Niagara	3,061,998	2,785,291		2,444,864		224,947		115,480	32,421	719,105		2,592,406		2,427,317		
26 Paris	3,226,961	2,702,445		2,203,818		154,024		344,603	19,355	481,960		2,660,741		1,896,423		
27 London	4,733,272	4,027,661		3,538,444		266,997		222,220	28,857	707,939		3,953,800		3,494,190		
28 Essex-Kent	3,642,899	3,405,246		3,151,547		170,042		83,657	23,154	449,480		3,217,362		2,983,554		
29 Lambton-West Middlesex	2,261,041	1,984,247		1,699,982		192,472		91,793	29,489	556,578		1,947,508		1,693,347		
30 Huron-Perth	2,923,277	2,735,213		2,398,800		167,270		169,143	62,321	378,568		2,663,580		2,216,455		
31 Grey-Bruce-Maitland	3,317,323	3,085,080		2,671,085		220,105		193,890	41,495	850,591		2,868,775		2,671,085		
Grand Total 2009	29,669,018	26,830,725		23,306,788		1,927,562		1,596,375	284,218	5,236,815		25,486,984		22,480,755		
Grand Total 2008	30,734,482	25,818,381		22,195,949		2,046,933		1,575,499	280,839	5,246,294		23,879,786		21,343,672		
Increase		1,012,344		1,110,839				20,876	3,379			1,607,198		1,137,083		
Decrease	1,065,464					119,371				9,479						

5. SYNOD OF MANITOBA & NORTH WESTERN ONTARIO - DETAILS BY PRESBYTERIES
 STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2009

	MIN ROLL	CONGREGATIONS					ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M
		SLF	PTS	AID	PTS	TOT					AD	RE	MB			
32 Superior	4	5	5	-	-	5	92	123	846	17	51	49	905	521	824	-
33 Winnipeg	26	12	11	2	2	14	122	205	941	22	44	61	1,108	592	829	1
34 Brandon	9	11	11	2	2	13	88	87	783	13	22	36	897	481	546	3
Grand Total 2009	39	28	27	4	4	32	302	415	2,570	52	117	146	2,910	1,594	2,199	4
Grand Total 2008	37	30	29	2	2	32	287	576	4,041	73	93	175	3,218	2,101	2,310	4
Increase	2			2	2		15				24					
Decrease		2	2					161	1,471	21		29	308	507	111	

	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	WMS	STPD	NORM EXP	\$ BASE
32 Superior	716,535	668,260	569,567	72,630	26,063	1,100	98,023	611,925	569,567
33 Winnipeg	1,929,615	1,573,426	1,323,068	112,270	138,088	5,723	452,753	1,383,056	1,286,400
34 Brandon	720,291	687,687	622,133	38,978	26,576	946	231,667	749,628	622,133
Grand Total 2009	3,366,441	2,929,373	2,514,768	223,878	190,727	7,769	782,443	2,744,609	2,478,100
Grand Total 2008	2,963,931	2,762,140	2,386,855	223,554	151,731	15,458	778,832	2,604,125	2,302,376
Increase	402,510	167,233	127,913	324	38,996		3,611	140,484	175,724
Decrease						7,689			

6. SYNOD OF SASKATCHEWAN - DETAILS BY PRESBYTERIES

STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2009

	MIN ROLL		CONGREGATIONS				ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M
	SLF	PTS	AID	PTS	TOT	AD					RE	MB				
35 Assiniboia	9	13	10	-	-	13	109	109	657	18	21	46	840	332	464	3
36 Northern Saskatchewan	14	11	9	1	1	12	76	58	601	7	16	23	639	382	394	4
Grand Total 2009	23	24	19	1	1	25	185	167	1,258	25	37	69	1,479	714	858	7
Grand Total 2008	22	24	19	1	1	25	201	253	1,342	26	41	109	1,810	970	996	7
Increase	1															
Decrease							16	86	84	1	4	40	331	256	138	

	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	WMS	STPD	NORM EXP	\$ BASE
35 Assiniboia	1,261,965	1,002,144	913,904	46,009	42,231	3,548	236,389	928,276	913,904
36 Northern Saskatchewan	901,376	760,291	660,730	58,658	40,903	8,576	164,201	758,409	658,786
Grand Total 2009	2,163,341	1,762,435	1,574,634	104,667	83,134	12,124	400,590	1,686,685	1,572,690
Grand Total 2008	2,102,426	1,761,757	1,570,863	123,949	66,945	14,205	474,686	1,643,646	1,556,388
Increase	60,915	678	3,771		16,189			43,039	16,302
Decrease				19,282		2,081	74,096		

7. SYNOD OF ALBERTA & THE NORTHWEST - DETAILS BY PRESBYTERIES

STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2009

	MIN ROLL		CONGREGATIONS				ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M
	SLF	PTS	AID	PTS	TOT	AD					RE	MB				
37 Peace River	5	4	4	3	3	7	32	59	344	14	17	15	286	311	273	2
38 Edmonton-Lakeland	30	17	15	1	1	18	151	208	1,140	21	68	163	1,246	831	982	7
39 Central Alberta	9	9	8	-	-	9	65	102	631	9	9	38	647	508	440	2
40 Calgary-Macleod	38	16	15	-	-	16	265	467	2,633	52	74	159	3,145	1,792	2,330	3
Grand Total 2009	82	46	42	4	4	50	513	836	4,748	96	168	375	5,324	3,442	4,025	14
Grand Total 2008	79	46	41	5	5	51	564	1,319	5,596	159	291	435	6,153	4,011	4,942	15
Increase	3		1													
Decrease				1	1	1	51	483	848	63	123	60	829	569	917	1

	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	WMS	STPD	NORM EXP	\$ BASE
37 Peace River	748,364	531,299	463,917	31,913	35,469	3,000	144,646	444,410	431,915
38 Edmonton-Lakeland	2,406,903	1,720,267	1,546,954	76,291	97,022	885	510,045	1,843,542	1,493,725
39 Central Alberta	881,011	845,408	730,504	82,640	32,264	1,548	258,182	815,206	730,504
40 Calgary-Macleod	5,228,158	4,116,748	3,538,379	388,542	189,827	13,822	647,942	3,508,554	3,451,822
Grand Total 2009	9,264,436	7,213,722	6,279,754	579,386	354,582	19,255	1,560,815	6,611,712	6,107,966
Grand Total 2008	8,597,664	6,555,857	5,622,903	538,784	394,170	42,222	1,513,655	6,344,876	5,377,005
Increase	666,772	657,865	656,851	40,602			47,160	266,836	730,961
Decrease					39,588	22,967			

8. SYNOD OF BRITISH COLUMBIA - DETAILS BY PRESBYTERIES
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2009

	MIN ROLL	CONGREGATIONS				TOT	ELD	SS	HOU	BP	COMM ROLL			ATD	ADH	M
		SLF	PTS	AID	PTS						AD	RE	MB			
41 Kootenay	7	6	5	-	-	6	32	50	274	3	6	6	255	261	209	3
42 Kamloops	23	9	9	2	2	11	86	180	883	14	35	109	875	777	977	1
43 Westminster	78	27	27	-	-	27	284	600	3,062	73	200	231	3,092	2,850	2,238	7
44 Vancouver Island	39	12	12	1	1	13	162	187	1,527	16	67	103	1,641	1,227	981	2
45 Western Han-Ca	29	17	17	4	-	21	38	989	1,126	90	264	178	1,805	2,751	1,970	5
Grand Total 2009	176	71	70	7	3	78	602	2,006	6,872	196	572	627	7,668	7,866	6,375	18
Grand Total 2008	169	67	66	6	6	72	614	2,052	7,634	225	540	708	8,018	7,997	6,922	18
Increase	7	4	4	1		6					32					
Decrease					3	12	46	762	29			81	350	131	547	

	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	WMS	STPD	NORM EXP	\$ BASE
41 Kootenay	959,106	855,132	706,321	39,199	109,612	1,750	223,491	918,865	705,721
42 Kamloops	1,794,701	1,628,576	1,459,509	95,176	73,891	14,435	513,307	1,558,735	1,367,253
43 Westminster	6,412,272	5,351,975	4,499,290	424,005	428,680	16,642	1,100,766	4,984,929	4,331,673
44 Vancouver Island	2,411,942	2,177,278	1,842,283	189,725	145,270	6,894	578,563	2,201,075	1,730,698
45 Western Han-Ca	3,574,226	3,356,560	2,744,719	70,918	540,923	2,400	419,734	2,669,449	2,448,723
Grand Total 2009	15,152,247	13,369,521	11,252,122	819,023	1,298,376	42,121	2,835,861	12,333,053	10,584,068
Grand Total 2008	14,799,768	11,831,314	9,708,987	830,814	1,291,513	72,408	2,398,036	11,222,588	8,973,683
Increase	352,479	1,538,207	1,543,135		6,863		437,825	1,110,465	1,610,385
Decrease				11,791		30,287			

ALPHABETICAL LIST OF CONGREGATIONS BY CITY OR TOWN

N.B. Where pastoral charges have more than one congregation or preaching point, the other congregations or preaching points are also arranged alphabetically with the name of the pastoral charge inserted.

No. Presbytery	No. Presbytery
1 Cape Breton	23 Eastern Han-Ca
2 Newfoundland	24 Hamilton
3 Pictou	25 Niagara
4 Halifax & Lunenburg	26 Paris
5 New Brunswick	27 London
6 Prince Edward Island	28 Essex-Kent
7 Quebec	29 Lambton-West Middlesex
8 Montreal	30 Huron-Perth
9 Seaway-Glengarry	31 Grey-Bruce-Maitland
10 Ottawa	32 Superior
11 Lanark & Renfrew	33 Winnipeg
12 Kingston	34 Brandon
13 Lindsay-Peterborough	35 Assiniboia
14 Pickering	36 Northern Saskatchewan
15 East Toronto	37 Peace River
16 West Toronto	38 Edmonton-Lakeland
17 Brampton	39 Central Alberta
18 Oak Ridges	40 Calgary-Macleod
19 Barrie	41 Kootenay
20 Temiskaming	42 Kamloops
21 Algoma & North Bay	43 Westminster
22 Waterloo-Wellington	44 Vancouver Island
	45 Western Han-Ca

Congregation	Presbytery	Congregation	Presbytery
A			
Abbotsford:		Ashburn, Burns	14
Calvin	43	Ashfield	31
Korean	45	Ripley, Knox	
Acton (ON), Knox	17	Athelstan (see Huntingdon)	8
Acton (NS) (see Harvey Station)	5	Atwood	30
Agincourt, Knox	14	Aurora, St. Andrew's	18
Ajax:		Avonmore St. Andrew's	9
St. Andrew's	14	Finch, St. Luke's-Knox	
St. Timothy's	14	Gravel Hill, St. James-St. Andrew's	
Alberton (ON)	24	Avonton	30
Albion Gardens (Toronto)	16	Motherwell-Avonbank	
Alliston, Knox	19	B	
Mansfield, St. Andrew's		Baddeck, Knox	1
Alma, St. Andrew's (see Elora)	22	Englishtown, St. Mark's	
Almonte	11	St. Ann's, Ephriam Scott	
Alvinston, Guthrie	29	Baden, Livingston	22
Napier, St. Andrew's		Ballyduff	13
Amherst Island, St. Paul's	12	Banff, St. Paul's	40
Amherstburg, St. Andrew's	28	Barney's River-Marshy Hope	3
Amherstview, Trinity	12	Barnesville (see Hampton)	5
Ancaster:		Barrie:	
Alberton	24	Essa Road	19
Carluke, St. Paul's	24	St. Andrew's	19
Binbrook, Knox	24	Westminster	19
St. Andrew's	24	Bartibog Bridge, St. Matthew's	
Angus, Zion	19	(see Tabusintac, St. John's)	5
Appin	27	Bass River, St. Mark's	5
Melbourne, Guthrie		Beersville, St. James	
Armstrong, St. Andrew's	42	Clairville, St. Andrew's	
Arnprior, St. Andrew's	11	West Branch, Zion	
Arthur, St. Andrew's	22	Bassano, Knox	40
Gordonville, St. Andrew's		Gem	

Congregation	Presbytery	Congregation	Presbytery
Bathurst, St. Luke's	5	Briercrest, Knox (see Moose Jaw)	35
Baxter, Living Faith Community	19	Bristol Memorial (see Fort Coulonge)	11
Bayfield, Knox	30	Brockville, First	9
Beaconsfield, Briarwood	8	Brookfield Pastoral Charge	6
Beamsville, St. Andrew's	25	Brookfield	
Smithville		Glasgow Road	
Beauharnois, St. Edward's	8	Hunter River	
Beaverton	13	Brussels, Melville	30
Gamebridge, Knox		Burgoyne (see Port Elgin)	31
Beechridge, St. Urbain		Burk's Falls, St. Andrew's	21
(see Riverfield)	8	Magnetawan, Knox	
Beechwood, St. Andrew's	29	Sundridge, Knox	
Beersville, St. James (see Bass River)	5	Burlington:	
Beeton, St. Andrew's	18	Brant Hills	24
Belfast, St. John's	6	Burlington East	24
Wood Islands		Knox	24
Bellafield	34	St. Paul's	24
Belleville:		Burnaby:	
St. Andrew's	12	Brentwood	43
St. Columba	12	Gordon	43
Belmore, Knox (see Bluevale)	31	Korean	45
Bermuda, Hamilton, St. Andrew's	16	Taiwanese	43
Big Bras d'Or, St. James (see Boularderie)...	1	Burnbrae, St. Andrew's (see Campbellford)	13
Biggar, St. Andrew's	36		
Binbrook, Knox (see Carluke)	24	C	
Birch Grove, Victoria	1	Caintown, St. Paul's	9
Black River Bridge, St. Paul's		Lansdowne, Church of the Covenant	
(see Miramichi, Chatham)	5	Caledonia, Bethel (NS) (see East River)	3
Blue Mountain, Knox	3	Caledonia (PEI)	
East River, St. Mary's, Zion		(see Murray Harbour North)	6
Garden of Eden, Blair		Caledonia (ON)	24
Bluevale, Knox	31	Calgary:	
Belmore, Knox		Calvin, Hungarian	40
Bobcaygeon, Knox	13	Centennial	40
Rosedale		Grace	40
Bolsover, St. Andrew's	13	Knox	40
Kirkfield, St. Andrew's		Korean	45
Woodville Community		St. Andrew's	40
Bolton, Caven	18	St. Giles	40
Bookton (see Norwich)	26	Trinity	40
Boston	17	Valleyview	40
Omagh		Varsity Acres	40
Boularderie Pastoral Charge	1	Westminster	40
Big Bras d'Or, St. James		Cambridge:	
Ross Ferry, Knox		Central	22
Bowmanville, St. Andrew's	13	Knox's Galt	22
Bracebridge, Knox	19	Knox Preston	22
Bradford, St. John's	18	St. Andrew's Galt	22
Bradner	43	St. Andrew's Hespeler	22
Bramalea:		St. Giles	22
North	17	Camlachie, Knox (see Wyoming-Camlachie	
St. Paul's	17	Charge)	29
Brampton:		Campbellford, St. Andrew's	13
Heart Lake	17	Burnbrae, St. Andrew's	
St. Andrew's	17	Campbell River, Trinity	44
Brandon:		Campbellton, Knox (see Dalhousie)	5
First	34	Campbellville, St. David's	17
St. Andrew's	34	Canoe Cove (see Central Parish)	6
Southminster	34	Cannington, Knox	13
Brantford:		Carberry, Knox-Zion	34
Alexandra	26	Cardigan, St. Andrew's (see Montague)	6
Central	26	Cardinal, St. Andrew's and St. James	9
Greenbrier	26	(see Iroquois)	
Knox	26	Cariboo Region, Cariboo	42
Mount Pleasant		Carleton Place, St. Andrew's	11
Korean	23		

Congregation	Presbytery
Carluke, St. Paul's	24
Binbrook, Knox	
Catalone, St. James (see Louisburg-Catalone Charge)	1
Central Parish Pastoral Charge	6
Canoe Cove	
Clyde River, Burnside	
Centre Road, Knox	29
Kerwood, West Adelaide	
Charlottetown:	
St. James	6
St. Mark's	6
Marshfield, St. Columba's	
Zion	6
Chateauguay, Maplewood	8
Chatham:	
First	28
Korean Church of Chatham-Kent	23
St. James	28
Chatsworth, St. Andrew's	31
Dornoch, Latona	
Chauvin, Westminster	38
Wainwright, St. Andrew's	
Chesley, Geneva	31
Chesterville, St. Andrew's	9
Morewood	
Winchester, St. Paul's	
Chetwynd, Shared Ministry	37
Chilliwick, Cooke's	43
Chinese	
Celebration North	15
Markham	18
Mississauga	17
Montreal	8
Toronto	15
Vancouver	43
Victoria	44
Windsor	28
Clairville, St. Andrew's (see Bass River)	5
Claude	17
Clyde River, Burnside (see Central Parish) ..	6
Cobden, St. Andrew's	11
Ross, St. Andrew's	
Cobourg, St. Andrew's	13
Cochrane, Knox	20
Colborne, Old St. Andrew's	13
Coldwater, St. Andrew's	19
Collingwood, First	19
Comox, Comox Valley	44
Conn, Knox (see Mount Forest)	22
Coquitlam	43
Cornwall, St. John's	9
Corunna, St. Andrew's	29
Cote des Neiges (Montreal)	8
Craighurst (see Hillsdale)	19
Cranbrook (BC), Knox	41
Cranbrook (ON), Knox (see Monkton)	30
Creemore, St. Andrew's Maple Cross	19
Cresswell, St. John's	13
Creston, St. Stephen's	41
Crieff, Knox	22
Crinan, Argyle	27
Largie, Duff's	
Cromarty	30
Crowland (see Welland, Community)	25

Congregation	Presbytery
D	
Dalhousie Charge	5
Campbellton, Knox	
Dalhousie, St. John's	
Dartmouth:	
Iona	4
St. Andrew's	4
Musquodoboit Harbour	
Dawn, Knox (see Petrolia)	29
Dawson Creek, St. James	37
Dean, Sharon	4
Delhi, Calvin	26
Derby, Ferguson (see Grace, Ferguson and St. James Pastoral charge)	5
Deseronto, Church of the Redeemer	12
Dixonville, Strang (see North Peace Territorial Ministry)	37
Doon (Kitchener)	22
Dorchester	27
South Nissouri	
Dornoch, Latona (see Chatsworth)	31
Dover, New St. Andrew's	28
Valetta	
Drayton, Knox (see Palmerston)	22
Dresden	28
Rutherford	
Dromore, Amos	31
Holstein, Knox	
Normanby, Knox	
Duart	28
Dublin Shore, Knox (see New Dublin-Conquerall)	4
Dunbar (see Morrisburg)	9
Duncan, St. Andrew's	44
Dundas, Knox	24
Dundalk, Erskine	31
Swinton Park, St. Andrew's	
Dunedin, Knox	19
Dunleath (see Yorkton)	35
Dunnville, Knox	25
Dunvegan, Kenyon	9
Kirk Hill, St. Columba	
Durham (ON)	31
Durham (NS) (see West River)	3
Dutton, Knox-St. Andrew's	27
Duvernay, St. John's (see Laval)	8
E	
East Oro, Essen (see Uptergrove)	19
East River Pastoral Charge	3
Caledonia, Bethel	
St. Paul's	
Springville	
Sunnybrae, Calvin	
East River St. Mary's, Zion (see Blue Mountain)	3
Eastern Charlotte Charge	5
Pennfield, The Kirk	
St. Georges, The Kirk	
Eckville, St. Paul's	39
Eden Mills (see Rockwood)	22
Edmonton:	
Antioch	45
Callingwood Road	38
Calvin Hungarian	38
Dayspring	38

Congregation	Presbytery	Congregation	Presbytery
Edmonton (cont'd)		Glasgow Road	
Eastminster	38	(see Brookfield Pastoral Charge)	6
First	38	Glenarm, Knox (see Fenelon Falls)	13
Korean	45	Glencoe	27
Mill Woods	38	Wardsville, St. John's	
Parkland First (Stony Plain)	38	Glenglg	3
St. Andrew's	38	Goderich, Knox	30
Strathcona	38	Gordonville, St. Andrew's (see Arthur)	22
Westmount	38	Grace, Ferguson and St. James	
Elmira, Gale	22	Pastoral Charge	5
Elmsdale, St. Matthew's	4	Derby, Ferguson	
Hardwood Lands		Millerton, Grace	
Elmvale	19	Miramichi, St. James	
Flos, Knox		Grand Falls/Windsor, St. Matthew's	2
Elora, Knox	22	Grand River	1
Alma, St. Andrew's		Framboise, St. Andrew's	
Elphin (see McDonald's Corner)	11	Loch Lomond, Calvin	
Embros, Knox	26	Grand Valley, Knox	17
Harrington, Knox		Grande Prairie, Forbes	37
Englehart, St. Paul's	20	Gravel Hill, St. James-St. Andrew's	
Tomstown		(see Avonmore)	9
Englishtown, St. Mark's (see Baddeck)	1	Gravenhurst, Knox	19
Erin, Burns	17	Greenhill, Salem (see West River)	3
Ospringle, Knox		Greenstone, St. Andrew's	32
Exeter, Caven	30	Grenfell, Trinity	35
F		Grimsbay, St. John's	24
Fenelon Falls, St. Andrew's	13	Guelph:	
Glenarm, Knox		Knox	22
Fergus, St. Andrew's	22	Kortright	22
Feversham, Burns (see Markdale)	31	St. Andrew's	22
Finch, St. Luke's-Knox (see Avonmore)	9	Westminster-St. Paul's	22
Fingal, Knox	27	H	
Flin Flon, St. Andrew's	34	Hagersville, St. Andrew's	24
Flos, Knox (see Elmvale)	19	Halifax:	
Fonthill, Kirk on the Hill	25	Calvin	4
Forest, St. James	29	Knox	4
Formosan, Toronto	15	Church of St. David	4
Fort Coulonge, St. Andrew's	11	Halton Hills:	
Bristol Memorial		Acton, Knox	17
Fort Erie, St. Andrew's-Knox	25	Georgetown, Knox	17
Fort McMurray, Faith	38	Limehouse	
Fort St. John, St. John	37	Hamilton:	
Framboise, St. Andrew's (see Grand River) ..	1	Central	24
Fredericton, St. Andrew's	5	Chalmers	24
Freeland (see Richmond Bay)	6	Chedoke	24
G		Cheyne (Stoney Creek)	24
Gairloch, St. Andrew's		Erskine	24
(see Hopewell)	3	Heritage Green (Stoney Creek)	24
Galt, Knox's (Cambridge)	22	John Calvin Hungarian	24
Galt, St. Andrew's (Cambridge)	22	MacNab Street	24
Gamebridge, Knox (see Beaverton)	13	New Westminster	24
Gananoque, St. Andrew's	12	Roxborough Park	24
Ganton (see Lloydminster)	38	St. Columba	24
Garden of Eden, Blair		St. Cuthbert's	24
(see Blue Mountain)	3	St. David (see St. John & St. Andrew) ...	24
Gatineau, St. Andrew's (Aylmer)	10	St. John & St. Andrew	24
Gem (see Bassano)	40	St. David's	
Georgetown:		St. Paul's	24
Knox	17	South Gate	24
Limehouse		Trinity	24
Union	17	Hamilton, Bermuda, St. Andrew's	16
Glace Bay, St. Paul's	1	Hampton, St. Paul's	5
Glamis (see Paisley)	31	Barnesville	
		Hanover, St. Andrew's	31
		Hanwell, St. James	5

Congregation	Presbytery	Congregation	Presbytery
Hardwood Lands (see Elmsdale)	4	Kensington	6
Harrington, Knox (see Embro)	26	New London, St. John's	
Harriston, Knox-Calvin	22	Kerwood, West Adelaide (see Centre Road)	29
Hartsville	6	Keswick	18
Harvey Station, Knox	5	Killam	38
Acton		Kilmaurs, St. Andrew's	11
Hastings, St. Andrew's (see Warkworth)	13	Kimberley, St. Andrew's	41
Havelock, Knox (see Norwood)	13	Kinburn, St. Andrew's	11
Hawkesbury, St. Paul's (see Vankleek Hill)	9	Kincardine, Knox	31
Hemmingford, St. Andrew's	8	King City, St. Andrew's	18
Hensall, Carmel	30	Kingston:	
Hespeler, St. Andrew's (now Cambridge) ...	22	St. Andrew's	12
Hillsburgh, St. Andrew's	17	St. John's (Pittsburgh)	12
Hillsdale, St. Andrew's	19	Sand Hill	
Craighurst, Knox		Strathcona Park	12
Holstein (see Dromore)	31	Kinlough (see Teeswater)	31
Hopewell, First	3	Kipling, Bekevar	35
Gairloch, St. Andrew's		Kirk Hill, St. Columba's (see Dunvegan)	9
Rocklin, Middle River		Kirkfield (see Bolsover)	13
Horning's Mills, Knox	19	Kirkland, St. David's	5
Howick, Georgetown	8	Kirkland Lake, St. Andrew's	20
Hudson's Hope, St. Peters	37	Kirkwall	24
Hungarian:		Kitchener:	
First (Toronto)	16	Calvin	22
First (Windsor)	28	Doon	22
First (Vancouver)	43	Kitchener East	22
Calvin (Calgary)	40	Kitchener-Waterloo Korean	23
Calvin (Delhi)	26	St. Andrew's	22
Calvin (Edmonton)	38	Kitimat	42
Calvin (Ottawa)	10	Knollwood Park (see London)	27
Hungarian (see Livingstone)	8	Knox, Sixteen (see Oakville).....	17
John Calvin (Hamilton)	24	Komoka, Knox (see North	27
Hunter River		Caradoc-St. Andrew's)	
(see Brookfield Pastoral Charge)	6	Korean:	
Huntingdon, St. Andrew's	8	Antioch (Edmonton)	45
Athelstan		Abbotsford	45
Huntsville, St. Andrew's	19	Brantford	23
I		Burnaby:	
Ilderton, Bethel	27	Korean	45
Ingersoll, St. Paul's	26	Calgary	45
Ingleside, St. Matthew's	9	Edmonton	45
Innerkip	26	Kitchener-Waterloo	23
Innisfail, St. Andrew's		Chatham Church of Chatham-Kent	23
(see Red Deer, West Park).....	39	London, Christian	23
Inverness, St. Andrew's	7	Maple Ridge	45
Iroquois, Knox	9	Mississauga, Westside	23
Cardinal, St. Andrew's & St. James		Nanaimo	45
Ivy	19	Niagara Falls	23
J		Oshawa, Hebron	23
Jarratt, Willis, (see Uptergrove)	19	Port Coquitlam, Soojung	45
Jarvis, Knox	24	Surrey:	
Walpole, Chalmers		Grace	45
K		Korean	45
Kamloops, St. Andrew's	42	Saem Mool	45
Kanata, Trinity	10	Toronto:	
Kapusking, St. John's	20	Galilee	23
Kars, St. Andrew's	10	Joyful Community	23
Kelowna, St. David's	42	Mahn Min	23
Kemptville, St. Paul's	9	Myung Sung	23
Mountain, Knox		Pilgram Korean	23
Kenora, First	33	St. Timothy	23
		Toronto	23
		Vaughan Community	23
		Yae Dalm	23

Congregation	Presbytery	Congregation	Presbytery
Korean (cont'd)		M	
Vancouver	45	MacLennan's Mountain, St. John's	3
Doorae	45	Madoc, St. Peter's	12
Galilee	45	Magnetawan, Knox (see Burk's Falls)	21
Korean	45	Maisonneuve (Montreal)	8
Waterloo, Kitchener-Waterloo.....	23	Malagawatch, Fulton.....	1
Winnipeg, Manitoba Korean	45	Malton, St. Mark's	17
Kouchibouquac, Knox (see Miramichi, Chatham)	5	Manotick, Knox	10
L		Mansfield (see Alliston)	19
Lachute, Margaret Rodger Memorial	8	Maple, St. Andrew's	18
Lake Ainslie (see Middle River)	1	Maple Ridge:	
Lake Dore	11	Haney	43
Lakefield, St. Andrew's	13	Maple Ridge (Korean)	45
Lakehurst, Knox		Marion Bridge, St. Columba (see Mira Pastoral Charge)	1
Lakehurst, Knox (see Lakefield)	13	Markdale Cooke's	31
Lakeshore, St. Andrew's	28	Feversham	
Lancaster, St. Andrew's	9	Markham:	
Martintown, St. Andrew's		Chapel Place	18
Langley	43	Chinese	18
Lansdowne, Church of the Covenant (see Caintown)	9	St. Andrew's	18
Largie, Duff (see Crinan)	27	Marshfield (see Charlottetown, St. Mark's) ...	6
Laval (Duvernay), St. John's	8	Martintown, St. Andrew's (see Lancaster)	9
Leamington, Knox	28	Maxville, St. Andrew's	9
Leaskdale, St. Paul's	14	Moose Creek, Knox	
Leggatt's Point	7	St. Elmo, Gordon	
Lenore	34	McClure's Mills, St. Paul's (see Truro, St. James)	4
Lethbridge, St. Andrew's	40	McDonald's Corners, Knox	11
Limehouse (see Georgetown)	17	Elphin	
Lindsay, St. Andrew's	13	Snow Road	
Listowel, Knox	30	Meaford, Knox	31
Little Harbour	3	Medicine Hat:	
Pictou Landing, Bethel		Riverside	40
Little Narrows	1	St. John's	40
Whycocomagh, St. Andrew's		Melbourne:	
Lloydminster, Knox	38	Guthrie (see Appin)	27
Ganton		St. Andrew's	7
Loch Lomond, Calvin (see Grand River)	1	Melfort, St. James	36
Lochwinnoch	11	Tisdale, St. Andrew's	
Lockport Community (see Stonewall)	33	Melita	34
London:		Merigomish, St. Paul's	3
Almanarah	27	Middle River, Farquharson	1
Chalmers	27	Lake Ainslie	
DaySpring.....	27	Midland, Knox	19
Elmwood Avenue	27	Millerton, Grace (see Grace, Ferguson and St. James Pastoral Charge)	5
Knollwood Park	27	Mille Isles	8
Korean	23	Milton:	
New St. James	27	Boston	17
Oakridge	27	Omagh	
St. George's	27	Knox	17
St. Lawrence	27	Milverton, Burns	30
Trinity Community	27	North Mornington	
Westmount	27	Mira Pastoral Charge	1
Lost River	8	Marion Bridge, St. Columba	
Lot 14 (see Richmond Bay)	6	Mira Ferry, Union	
Louisbourg-Catalone Pastoral Charge	1	Miramichi (Chatham), Calvin	5
Catalone, St. James		Black River Bridge, St. Paul's	
Louisbourg, Zion		Kouchibouquac, Knox	
Lower Sackville, First Sackville	4	Miramichi, St. James (see Grace, Ferguson and St. James Pastoral Charge).....	5
Lucknow	31	Mississauga:	
South Kinloss		Almanarah	17
Lunenburg, St. Andrew's	4	Chinese	17
Rose Bay, St. Andrew's		Clarkson Road	17

Congregation	Presbytery	Congregation	Presbytery
Mississauga (cont'd)		Neil's Harbour, St. Peter's	1
Dixie	17	Nestleton, Cadmus	13
Erindale	17	New Carlisle, Knox	5
Glenbrook	17	New Dublin-Conquerall	4
St. Andrew's (Port Credit)	17	Dublin Shore, Knox	
St. Andrew's (Streetsville)	17	West Dublin, St. Matthew's	
Westside (Korean)	23	New Glasgow:	
White Oak	17	First	3
Mission, St. Paul's	43	St. Andrew's	3
Mistawasis	36	New Jersey, Zion (see Tabusintac)	5
Mitchell, Knox	30	New Liskeard, St. Andrew's	20
Molesworth, St. Andrew's	30	New London, St. John's (see Kensington) ...	6
Moncton, St. Andrew's	5	New Minas, Kings	4
Monkton, Knox	30	New Westminster:	
Cranbrook, Knox		First	43
Montague, St. Andrew's	6	Knox	43
Cardigan, St. Andrew's		St. Aidan's	43
Montreal:		Newmarket, St. Andrew's	18
Arabic	8	Niagara Falls:	
Chambit	8	Chippawa	25
Chinese	8	Drummond Hill	25
Côte des Neiges	8	Korean	23
Ephriam Scott Memorial	8	Stamford	25
Ghanaian	8	Niagara-on-the-Lake, St. Andrew's	25
Knox, Crescent, Kensington & First	8	Ninga	34
Livingstone	8	Nine Mile Creek	6
Hungarian		Nobleton, St. Paul's	18
Maisonneuve	8	Noel Road, St. James	4
Eglise St. Luc	8	Normanby, Knox (see Dromore)	31
St. Andrew and St. Paul	8	North Bay, Calvin	21
Taiwanese Robert Campbell	8	North Battleford, St. Andrew's	36
Westminster (Pierrefonds)	8	North Caradoc-St. Andrew's	27
Montreal West	8	Komoka, Knox	
Moore Knox	29	North Easthope, Knox	30
Mooretown, St. Andrew's	29	North Mornington (see Milverton)	30
Moose Creek, Knox (see Maxville)	9	North Peace Territorial Ministry	37
Moose Jaw, St. Mark's	35	Dixonville, Strang	
Briercrest, Knox		North Pelham, First	25
Moosomin, St. Andrew's	35	Rockway	
Whitewood, Knox		North River and North Shore, St. Andrew's .	1
Morewood (see Chesterville)	9	North Saanich, Saanich Peninsula	44
Morrisburg, Knox	9	North Sydney, St. Giles	1
Dunbar		North Tryon	6
Mosa, Burns	27	North Vancouver	
Moser River, St. Giles	3	St. Andrew's & St. Stephen's	43
Motherwell, Avonbank (see Avonton)	30	North Yarmouth, St. James	27
Mountain, Knox (see Kemptville)	9	Norval	17
Mount Forest, St. Andrew's	22	Norwich, Knox	26
Conn, Knox		Bookton	
Mount Pleasant, Brantford (see Knox)	26	Norwood, St. Andrew's	13
Mount Royal, Town of	8	Havelock, Knox	
Murray Harbour North	6	Nottawa, Emmanuel	19
Caledonia			
Murray Harbour South		O	
Peter's Road		Oakville:	
Murray Harbour South (see Murray Harbour		Hopedale	17
North)	6	Knox	17
Musquodoboit Harbour (see Dartmouth)	4	Knox Sixteen	17
N		Trafalgar	17
Nanaimo:		Olds, St. Andrew's	39
Korean	45	Omagh (see Boston)	17
St. Andrew's	44	Orangedale, Malagawatch	1
Napier, St. Andrew's (see Alvinston)	29	Malagawatch, Fulton	
Nassagaweya	17	River Denys	
Neepawa, Knox	34	Orangeville, Tweedsmuir Memorial	17

Congregation	Presbytery	Congregation	Presbytery
Rocklin, Middle River (see Hopewell)	3	Selkirk, Knox	33
Rockway (see North Pelham)	25	Shakespeare	30
Rockwood	22	Sherbrooke, St. Andrew's	7
Eden Mills		Sherwood Park	38
Rocky Mountain House, Memorial	39	Shipman, Knox	36
Rose Bay, St. Andrew's (see Lunenburg)	4	Simcoe, St. Paul's	26
Rosedale (see Bobcaygeon)	13	Slocan, St. Andrew's	41
Roslin, St. Andrew's	12	Slocan Valley Community	
Tweed, St. Andrew's	12	Smiths Falls, Westminster	11
Ross, St. Andrew (see Cobden)	11	Smithville (see Beamsville)	25
Ross Ferry, Knox (see Bourladerie)	1	Snow Road (see McDonald's Corners)	11
Rutherford (see Dresden)	28	Sooke, Knox	44
S		South Kinloss (see Lucknow)	31
St. Albert, Braeside	38	South Monaghan, Centreville (see	
St. Andrew's East	8	Peterborough, St. Giles)	13
St. Andrew's, Greenock	5	South Nissouri (see Dorchester)	27
St. Stephen, St. Stephen's		Southampton, St. Andrew's	31
St. Ann's, Ephraim Scott (see Baddeck)	1	Spencerville, St. Andrew's-Knox (see	
St. Catharines:		Prescott)	9
Knox	25	Springhill, St. David's	3
St. Andrew's	25	Oxford, St. James	
St. Giles	25	Riverview, St. Andrew's	
Scottlea	25	Springville (see East River)	3
West St. Andrew's	25	Stanley, St. Peter's	5
St. David's, First		Stayner, Jubilee	19
St. Elmo, Gordon (see Maxville)	9	Sunnidale Corners, Zion	
St. George, The Kirk (see Eastern Charlotte		Stellarton, First	3
Pastoral Charge)	5	Stirling, St. Andrew's	12
St. John's:		Stittsville, St. Andrew's	10
St. Andrew's	2	Stokes Bay, Knox	31
St. David's	2	Stonewall, Knox	33
St. Lambert, St. Andrew's	8	Lockport Community	
St. Marys	30	Stony Plain, Parkland First	38
St. Paul's (see East River)	3	Stoney Creek:	
St. Stephen, St. Stephen's		Cheyne	24
(see St. Andrew's, Greenock)	5	Heritage Green	24
St. Thomas, Knox	27	Stouffville, St. James	18
St. Urbain, Beechridge (see Riverfield)	8	Stratford:	
Sackville, St. Andrew's	5	Knox	30
Saint John:		St. Andrew's	30
Saint Columba	5	Strathroy, St. Andrew's	29
Grace	5	Streetsville, St. Andrew's (Mississauga)	17
Salmon Arm, St. Andrew's	42	Stroud	19
Saltsprings, St. Luke's (see West River)	3	Sudbury:	
Sand Hill (see St. John's, Kingston)	12	Calvin	21
Sandwith, St. Philip's	36	Knox	21
Sarnia:		Summerland, Lakeside	42
Laurel-Lea-St. Matthew's	29	Summerside	6
Paterson Memorial	29	Sunderland, Wick	13
St. Andrew's	29	Sundridge, Knox (see Burk's Falls)	21
St. Giles	29	Sunnidale, Zion (see Stayner)	19
Saskatoon:		Sunny Corner, St. Stephen's	5
Calvin Goforth	36	Warwick, St. Paul's	
Native Circle Ministry	36	Sunnybrae, Calvin (see East River)	3
St. Andrew's	36	Surrey:	
Sauble Beach, Huron Feathers	31	Grace	45
Sault Ste. Marie:		Korean	45
St. Paul's	21	Saem Mool	45
Victoria		St. Andrew's, Newton	43
Westminster	21	Whalley	43
Schomberg, Emmanuel	18	Sutherland's River (see Thorburn)	3
Scotsburn, Bethel	3	Sutton West, St. Andrew's	18
West Branch, Burns Memorial		Swift Current, St. Andrew's	35
Scotstown, St. Paul's	7	Swinton Park, St. Andrew's	
Seaforth, First	30	(see Dundalk)	31
		Sydney, Bethel	1

Congregation	Presbytery	Congregation	Presbytery
Sydney Mines, St. Andrew's	1	St. Timothy	23
Sylvan Lake, Memorial	39	Toronto	23
T			
Tabusintac, St. John's	5	Yae Dalm	23
Bartibog Bridge, St. Matthew's (Oak Point)		Leaside	15
New Jersey, Zion		Mahn-Min	23
Tara, Cornerstone	31	Malvern	14
Tatamagouche, Sedgewick Memorial	3	Melville	14
Pugwash, St. John's		Mimico	16
Wallace, St. Matthew's		Morningside High Park	16
Teeswater, Knox	31	North Park	16
Kinlough		Patterson	16
Thamesville, St. James	28	Pilgrim	23
Thedford, Knox	29	Pine Ridge	16
Watford, St. Andrew's		Portuguese Speaking	16
Thompson, St. Andrew's	33	Queen Street East	15
Thorburn, Union	3	Rexdale	16
Sutherland's River		Riverdale	15
Thornbury, St. Paul's	31	Westminster	15
Thornhill:		Rosedale	15
Thornhill	18	Runnymede	16
Vaughan Community	23	St. Andrew's (Humber Heights)	16
Thorold, St. Andrew's	25	St. Andrew's (Islington)	16
Thunder Bay:		St. Andrew's (Scarborough)	14
Calvin	32	St. Andrew's	15
First	32	St. David's	14
Lakeview	32	St. Giles, Kingsway	16
St. Andrew's	32	St. John's	15
Tillsonburg, St. Andrew's	26	St. John's (Milliken)	14
Timmins, MacKay	20	St. Mark's	15
Tisdale, St. Andrew's (see Melfort)	36	St. Stephen's	14
Tiverton, Knox	31	St. Stephen's (Weston)	16
Tomstown (see Englehart)	20	St. Timothy's	23
Toney River, St. David's (see River John) ...	3	Toronto Chinese	15
Toronto:		Toronto Formosan	15
Albion Gardens	16	Toronto Korean	23
Armour Heights	15	Trinity Mandarin	15
Beaches	15	Trinity (York Mills)	15
Bonar-Parkdale	16	University	16
Bridlewood	14	Vaughan Community	23
Calvin	15	Westminster (Scarborough)	14
Celebration	16	Westminster (See Riverdale)	14
Celebration North	15	Weston	16
Clairlea Park	14	Westview	15
Faith Community	15	Wexford	14
Fallingbrook	14	Willowdale	15
First Hungarian	16	Wychwood-Davenport	16
Galilee (Korean)	23	Yae Dalm	23
Ghanaian	16	York Memorial	16
Glebe	15	Torrance, Zion (see Port Carling)	19
Glenview	15	Tottenham, Fraser	18
Graceview	16	Town of Mount Royal	8
Grace	14	Trail, First	41
Guildwood Community	14	Trenton, St. Andrew's	12
Iona	15	Truro, St. James'	4
Joyful Community	23	McClure's Mills, St. Paul's	
Knox (Agincourt)	14	Tweed, St. Andrew's (see Roslin)	12
Knox	15	Tyne Valley (see Richmond Bay)	6
Korean:		U	
Dahdrim	23	Unionville	18
Galilee	23	Uptergrove, Knox	19
Joyful Community	23	East Oro, Essen	
Korean Myung Sung	23	Jarratt Willis	
Mahn-Min	23	Uxbridge, St. Andrew's-Chalmers	14
Pilgrim	23		

Congregation	Presbytery	Congregation	Presbytery
V			
Valcartier, St. Andrew's	7	West Flamborough	24
Valetta (see Dover)	28	West Huntingdon, St. Andrew's	12
Vancouver:		West Point	6
Central	43	West River Pastoral Charge	3
Chinese	43	Durham, West River	
Doonae	45	Greenhill, Salem	
Fairview	43	Saltsprings, St. Luke's	
First Hungarian	43	Westport, Knox	11
Galilee	45	Westville, St. Andrew's	3
Kerrisdale	43	West Vancouver	43
Korean	45	Weyburn, Knox	35
St. Andrew's and St. Stephen's (North Vancouver)	43	Whitby, St. Andrew's	14
St. Columba	43	White Rock, St. John's	43
Taiwanese	43	Whitechurch, Chalmers	31
West Point Grey	43	Whitewood, Knox (see Moosomin)	35
West Vancouver	43	Whycocomagh St. Andrew's (see Little Narrows)	1
Vankleek Hill, Knox	9	Wiarion, St. Paul's	31
Hawkesbury, St. Paul's		Winchester, St. Paul's (see Chesterville).....	9
Vankoughnet, St. David's	19	Windsor:	
Vaughan, St. Paul's	18	Chinese	28
Vernon:		First Hungarian	28
Osgoode (ON)	10	Paulin Memorial	28
Knox (BC)	42	St. Andrew's	28
Victoria:		St. John's (NS).....	4
Chinese	44	St. Matthew's (NF)	2
Knox	44	Wingham, St. Andrew's	31
St. Andrew's	44	Winnipeg:	
Trinity	44	Calvin	33
West Shore	44	First	33
Victoria (see Sault Ste. Marie, St. Paul's)	21	Kildonan Community	33
Victoria Harbour, St. Paul's (see Port McNicoll)	19	Manitoba Korean	45
Victoria West (see Richmond Bay)	6	St. Andrew's	33
Virden, St. Andrew's	34	St. James	33
W			
Wainwright, St. Andrew's (see Chauvin)	38	St. John's	33
Walkerton, Knox	31	Trinity	33
Wallace, St. Matthew's (see Tatamagouche) ...	3	Westwood	33
Wallaceburg, Knox	28	Winnipegosis, Knox	34
Walpole, Chalmers (see Jarvis)	24	Winterbourne, Chalmers	22
Wanham, Knox	37	Woodbridge:	
Wardsville, St. John's (see Glencoe)	27	Cornerstone Community	18
Warkworth, St. Andrew's	13	St. Paul's (Vaughan)	18
Hastings, St. Andrew's		Wood Islands (see Belfast)	6
Warwick, St. Paul's (see Sunny Corner)	5	Woodstock:	
Wasaga, Wasaga Beach Community	19	Knox (ON)	26
Waterdown, Knox	24	St. Paul's (NB)	5
Waterloo:		Woodville (see Bolsover)	13
Church of the Lord	22	Wyoming-Camlachie Charge	
Kitchener-Waterloo Korean	23	Wyoming, St. Andrew's	29
Knox	22	Camlachie, Knox	29
Waterloo North	22	Y	
Watford (see Thedford)	29	Yorkton, Knox	35
Welland:		Dunleath	
Community	25		
Crowland			
Knox	25		
St. Andrew's	25		
West Branch, Zion (see Bass River)	5		
West Branch, Burn's Memorial (see Scotsburn)	3		
West Dublin, St. Matthew's (see New Dublin-Conquerall)	4		

ADDRESS LIST OF PROFESSIONAL CHURCH WORKERS

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It is requested that any omission or inaccuracy be reported to the Clerks of Assembly, so that corrections may be made to the records at the national office.

The following contains addresses as of July 2010 and changes that will occur shortly thereafter, and of which the Clerks have been notified.

CODE: A = Appendix to Roll D = Diaconal Ministers DA = Diaconal Minister on Appendix to Roll

M = Overseas Missionary L = Lay Missionary

Ordained Ministers on the Constituent Roll have no designation by their name.

No. Page	Presbytery	No. Page	Presbytery
1 650	Cape Breton	23 711	Eastern Han-Ca
2 652	Newfoundland	24 713	Hamilton
3 653	Pictou	25 717	Niagara
4 656	Halifax & Lunenburg	26 720	Paris
5 659	New Brunswick	27 722	London
6 662	Prince Edward Island	28 725	Essex-Kent
7 666	Quebec	29 727	Lambton-West Middlesex
8 667	Montreal	30 729	Huron-Perth
9 670	Seaway-Glengarry	31 732	Grey-Bruce-Maitland
10 674	Ottawa	32 736	Superior
11 676	Lanark & Renfrew	33 736	Winnipeg
12 679	Kingston	34 738	Brandon
13 681	Lindsay-Peterborough	35 739	Assiniboia
14 684	Pickering	36 741	Northern Saskatchewan
15 687	East Toronto	37 742	Peace River
16 691	West Toronto	38 743	Edmonton-Lakeland
17 694	Brampton	39 745	Central Alberta
18 698	Oak Ridges	40 747	Calgary-Macleod
19 700	Barrie	41 749	Kootenay
20 705	Temiskaming	42 750	Kamloops
21 705	Algoma & North Bay	43 751	Westminster
22 706	Waterloo-Wellington	44 755	Vancouver Island
		45 757	Western Han-Ca

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